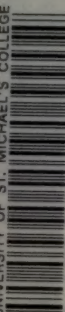


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A

GREEK GRAMMAR,

FOR

SCHOOLS AND COLLEGES

BY

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PREFACE.

THE grammar which is here submitted to the public, is founded on the *Griechische Schulgrammatik* of GEORG CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the other Indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it be-

longs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

The multiplicity of forms presented by the different Greek dialects is the occasion of considerable embarrassment to the grammarian. Scattered through the sections which describe the Attic language, they interfere seriously with the unity of exhibition and impression which it is important to secure: but when thrown together by themselves at the end of the book, they lose in clearness and significance, by being severed from those common facts and principles with which they are naturally associated. In this Grammar, will be found a sort of compromise between the opposite difficulties. The peculiarities of euphony and inflection which belong to the other dialects, are given in smaller type at the foot of each page, under the corresponding Attic forms, so as to be kept clearly distinct from the latter, while yet presented with them in the same view.

It is hardly necessary to say that a *complete* exhibition of the dialects is not attempted in these pages. The multitude of forms which appear only in lyric fragments, or in ancient inscriptions, or in the writings of grammarians, are passed over without notice. The object has been simply to supply what is necessary in this respect for a proper reading of the classic authors, and particularly Homer, Herodotus, Pindar, and Theocritus. For the language of Homer, I have derived much assistance from the Homeric Grammar of Ahrens (*Griechische Formenlehre des Homerischen und Attischen Dialektes*: Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quæstiones Criticæ de Dialecto Herodotea*: Lipsiæ, 1846).

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius, the inflection of the verb is represented as the inflection of a few tense-stems, which are formed, each in its own way, from the common verb-stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to make the structure of the verb simpler and more intelligible to the learner.

Among these tense-systems, the most prominent is that which includes the present and imperfect, the tenses of continued action; and it is also the one which shows the greatest variety of formation. Hence the formation of the present is taken as the basis of a new classification, the whole mass of verbs being divided into nine classes, according as the stem of this tense coincides with that of the verb, or varies from it by different changes.

The special formation of particular verbs—"anomalous" formation, as it has been generally, but to a great extent inappropriately, termed—is exhibited with considerable fulness, and according to a uniform method, intended to assist the apprehension and memory of the learner.

In the Syntax, the leading aim has been—not to construct a philosophical system of human expression, with Greek sentences for illustrations—but to represent, as fully and clearly as possible within the prescribed limits, the actual usage and idiom of the Greek language. It has also been an object to accompany the full statement of rules and principles with brief phrases, describing their substance, and convenient for use in the recitation-room.

In regard to the examples by which the Syntax is illustrated, it has not been thought necessary to give for each one the name of the author from whom it is cited. Only those taken from non-Attic sources, as Homer and Herōdotus, are credited to their authors: those which come from Attic poets are marked simply as poetic: while those which come from Attic prose-writers, and constitute perhaps nine-tenths of the whole number, are given without any indication of their source. The examples are translated throughout, untranslated examples being (if I may trust my own observation) of but little use, in general, even to the better class of students. Regarded as illustrations, they are imperfect, since it is only with difficulty, and perhaps with uncertainty, that the learner recognizes their relation to the rule or principle to be illustrated. And if we view them as exercises in translation, it may be questioned, whether detached sentences, torn from the connections in which they stood, and involving often peculiar difficulties of language and construction, are best suited for this purpose. A similar rule has been followed even in the earlier portions of the Grammar; except, indeed, in the first part (Orthography and Euphony), where it could hardly be carried out with convenience: but in the second and third parts, which treat of Inflection and Formation, the Greek words introduced are accompanied regularly by a statement of their significa-

tion. This course has been adopted, partly, from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly, in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by the late Professor Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttmann before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttmann and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rossbach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

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INTRODUCTION.

Greek Language and Dialects.

1. The inhabitants of ancient Greece called themselves *Hellēnes* ("Ἕλληνες), and their country *Hellas* (Ἑλλάς). The name "Hellenes" was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Grecians* (Graeci). Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The Hellenes referred themselves for the most part to three principal *divisions*,—Aeolians, Dorians, and Ionians. To these belonged three principal dialects:—the Aeolic, spoken in Aeolis, Boeotia, and Thessaly;—the Doric, in Peloponnēsus, Isthmus, and north-western Greece,—also in Crete and Caria, Sicily and southern Italy;—the Ionic, in Ionia and Attica, and in most of the Aegēan islands. Each of them was early used in poetry,—for a long time the only species of literature. They were spoken under many different forms—secondary dialects—in different times and places. But as regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* (of Lesbos), found in the lyric fragments of Alcaeus and the poetess Sappho (600 B. C.).

b. The *Doric*, found in the lyric poetry of Pindar (470 B. C.) and the bucolic (*pastoral*) poetry of Theocritus (270 B. C.). Even the Attic dramas in their lyric parts contain some Doric forms. The language of Pindar has some peculiarities derived from the Aeolic, and still more from the Epic.

c. The *Ionic*, including

1) The *Old Ionic*, or *Epic*, found in the poetry of Homer (before 800 B. C.) and Hesiod (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of Epic words and forms.

2) The *New Ionic*, the language of Ionia about 400 B. C., found in the history of Herodotus and the medical writings of Hippocrates.

1 D. In Homer, *Hellas* is only a district in northern Greece, the Hellenes its inhabitants. For the Greeks at large, he uses the names Ἀχαιοί, Ἀργεῖοι, Δαναοί, which, strictly taken, belong only to a part of the whole people.

2 D. The division into Aeolians, Dorians, Ionians, is unknown to Homer

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical writings of Plato, and the orations of Lysias, Isocrates, Aeschines, and Demosthenes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common* dialect (ἡ κοινὴ διάλεκτος), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (30 B. C.), and Lucian (170 A. D.).

REMARK. There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is further marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Test., and in the LXX., or Septuagint version of the Old Test. The name comes from the term *Hellenist* (Ἑλληνιστής from ἐλληνίζω), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from Ῥωμαῖοι (*Romans*), the name assumed in place of Ἕλληνες by the Greeks of the middle ages.

NOTE. Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

Hm. stands for *Homer*, and *Hd.* for *Herodotus*;—*cf.* is used for *Lat. confer* (compare),—*sc.* for *scilicet* (to wit),—*ib.* for *ibidem* (in the same place),—*i. e.* for *id est* (that is),—*e. g.* for *exempli gratia* (for example),—*κτλ.* for *καὶ τὰ λοιπά* (*Lat. et cetera*). Other abbreviations will explain themselves.

PART FIRST.

ORTHOGRAPHY AND EUPHONY.

Alphabet.

5. The Greek is written with twenty-four letters, viz.

Form.		Name.		Roman.
A	α	^α Αλφα	Alpha	a
B	β	^β Βῆτα	Beta	b
Γ	γ	^γ Γάμμα	Gamma	g
Δ	δ	^δ Δέλτα	Delta	d
E	ε	^ε Ε ψῖλόν	Epsilon	ë
Z	ζ	^ζ Ζῆτα	Zeta	z
H	η	^η Ητα	Eta	ē
Θ	θ	^θ Θῆτα	Theta	th
I	ι	^ι Ιῶτα	Iota	i
K	κ	^κ Κάππα	Kappa	c
Λ	λ	^λ Λάμβδα	Lambda	l
M	μ	^μ Μῦ	Mu	m
N	ν	^ν Νῦ	Nu	n
Ξ	ξ	^ξ Ξῖ	Xi	x
O	ο	^ο Ο μῖκρόν	Omicron	ö
Π	π	^π Πῖ	Pi	p
P	ρ	^ρ Ρῶ	Rho	r
Σ	σ ς	^σ Σίγμα	Sigma	s
T	τ	^τ Ταῦ	Tau	t
Υ	υ	^υ Υ ψῖλόν	Upsilon	y
Φ	φ	^φ Φῖ	Phi	ph
X	χ	^χ Χῖ	Chi	ch
Ψ	ψ	^ψ Ψῖ	Psi	ps
Ω	ω	^ω Ω μέγα	Omega	ō

REMARK. a. Sigma has the form σ in the beginning and middle of a word, ς at the end of a word: $\sigma\acute{\alpha}\varsigma\iota\varsigma$ *faction*.

The final ς is retained by some editors, even when it is brought by composition into the middle of a word: thus the compound word made up of $\delta\upsilon\varsigma$ *ill* (never used separately), $\pi\rho\acute{o}\varsigma$ *to*, and $\delta\acute{o}\varsigma$ *way*, is written by some $\delta\upsilon\varsigma\pi\rho\acute{o}\varsigma\delta\omicron\varsigma$, by others $\delta\upsilon\varsigma\pi\rho\acute{o}\varsigma\delta\omicron\varsigma$, *difficult of access*.

REM. b. *Abbreviations*. For many combinations of two or three letters, and for many short words in frequent use, the manuscripts and old editions have peculiar forms, connected and abridged. Two of these are still occasionally used: ς for $\omicron\upsilon$, and ς (named $\sigma\tau\acute{\iota}$ or $\sigma\tau\acute{\iota}\gamma\mu\alpha$) for $\sigma\tau$.

6. REM. c. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is not essentially different from the Roman, and from those of modern Europe. They are all derived from the alphabet of the Phoenicians.

NOTE. d. Various other signs, beside the letters of the alphabet, are used in writing Greek. Such are the *breathings* (14), the *coronis* (68) and the *apostrophe* (70), the *accents* (89) and the *marks of punctuation* (113).

Vowels.

7. The vowels are α , ϵ , η , ι , \omicron , ω , υ .

Of these, ϵ , \omicron , are always *short*,
 η , ω , always *long*,
 α , ι , υ , short in some words, long in others, and hence called *doubtful* vowels.

8. The short sounds of α , ι , υ , are indicated in the grammar by $\check{\alpha}$, $\check{\iota}$, $\check{\upsilon}$; the long sounds, by $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$. We have then

the <i>short</i> vowels,	$\check{\alpha}$,	ϵ ,	$\check{\iota}$,	\omicron ,	$\check{\upsilon}$,	and
the <i>long</i> vowels,	$\bar{\alpha}$,	η ,	$\bar{\iota}$,	ω ,	$\bar{\upsilon}$.	

9. The long vowels were sounded as α , e , i , \omicron , u , in the English words *par*, *prey*, *caprice*, *prone*, *prune*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance,—a little different, therefore, from the English short sounds in the words *pat*, *pet*, *pit*, *pot*, *put*.

10. The vowels (sounded as above) are *close* or *open*. The *most open* vowel is α ; *less open* are ϵ , η , \omicron , ω ; the *close* vowels are ι , υ . Thus we have

the <i>open short</i> vowels,	$\check{\alpha}$,	ϵ ,	\omicron ,
the <i>open long</i> vowels,	$\bar{\alpha}$,	η ,	ω ,
the <i>close</i> vowels,	ι ,	υ .	

Diphthongs.

11. The diphthongs (δίφθογγοι *double-sounds*) combine two vowels—an open and a close vowel—in one syllable. They are

αι, ει, οι, αυ, ευ, ου,
α, η, φ, also ην, ων, and υ:

but in υ, both the vowels are close.

Of these, α, η, φ, are called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first). But when the first vowel is a capital letter, ι stands upon the line: ΩΙΑΗΙ = Ὠδιῆι = ᾠδιῆι.

REM. a. In the diphthongs, as at first pronounced, each vowel received its proper sound, while the two, being uttered without break, coalesced in one syllable. Thus αι, pronounced *ah-ee*, giving the sound of Eng. *ay* affirmative: αυ, *ah-oo*, like Eng. *ou* in *our*: ευ, οι, υι, not quite like *eu* in *feud*, οι in *foil*, υι in *quit*: ει, ου, still further from *ei* in *height*, *ou* in *youth*; though ου afterwards assumed the latter sound (12 b).

REM. b. In α, η, φ, the second vowel was at first written on the line and sounded, as in other diphthongs. But it early ceased to be pronounced, being swallowed up by the long ā, η, ω, before it. For a long time it was generally omitted in writing, and, when afterwards restored, was placed as a silent letter under the line. Hence α, η, φ, were called *improper* diphthongs, their second vowel having no effect upon the sound. The same name has sometimes been extended to include ην, ων, and υι, which are distinguished from the other diphthongs by special peculiarities. Thus ην is always the result of augment (310) or of crasis (68), ων of crasis only; υι is composed of two close vowels, and is never followed by a consonant in the same word.

12. In *Roman letters* the diphthongs were represented,

αι, ει, οι, αυ, ευ, ου, υι, α, η, φ,
by ae, ē or ī, oe, au, eu, ū, yī, ā, ē, ō.

EXC. a. For αι, οι, in a few proper names, we have Roman *ai, oi*; Μαῖα *Maia*, Τροία *Troia* or *Troja*, Ἀῖας *Ajax*. For φ, in a few compounds of ᾠδή *song*, we have *oe*: τραγωδός *tragoedus*.

REM. b. From the representation of Greek words by Roman letters, it appears that at an early time (as early as 100 B. C.) several of the diphthongs had become simple sounds. Thus ει had assumed the sound

11 D.b. The Ionic has ην also in νηῦς (Hm. Hd.) Att. ναῦς *ship*, and γρηῦς (Hm.) Att. γραῦς *old woman*.—ων is scarcely Attic. The New Ionic has it in αὐτός, τωτός, etc., by crasis for ὁ αὐτός, τὸ αὐτό (68 D);—also in reflexive pronouns, as ἐαυτοῦ (235 D), which seems to have arisen by crasis from ἐο αὐτοῦ;—further in θαῦμα Att. θαῦμα *wonder*, and words derived from it; though here some deny the diphthong and write θαῶμα or θαῶμα.

of Eng. *ei* in *rein* or in *seize*—most commonly the latter; *ou* that of *ou* in *your*. For *a*, *η*, *ω*, see 11 b.

REM. c. It appears also that, prior to the same time, *υ* had taken the sound of French *u*, or German *ü*, intermediate between Eng. *oo* and *ee*—which the Romans, not having this sound, represented (as they did the sound of *ζ*) by using the Greek letter for the purpose (*γ* = *υ*). The diphthong *υι* underwent a corresponding change. But *υ* at the end of a diphthong retained its earlier sound.

13. *Diaeresis*. Sometimes two vowels, which might coalesce as a diphthong, are separated in pronunciation. A mark of diaeresis (*separation*) is then placed over the second vowel: *ῥαϊζόντων, προῦπάρχω, βότρυι*.

REM. a. The diaeresis is sometimes omitted, when it is evident from a breathing (14), or an accent (89), or from *ι* written on the line (11), that the two vowels do not unite as a diphthong. Thus in *αὐτή, ἰχθύι, ληϊζόμενος*, the vowels are evidently separate (= *αὐτή, ἰχθύι, ληϊζόμενος*), while in *αὐτή, ἰχθυι, ληζόμενος*, they unite as diphthongs.

Breathings.

14. The weak sound *h*, at the beginning of a word, was indicated by the mark ' placed over the initial vowel, and called the *rough breathing* (*spiritus asper*): thus *ἵεναι* (pronounced *hī-ē-nai*) *to send*.

The *absence* of this sound was also indicated by a mark ' placed over the initial vowel, and called the *smooth breathing* (*spiritus lenis*): thus *ἱέναι* (pronounced *ī-ē-nai*) *to go*.

Words beginning with a *diphthong* take the breathings over the *second* vowel: *αὐτοῦ of himself, αὐτοῦ of him*. But in the *improper* diphthongs, *ι* never takes the breathings, even when it stands upon the line: *ὦδῃ = ᾠδή song*.

15. All words which begin with *υ* have the rough breathing. Further, the initial consonant *ρ* always has the rough breathing (thus *ῥ*, Roman *rh*): *ῥήτωρ rhetor orator*.—*ρρ* appears in most editions as *ῖῖ* (Roman *rrh*): *Πύρρος Pyrrhus*; though some write *Πύρρος*.

REM. a. Except in *ῖῖ*, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they disappear: *προ-ἱέναι* (from *πρό+ἱέναι* and from *πρό+ἱέναι*); though the Roman form in some such cases shows an *h*: *ἐνυδρίς enhydrys πολυῖστωρ Polyhistor*.

15 D. The Epic pronouns *ὑμεις, ὑμμι, ὑμμε* (233 D) have the smooth breathing. The Aeolic dialect had other exceptions.

Consonants.

16. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). To *c, g, s, t*, we give a variety of sounds: the corresponding Greek letters *κ, γ, σ, τ*, had only the sounds which are heard in Eng. *coo, go, so, to*: thus in *Λυκία Lycia*, *Φρυγία Phrygia*, *Μυσία Mysia*, *Βοιωτία Boeotia*. But

Gamma (*γ*) before *κ, γ, χ*, or *ξ*, had the sound of *n* in *anger, anxious*, and was represented by a Roman *n*: *ἄγκυρα* Lat. *ancōra anchor*, *ἐλεγχος elenchus proof*.

17. The letters *φ, ζ, χ*, seem to have had at first the sounds of *ph, th, ch*, in Eng. *uphill, hothouse, blockhead*. But afterwards they came to sound as in Eng. *graphic, pathos*, and German *machen* (the last being a rough palatal sound no longer heard in English).

REM. a. Every consonant was sounded: thus *κ* was heard in *κνῶω to scratch, κτήμα possession*, and *φ* in *φθίσις phthisis consumption*. Similarly *ξένος stranger, ψάμμος sand*, were pronounced *ksēnos, psammos*, with *k* and *p* distinctly heard.

Among consonants, we distinguish *semivowels, mutes*, and *double consonants*.

18. The SEMIVOWELS are *λ, μ, ν, ρ, σ*; of which,
σ is called a *sibilant*, from its hissing sound,
λ, μ, ν, ρ, *liquids*, from their flowing sound,
μ, ν, *nasals*, being sounded with the nose.

To the semivowels must be added also *γ nasal*, that is, *γ* before *κ, γ, χ, ξ* (16).

19. The MUTES are

π-mutes	π	β	φ	or labial mutes,
τ-mutes	τ	δ	θ	lingual mutes,
κ-mutes	κ	γ	χ	palatal mutes.

Those in the same horizontal line are said to be *cognate*, or mutes of the same organ.

20. According to another division, the mutes are

smooth mutes	π	τ	κ	(tenues),
middle mutes	β	δ	γ	(mediae),
rough mutes	φ	θ	χ	(aspiratae).

Those in the same horizontal line are said to be *co-ordinate*, or mutes of the same order.

REM. a. The *middle mutes* *β, δ, γ*, are so named from the place given them in the arrangement. They are also called *sonant* (sounding with loud voice), in distinction from *π, τ, κ, φ, ζ, χ*, which are *surd* (hushed

or whispered). Of the latter, ϕ , χ , ψ , are called *rough*, aspiratae, on account of the h (rough breathing, spiritus asper) contained in them (17); while π , τ , κ , which have no h , are called *smooth*.

21. The DOUBLE CONSONANTS are ζ , ξ , ψ ; of which, ψ is written for $\pi\sigma$, and ξ for $\kappa\sigma$.

REM. a. Zeta (ζ) is not written for $\tau\sigma$, a combination of sounds rejected by the Greek ear as offensive. But it has in prosody the force of two consonants,—placed after a short vowel, it makes a syllable long by position (86). Many scholars pronounce it as *dz*; but it is at least very doubtful whether it ever had that sound.

22. The relations of the consonants may be seen from the following table:

	Semivowels.		Mutes.			Double Conso- nants.
	Sibilant.	Liquids.	Smooth.	Middle.	Rough.	
		Nasals.				
Labials		μ	π	β	ϕ	ψ
Linguals	σ	λ, ρ, ν	τ	δ	θ	ζ
Palatals		(γ)	κ	γ	χ	ξ

REM. a. σ , ψ , ξ , are *surd* like the smooth and rough mutes; the other consonants and all the vowels are *sonant* (20 a).

23 D. DIGAMMA. The oldest Greek had another consonant sound, represented by the sixth letter of the primitive alphabet. This was the semivowel *F*, named *Faû Vau*,—named also from its form *Digamma* (δίγαμμα i. e. double gamma, one placed upon another). It corresponds in place and form to Lat. *f*, but in power to Lat. *u* consonant (*v*), being sounded probably much like Eng. *w*. Thus *oîs sheep* was originally *oîs* Lat. *ovis*. It is sometimes called *Aeolic digamma*, having been retained by the Aeolians and Dorians long after it was lost by the Ionians: thus *ἔτος year* Aeol. *feros*, *ἴδιος own* Dor. *fidios*. It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by *Hm.*, more or less constantly, at the beginning of these words:

ἄγνυμι to break, *ἄλις in numbers, enough*, *ἀλίσκομαι to be taken*, *ἄναξ lord*, *ἄνδρσσω to be lord*, *ἄνδρσσω to please*, *ἀραιός slender*, *ἄστυ city*, *ἔαρ (ver) spring*, *ἔδνον bride-gift*, *ἔδνος host, people*, *εἴκοσι twenty* (Dor. *ρίκατι*, Lat. *viginti*), *εἴλω to yield*, *εἴλω to press*, *ἐκῆτι by will of*, *ἐκυρός father-in-law*, *ἐκόν willing*, *ἐλπομαι to hope*, the pronoun-stem *ἐ* (*ἐο sui*), *ἔπος word* (*εἶπον I said*), *ἔργον work*, (*ἔρδω to do*), *ἔργω to shut in or out*, *ἔρρω to go to harm*, *ἐρύω to draw*, *ἑσθής dress*, *εἶμα vest* (root *ves*, Lat. *ves-tis*), *ἑσπερος (vesper) evening*, *ἑτης clansman*, *ἡδύς pleasant*, *ἰάχω to cry*, root *ιδ* (*ιδεῖν videre*, *οἶδα I know*), root *ικ* (*ἴκελος and ἑκελος like*, *ἔοικα I am like, seem*), *Ἰλιος Troy*, *ἴσος equal*, *οἶκος house*, *οἶνος (vinum) wine*, *ὄς, ῆ, ὄν suus, -a, -um*.

REM. a. At the beginning of some words, *Hm.* has *ε* at times in place of an original *ρ*: *ἑέ him*, *ἑέικοσι twenty*, *ἑῖση fem. of ἴσος equal*.

For effects of the digamma in *Hm.*, see 67 D a, 86 D, 87 D.

EUPHONY OF VOWELS.

Vowels Interchanged.

25. The open short vowels (ǎ, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *to nourish*, ἐ-τρέφην *was nourished*, τέ-τροφ-α *have nourished*; γένος (for γενες) *race*, Gen. γένεος for γενεσ-ος; λύκε (for λυκο) from λύκο-ς *wolf*.

In like manner, ει (when made by lengthening ῑ, 30) is interchanged with οι: λείπ-ω (stem λῑπ) *to leave*, λέ-λοιπ-α *have left*, λοι-πός *left*.—And η is sometimes interchanged with ω: ἀρήγ-ω *to help*, ἀρωγ-ός *helper*.

26. ᾠο, αω, interchange with εω: νᾱός and νεός *temple*, μετέωρος (for μετᾱορος) *raised aloft*, τεθνεώς (for τεθνηως, earlier form τεθνᾱως) *dead*.

27. A close and open vowel are much less often interchanged: ἐστὶ *is*, ἴσθι *be thou*; ἦκω, poet. ἱκω, *am come*; ὄνομα *name*, ἀνώνυμος *nameless*;

24 D. DIVERSITY OF VOWELS IN THE DIALECTS. The other dialects, in many words and forms, have different vowels from the Attic. The most important differences are these:

a. The Ionic (Epic and New Ionic) has η for Attic ᾱ: Ion. νενηῖς for Att. νεᾱνίās *young man*, θᾶρηξ for θᾶρᾱξ *breast-plate*: so also γενεῇ for γενεᾱ *to birth*, νηῖς for ναῦς *ship*.—But not so, when ᾱ arises by contraction, or when ᾱ is lengthened on account of ν omitted after it (48, 49): Ion. and Att. τίμα (for τίμα-ε) *honor thou*, νικᾶ (for νικᾶ-ει) *he conquers*, μέλας (for μελαν-ς) *black*.—(Conversely, Hd. in a few instances has ᾱ for η: μεσαμβρία for μεσημβρία *mid-day, south*.)

b. The Doric, on the other hand, has ᾱ for Attic η: Dor. δᾱμος for Att. δῆμος *people*, μάτηρ (Lat. mater) for μήτηρ *mother*, Ἀθάνα (found also in Trag.) for Ἀθηᾱ the goddess *Athena*; so Μούσα for Μοῦση *to a Muse*.—But not so, when η arises from a lengthening of ε: Dor. and Att. τίθημι (stem θε) *to put*, λιμήν (Gen. λιμέν-ος) *harbor*.

The Attic dramatists in lyric passages use the Dor. ᾱ for η (3 b).

c. The Ion. often lengthens ε to ει, and ο to ου: ξείνος for ξένος *stranger*, guest, εἵνεκα (found also in later Att.) for ἔνεκα *on account of*, μούνος for μόνος *alone*, οὔνομα for ὄνομα *name*.—Hm. sometimes lengthens ο to οι: ἡγνόησε for ἡγνόησε from ἀγνόέω *to be ignorant of*; and ᾱ to αι: παρὰ for παρὰ *by, near*.

d. The Dor. sometimes has ω for Att. ου: Μῶσα for Μοῦσα (Aeolic Μοῖσα, usual in Pindar and Theocritus), δῶλος (Theoc.) for δοῦλος *slave*. So ὦν Dor. (and Hd.) for οὦν *therefore*.

25 D. A similar variation of ευ to ου is seen in εἰλήλουθα (Hm.) for ἐλήλυθα *I have come* (stem ελῑθ, lengthened ελευθ, 30). Even in the Attic, we find σπουδή *haste* from σπεύδω *to hasten*.

26 D. So Ion. Ἀτρείδεω, originally Ἀτρείδᾱο, Att. Ἀτρείδου of *Atrides*; Ion. πυλέων, orig. πυλάων, Att. πυλῶν of *gates*; Ion. Ποσειδέων, orig. Ποσειδᾱων, Att. Ποσειδῶν the god *Poseidon*.

poetic μῶμος *blame*, ἀμύμων *blameless*, illustrious; πόλι-s *city*, πῆχυ-s *cubit*, Gen. πόλε-ως, πήχε-ως; ὀνίνημι (for ον-ονημι) *to benefit*; poetic ἀτιτάλλω (for ατ-αταλλω) *to foster*.

Vowels Lengthened.

28. Lengthening of Vowels (*Protraction*) is

A. *Formative*, when it is used as a means for the inflection and formation of words.

By this,	ᾱ,	ε,	ι,	ο,	υ,
become	η or ā,	η,	ι,	ω,	υ.

Thus the verbs τιμᾶω, φιλέω, φθίνω, δηλόω, φύω (ῥ),
make the futures τιμήσω, φιλήσω, φθίσω, δηλώσω, φύσω.

29. After ε, ι, ρ, the lengthened form of ᾱ is ā, not η: thus the verbs ἐάω *to permit*, ἰάομαι *to heal*, περάω *to pass through*, make the futures ἐάσω, ἰάσομαι, περάσω.

REM. a. In general, the use of η was avoided in the Attic after ε, ι, ρ, and ā was used instead.

30. The close vowels (ι, υ) are sometimes lengthened by a prefixed ε, giving ει, ευ, instead of ι, υ. Thus from the stems λῖπ, φῦγ, are formed λείπω *to leave*, φεύγω *to flee*.

31. B. *Vicarious*, when it takes the place of an omitted consonant.

By this,	ᾱ,	ε,	ι,	ο,	υ,
become	ā,	ει,	ι,	ου,	υ.

Thus for ἀπα-ντ-σι, σπε-νδ-σω, γί-γ-νομαι, λυο-ν-σι, ἐπλῦν-σ-α,
we have ἀπάσι, σπείσω, γίνομαι, λύουσι, ἐπλῦνα.

For an exception in which α becomes η, see 337: for one in which ε, ο, become η, ω, see 156.

28 D. Hm. lengthens a short vowel in many words which would otherwise be excluded from his verse, or could only come in by crasis (68) or elision (70). This occurs chiefly under the rhythmic accent (in *arsis*, 894), and most frequently in the first syllable of a word. Thus, where otherwise three short syllables would stand in succession: ἡγορέη (for ἀγορεη) from ἄνθρωπος *man*, εἰαρινός from ἔαρ *spring*, οὐλόμενος for ὀλόμενος *destroying*, οὔρεος, οὔρεα, from ὕρος (never οὔρος) *mountain*, ὑψιπέτης from πέταλον *leaf*, τιδήμενος for τιθέμενος *putting*, δυσάων for δусаέω from δусаής *ill-blowing*.—Also, where two long syllables would stand between two short ones: Οὐλύμπιοι (for Ὀλύμπιοι) of Ὀλύμπιος, εἰλήλουδα (for εληλουδα) *I have come*.

29 D. In the Ionic (Old and New), the combinations εη, ιη, ρη, are not avoided: ἰτέη for ἰτέα *willow*, ἡτηρός for ἰατηρός *physician*, πειρήσομαι for πειράσομαι *I shall try*.

The Doric, on the other hand, uniformly lengthens ᾱ to ā: τιμᾶσῶ for τιμήσω *I shall honor* (24 D b).

Vowels Contracted.

32. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

Concurrent vowels are generally contracted, when the first is short and open (ᾱ, ε, ο). Thus,

An open short vowel (ᾱ, ε, ο),

a. before a close vowel (ι, υ), forms a diphthong with it ;

b. before α, ε, η, goes into the open long ;

c. before ο, ω, gives ω.

d. But εε gives ει ; εο, οε, οο give ου.

a. ε-ι	ει	πόλε-ι	πόλει	c. α-σ	ω	τιμά-ομεν	τιμῶμεν
ο-ι	οι	πείδο-ι	πείδοι	α-ω	ω	τιμά-ωμεν	τιμῶμεν
b. α-α	ᾱ	γέρα-α	γέρα	ε-ω	ω	φιλέ-ωσι	φιλῶσι
α-ε	ᾱ	τιμά-ετε	τιμάτε	ο-ω	ω	δηλό-ωσι	δηλῶσι
α-η	ᾱ	τιμά-ητε	τιμάτε	d. ε-ε	ει	φίλε-ε	φίλει
ε-α	η	τείχε-α	τείχη	ε-ο	ου	γένε-ος	γένους
ε-η	η	φιλέ-ητε	φιλήτε	ο-ε	ου	δήλο-ε	δήλου
ο-α	ω	αἰδό-α	αἰδῶ	ο-ο	ου	πλό-ος	πλοῦς
ο-η	ω	δηλό-ητε	δηλῶτε				

REM. e. ᾱ before ι gives α: γήρα-ι, γήρα (but see 183).

33. Concurrent vowels are not generally contracted, when the first is either *long* or *close*. But sometimes,

ᾱ, ε, ι, after a close or long vowel, are absorbed.—ι, when it is thus absorbed in an open long vowel, becomes ι subscript.

—ηο gives ω.

ιχθύ-ας	ιχθύς	νη-οδυνος	νώδυνος	ἥρω-α	ἥρω
ῥα-ίων	ῥάων	τιμή-εντι	τιμῆντι	λώ-ϊστος	λῶστος

32 D. The dialects differ widely in respect to the contraction of vowels. Thus,

e. The Ionic (Old and New) has *uncontracted* forms in very many cases, where the Attic contracts: νόος for νοῦς *mind*, τεῖχεα for τεῖχη *walls*, φιλέης for φιλεῖς *thou mayst love*, ἀέκων for ἄκων *unwilling*, ἀοιδή for ᾠδή *song*.—In a few instances, however, these dialects have contracted forms, where the Attic does not contract: Ion. ἑρός (and ἱερός) Att. ἱερός *sacred*, βῶσομαι for βοήσομαι *from βοάω to cry*.

f. The Ionic (especially the New Ionic) contracts εο, εου, into ευ (instead of ου): ποιεῦμεν, ποιεῦσι, (from ποιέ-ομεν, ποιέ-ουσι,) for Att. ποιούμεεν *we do*, ποιούσι *they do*. This contraction is found also in the Doric.

g. The Doric often contracts αε, αει, to η, η: δηη, δηῆς, (from δη-αε, δη-αει,) for Att. δηᾶ *see thou*, δηᾶς *thou seest*.

h. The Doric sometimes contracts αο, αω, to ᾱ: Ἀτρεῖδᾱ, orig. Ἀτρεῖδᾱο, Att. Ἀτρεῖδου; Ποσειδᾱν (or Ποτειδᾱν), Hm. Ποσειδᾶων, Att. Ποσειδῶν; θεᾱν orig. θεᾶων *dearum*, Att. θεᾶν.

34. A simple vowel before a *diphthong* is often contracted with its first vowel; the *last* vowel is then rejected, unless it can be written as *ι* subscript.

Exc. a. εοι and οοι give οι.

α-ει	α	τιμά-ει	τιμά̂	η-αι	η	λύη-αι	λύη
α-η	α	τιμά-η	τιμά̂	η-ει	η	τιμή-εις	τιμῆς
α-οι	ω	τιμά-οι	τιμά̃	η-οι	ω	μεμνη-οίμην	μεμνώμην
α-ου	ω	τιμά-ου	τιμά̃	η-ου	ω	μῆ οὖν	μῶν
ε-αι	η	λύε-αι	λύη	ο-ει	ου	οἰνό-εις	οἰνοῦς
ε-ει	ει	φιλέ-ει	φιλεῖ	ο-ου	ου	δηλό-ου	δηλοῦ
ε-η	η	φιλέ-η	φιληῖ	ε-οι	οι	φιλέ-οι	φιλοῖ
ε-ου	ου	φιλέ-ου	φιλοῦ	ο-οι	οι	δηλό-οι	δηλοῖ

35. In a few exceptional cases, the contraction is made with the *last* vowel of the diphthong. Thus,

a. αει sometimes gives αι instead of α: αἰκῆς *unseemly* from αἰκίης, αἶρω *to take up* from αἰρώ.

b. εαι in the second person singular of verbs gives both η and ει: λύη or λύει from λύεαι.

c. οφι and οη, in the second and third persons of verbs in ὦω, give οι: δηλοῖς from δηλόεις and δηλόης.

36. Important cases of *irregular contraction* depend upon the following rules:

a. In contracts of the vowel-declension (Decl. I. and II.), a short vowel followed by α, or by any long vowel-sound, is absorbed: ὀστέ-α, ὀστᾶ (not οσση); ἀργυρέ-αν, ἀργυρᾶν; ἀπλό-η, ἀπλῇ (not ἀπλω); διπλό-αις, διπλαῖς.—Only in the singular, εα, after any consonant but ρ, is contracted to η: χρυσέ-α, χρυσῇ.

b. In the consonant-declension (Decl. III.), the contracted *accusative* plural takes the form of the contracted *nominative* plural: thus Nom. Pl. εὐγενέ-ες, εὐγενεῖς, Acc. Pl. εὐγενέ-ας, εὐγενεῖς (not ευγενης); Nom. Pl. μείζονες [μειζο-ες] μείζους, Acc. Pl. μείζονας [μειζο-ας] μείζους (not μειζως).

Other cases of irregular contraction will be noticed as they occur.

37. SYNIZESIS. Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation, as to pass for one syllable: thus θεός *god*, used in poetry for one syllable. This is called *synizēsis* (settling together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the measure of the verse.

*7 D. Synizesis is very frequent in Hm., especially after ε: θύρεων *of doors*, ᾠοῖς *golden*, στήθεα *breasts*, πόλιας *cities*, ὄγδοος *eighth*, all used as words of two syllables.

Vowels Omitted.

38. A short vowel between two consonants is sometimes dropped (*syncōpe*): πατρός (for πατέρος) from πατήρ *father*, ἡλθον (for ἡλθον) from ἔρχομαι *to come*.

39. *υ* at the end of a stem is often dropped between two vowels: βασιλέων (for βασιλευ-ων) from βασιλεύς *king*, ἀκο-ή (for ἀκου-ή) *hearing* from ἀκού-ω *to hear*.

In this case, *υ* was first changed to the cognate semivowel, the digamma (βασιλεῖων, ἀκοῖη), which afterwards went out of use (23 D).

REM. a. Similarly, *ι* is sometimes dropped between two vowels: κά-ω for καί-ω *to burn*, πλέ-ων for πλεί-ων *more*.

EUPHONY OF CONSONANTS.

Consonants Doubled.

40. The semivowels are often found doubled; less often, the smooth and rough mutes; the middle mutes and double consonants, never. Thus βάλλω *to throw*, ψάμμος *sand*, ἐννέα *nine*, κόρη *temple*, τάσσω = τάττω *to arrange*, ἵππος *horse*, κόκκυξ *cuckoo*.

REM. a. Double gamma (γγ = ng) is not an exception; the two letters, though alike in form, are different in sound.

REM. b. When the rough mutes are doubled (which occurs mostly in proper names), the first goes into the cognate smooth, making πφ, τξ, κχ, instead of φφ, ξξ, χχ: thus Σαπφώ, Ἀτξίς, Βάκχος.

41. Double tau (ττ) occurs mostly as the later Attic form, for σσ in the earlier Attic and the other dialects: τάττω *to arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσων.

42. Double sigma (σσ) is sometimes produced by composition of words: σύσσιτος *messmate* from σύν *with* and σίτος *food* (52). But usually it is the result of euphonic changes described in 58–60. Only in the latter case does it become ττ in the later Attic.

38 D. Syncope is frequent in Hm.: τίπτε for τίποτε *wherefore*, ἐκέκλετο for ἐ-κε-κελ-ετο *he cried*.

40 D. Hm. in many words doubles a consonant which is single in the common form, espec. a *semivowel*: ἔλλαβε for ἔ-λαβε *he took*, φιλομμειδής for φιλομειδής *fond of smiles*, ἐὺννητος for εὖ-νητος *well-spun*, ὅσον for ὄσον *quantum*, ὀπίσσω for ὀπίσω *backward*;—less often a *mute*: ὅπως for ὄπως *as*, ὅττι for ὅτι *that*, ἐδδεισε for ἔδεισε *he feared*. In some words he has both a single and a double form: Ἀχιλλεύς, Ὀδυσσεύς, less often Ἀχιλεῦς, Ὀδυσεύς.

For some cases in Hm. (καδδῦσαι, ὑββάλλειν, etc.), in which a middle mute is found doubled, see 73 D.

43. Rho (ρ) at the beginning of a word is doubled, when, by formation or by composition, a simple vowel is brought before it : $\rho\acute{\epsilon}\omega$ *to flow*, $\epsilon\text{-}\rho\acute{\rho}\epsilon\iota$ *was flowing*, $\kappa\alpha\tau\alpha\text{-}\rho\acute{\rho}\acute{\epsilon}\omega\upsilon$ *flowing down*.—After a *diphthong*, ρ remains single : $\epsilon\upsilon\text{-}\rho\omicron\omicron\varsigma$ *fair-flowing*.

REM. a. In other cases, $\rho\acute{\rho}$ is the later Attic form, for $\rho\sigma$ in the earlier Attic and the other dialects : $\kappa\acute{\omicron}\rho\acute{\rho}\eta$ *temple*, $\delta\acute{\alpha}\rho\acute{\rho}\omicron\varsigma$ *courage*, for $\kappa\acute{\omicron}\rho\sigma\eta$, $\delta\acute{\alpha}\rho\sigma\omicron\varsigma$.

Consonant-Changes.

MUTES BEFORE MUTES.

44. Before a τ -mute, a π - or κ -mute becomes co-ordinate. Thus,

$\beta\tau$ and $\phi\tau$ become $\pi\tau$	$\gamma\tau$ and $\chi\tau$ become $\kappa\tau$
$\pi\delta$ “ $\phi\delta$ “ $\beta\delta$	$\kappa\delta$ “ $\chi\delta$ “ $\gamma\delta$
$\pi\varsigma$ “ $\phi\varsigma$ “ $\beta\varsigma$	$\kappa\varsigma$ “ $\chi\varsigma$ “ $\gamma\varsigma$
$\tau\acute{\epsilon}\tau\tau\iota\pi\tau\alpha\iota$ for $\tau\epsilon\tau\tau\iota\beta\text{-}\tau\alpha\iota$	$\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$
$\gamma\acute{\epsilon}\gamma\tau\alpha\pi\tau\alpha\iota$	$\gamma\epsilon\gamma\tau\alpha\phi\text{-}\tau\alpha\iota$
$\gamma\acute{\epsilon}\gamma\tau\alpha\beta\delta\eta\upsilon$	$\gamma\epsilon\gamma\tau\alpha\phi\text{-}\delta\eta\upsilon$
$\epsilon\lambda\epsilon\iota\phi\varsigma\eta\upsilon$	$\epsilon\lambda\epsilon\iota\pi\text{-}\varsigma\eta\upsilon$
$\epsilon\tau\tau\iota\phi\varsigma\eta\upsilon$	$\epsilon\tau\tau\iota\chi\text{-}\varsigma\eta\upsilon$
	$\epsilon\lambda\epsilon\chi\text{-}\varsigma\eta\upsilon$
	$\epsilon\lambda\epsilon\gamma\text{-}\varsigma\eta\upsilon$

REM. a. The combinations allowed by this rule ($\pi\tau$, $\kappa\tau$, $\beta\delta$, $\gamma\delta$, $\phi\varsigma$, $\chi\varsigma$) and the double mutes in 40 ($\pi\pi$, $\pi\phi$, $\tau\tau$, $\tau\varsigma$, $\kappa\kappa$, $\kappa\chi$), are the only combinations of mutes with mutes, which occur in Greek.

45. A τ -mute before another τ -mute is changed to σ .

$\iota\sigma\tau\epsilon$ for $\iota\delta\text{-}\tau\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$ for $\pi\epsilon\pi\epsilon\iota\varsigma\text{-}\tau\alpha\iota$
$\iota\sigma\varsigma\iota$	$\epsilon\pi\epsilon\iota\sigma\varsigma\eta\upsilon$
$\iota\delta\text{-}\varsigma\iota$	$\epsilon\pi\epsilon\iota\varsigma\text{-}\varsigma\eta\upsilon$

But $\tau\tau$ and $\tau\varsigma$ stand without change, when both letters belong to the stem : $\tau\acute{\alpha}\tau\tau\omega$, $\text{'}\text{Α}\tau\tau\iota\varsigma$.

MUTES BEFORE LIQUIDS.

46. Before μ , a π -mute becomes μ ;

a κ -mute	“ γ ;
a τ -mute	“ σ .

$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\iota\pi\text{-}\mu\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\gamma\mu\alpha\iota$ for $\delta\epsilon\delta\epsilon\chi\text{-}\mu\alpha\iota$
$\tau\acute{\epsilon}\tau\tau\iota\mu\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\alpha\sigma\mu\alpha\iota$
$\gamma\acute{\epsilon}\gamma\tau\alpha\mu\mu\alpha\iota$	$\gamma\epsilon\gamma\tau\alpha\phi\text{-}\mu\alpha\iota$
$\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$	$\epsilon\psi\epsilon\upsilon\sigma\mu\alpha\iota$
	$\epsilon\psi\epsilon\upsilon\delta\text{-}\mu\alpha\iota$
	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$
	$\pi\epsilon\pi\epsilon\iota\varsigma\text{-}\mu\alpha\iota$

43 D. In Hm., ρ sometimes remains single, even after a simple vowel : $\epsilon\text{-}\rho\epsilon\epsilon\text{-}\xi$, from $\rho\acute{\epsilon}\xi\omega$ *to do*, $\acute{\omega}\kappa\upsilon\text{-}\rho\omicron\omicron\varsigma$ *swift-flowing*.

46 D. In Hm., a final κ -mute or τ -mute in the stem often remains unchanged before μ in the ending : $\iota\kappa\text{-}\mu\epsilon\upsilon\omicron\varsigma$ *favoring* (stem $\iota\kappa$: $\iota\kappa\acute{\alpha}\nu\omega$ *to come*), $\acute{\alpha}\kappa\alpha\chi\text{-}\mu\epsilon\upsilon\omicron\varsigma$ *sharpened* (stem $\alpha\kappa$ or $\alpha\chi$: Lat. *acuo*), $\delta\delta\text{-}\mu\acute{\eta}$ Att. $\delta\omicron\mu\acute{\eta}$ *smell* (stem $\omicron\delta$: $\delta\acute{\zeta}\omega$ *to smell*, Lat. *odor*), $\iota\delta\text{-}\mu\epsilon\upsilon$ Att. $\iota\sigma\mu\epsilon\upsilon$ *we know* (stem $\iota\delta$: $\omicron\iota\delta\alpha$), $\kappa\epsilon\kappa\omicron\upsilon\delta\text{-}\mu\epsilon\upsilon\omicron\varsigma$ *equipped* (stem $\kappa\omicron\upsilon\delta$: $\kappa\omicron\upsilon\delta\acute{\iota}\sigma\omega$).

REM. a. This rule seldom fails, when a final mute in the stem is followed by μ in the ending: ἀκ-μή *acme*. In other cases it is not much observed: κέ-κμη-κα *am wearied out*, ἐ-τμή-Ξην *was cut*, ῥυ-θμός *rhythm* ἰ-σθμός *isthmus*.

REM. b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find σεμνός *revered* for σεβ-νος (σέβ-ομαι *to revere*), and ἐρεμνός *murky* for ερεβ-νος (ἔρεβος *thick darkness*).

MUTES BEFORE Σ.

47. Before σ, a π-mute forms ψ (= πσ) ;

a κ-mute forms ξ (= κσ) ;

a τ-mute is dropped without further change.

λείψω for λειπ-σω	κόραξ for κορακ-ς	σώμασι for σωματ-σι
τρίψω τριβ-σω	φλόξ φλογ-ς	ἐλπίσι ἐλπιδ-σι
γράφω γραφ-σω	βήξ βηχ-ς	ὄρνισι ορνιθ-σι

REM. a. The preposition ἐξ (= εκς) in composition drops ς before any consonant (54), but undergoes no further change: ἐκ-βαίνω *to go out*, not εγβαίνω, ἐκ-στρατεύω *to march out*, not εξτρατευω.

N AND Σ BEFORE OTHER CONSONANTS.

48. N before a labial becomes μ ;

before a palatal becomes γ (nasal) ;

before λ, ρ, is assimilated ;

before σ is dropped, and the preceding vowel is lengthened (31).

ἔμπας for εν-πας	συγκαίω for συν-καιω	ἐλλείπω for εν-λειπω
ἐμβαίνω εν-βαινω	συγγενής συν-γενης	συρρέω συν-ρεω
ἐμφανής εν-φανης	συνχέω συν-χew	μέλας μελαν-ς
ἐμφυχος εν-ψυχος	ἐγξέω εν-ξew	κτεís κτεν-ς
ἐμμένω εν-μενω		λύουσι λυον-σι

49. So also ντ, νδ, νθ, are dropped before σ (47), and the preceding vowel is lengthened (31).

δοús for δοντ-ς σπείσω for σπενδ-σω πείσομαι for πενθ-σομαι

50. Before σι of the dative plural, the vowel remains unchanged, when ν alone is dropped: μέλασι, λιμέσι, δαίμοσι, for μελᾶν-σι, λιμεν-σι, δαιμον-σι. But when ντ is dropped, the vowel is lengthened ; πᾶσι, θεῖσι, λύουσι, for παντ-σι, θεντ-σι, λυοντ-σι.

Exc. a. Adjectives (not participles) in -εις make -εσι, instead of -εισι, in the dative plural : χαρίεσι for χαριεντ-σι from χαρίεις *pleasing*.

51. a. Before μ in the endings of the perfect middle, ν is commonly changed to σ : πέφασμαι for πεφαν-μαι.

47 D. In Hm., a τ-mute is sometimes assimilated to a following σ : ποσ-σι for ποδ-σι Att. ποσί *to feet*.

b. Before σ in the endings of the perfect middle, ν retains its place. $\pi\acute{\epsilon}\phi\alpha\nu\text{-}\sigma\alpha\iota$. Similarly we find $\nu\varsigma$ in the nominatives $\tilde{\epsilon}\lambda\mu\nu\varsigma$ *worm*, $\tilde{\tau}\acute{\iota}\rho\nu\varsigma$ *Tiryne*, for $\tilde{\epsilon}\lambda\mu\nu\varsigma\text{-}\varsigma$, $\tilde{\tau}\acute{\iota}\rho\nu\varsigma\text{-}\varsigma$ (47).

52. In composition,

$\acute{\epsilon}\nu$ before ρ , σ , retains ν : $\tilde{\epsilon}\nu\text{-}\rho\nu\varsigma\mu\omicron\varsigma$, $\acute{\epsilon}\nu\text{-}\sigma\tau\acute{\alpha}\zeta\omega$.

$\pi\acute{\alpha}\nu$, $\pi\acute{\alpha}\lambda\iota\nu$, before σ , retain ν : $\pi\acute{\alpha}\nu\text{-}\sigma\omicron\phi\omicron\varsigma$;

or change ν to σ : $\pi\alpha\lambda\acute{\iota}\sigma\text{-}\sigma\upsilon\tau\omicron\varsigma$.

$\sigma\acute{\upsilon}\nu$, before σ with a vowel, becomes $\sigma\upsilon\sigma\text{-}$: $\sigma\upsilon\sigma\text{-}\sigma\acute{\iota}\tau\iota\omicron\nu$;

before σ with a cons., or ζ , becomes $\sigma\upsilon\text{-}$: $\sigma\acute{\upsilon}\text{-}\sigma\tau\eta\mu\alpha$, $\sigma\acute{\upsilon}\text{-}\zeta\upsilon\gamma\omicron\varsigma$.

53. N, brought by syncope before ρ , is strengthened by an inserted δ : this happens in the declension of $\acute{\alpha}\nu\eta\rho$ *man*: $\acute{\alpha}\nu\delta\rho\acute{\omicron\varsigma}$ for $\acute{\alpha}\nu\rho\omicron\varsigma$ for $\acute{\alpha}\nu\epsilon\rho\omicron\varsigma$. Similarly, μ before ρ is strengthened by an inserted β , in $\mu\epsilon\sigma\eta\mu\beta\rho\acute{\iota}\alpha$ *mid-day*, *south*, for $\mu\epsilon\sigma\eta\mu(\epsilon)\rho\acute{\iota}\alpha$ from $\mu\acute{\epsilon}\sigma\omicron\varsigma$ and $\eta\mu\acute{\epsilon}\rho\alpha$.

54. Sigma (σ) between two consonants is dropped: $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\text{-}\theta\alpha\iota$ for $\gamma\epsilon\gamma\rho\alpha\phi\sigma\theta\alpha\iota$, $\acute{\epsilon}\kappa\beta\alpha\acute{\iota}\nu\omega$ for $\acute{\epsilon}\zeta\text{-}\beta\alpha\acute{\iota}\nu\omega$ (47 a).

Not so, however, when initial σ is brought by composition between two consonants: $\acute{\epsilon}\nu\text{-}\sigma\tau\acute{\alpha}\zeta\omega$ not $\epsilon\nu\text{-}\tau\alpha\zeta\omega$.

55. When two sigmas are brought together by inflection, one of them is dropped: $\tau\acute{\epsilon}\iota\chi\epsilon\sigma\iota$ for $\tau\epsilon\iota\chi\epsilon\sigma\text{-}\sigma\iota$, $\tilde{\epsilon}\sigma\pi\alpha\sigma\alpha\iota$ for $\epsilon\sigma\pi\alpha\sigma\text{-}\sigma\alpha\iota$.

56. The combination $\sigma\delta$, in some adverbs of place (204), passes into ζ : $\zeta\acute{\upsilon}\rho\alpha\zeta\epsilon$ *out* for $\zeta\upsilon\rho\alpha\sigma\text{-}\delta\epsilon$.

For σ omitted, in the nom. sing. 3d decl., see 156; in the 1 Aor. of liquid verbs, see 382; in the verbs $\epsilon\acute{\iota}\mu\iota$ *to be* and $\tilde{\eta}\mu\alpha\iota$ *to sit*, see 406.

CONSONANTS AND VOWELS TRANSPOSED (*Metathesis*).

57. The *liquids* (especially ρ , λ) are subject to this change: $\theta\acute{\alpha}\rho\omicron\varsigma$ (43 a) *courage*, also $\theta\rho\acute{\alpha}\omicron\varsigma$; thus, too,

aorist $\tilde{\epsilon}\text{-}\theta\omicron\rho\text{-}\omicron\nu$, present $\theta\rho\acute{\omega}\text{-}\sigma\kappa\omega$; present $\beta\acute{\alpha}\lambda\text{-}\lambda\omega$, perfect $\beta\acute{\epsilon}\text{-}\beta\lambda\eta\text{-}\kappa\alpha$;

“ $\tilde{\epsilon}\text{-}\theta\acute{\alpha}\nu\text{-}\omicron\nu$, “ $\zeta\eta\acute{\eta}\text{-}\sigma\kappa\omega$; “ $\tau\acute{\epsilon}\mu\text{-}\nu\omega$, “ $\tau\acute{\epsilon}\text{-}\tau\mu\eta\text{-}\kappa\alpha$.

In the last four examples the vowel is also lengthened.

53 D. In a few Epic words, μ before ρ or λ is strengthened by an inserted β : $\mu\acute{\epsilon}\text{-}\mu\beta\lambda\omega\text{-}\kappa\alpha$ *have gone* (from stem $\mu\omicron\lambda$, by transposition $\mu\lambda\omicron$, $\mu\lambda\omega$, 57). At the beginning of a word, μ before ρ or λ becomes β : $\beta\lambda\acute{\omega}\sigma\kappa\omega$ *to go*, from stem $\mu\omicron\lambda$ (cf. $\delta\omega\acute{\omicron}\sigma\kappa\omega$ from stem $\theta\omicron\rho$, 57); $\beta\rho\omicron\tau\acute{\omicron\varsigma}$ *mortal*, from stem $\mu\omicron\rho$, $\mu\rho\omicron$ (57), Lat. *mor-ier*, *mor-tuus*.

55 D. In Hm., both sigmas are often retained: $\tilde{\epsilon}\pi\epsilon\sigma\text{-}\sigma\iota$ Att. $\tilde{\epsilon}\pi\epsilon\sigma\iota$ *to words*, $\tilde{\epsilon}\sigma\text{-}\sigma\iota$ Att. $\epsilon\acute{\iota}$ *thou art*.

56 D. The Aeolic nas $\sigma\delta$ for ζ in the middle of a word; this is often found in Theocritus: $\mu\epsilon\lambda\acute{\iota}\sigma\delta\omega$ Att. $\mu\epsilon\lambda\acute{\iota}\zeta\omega$ *to make melody*.

57 D. Metathesis is very frequent in Hm.: $\kappa\alpha\rho\tau\epsilon\rho\acute{\omicron\varsigma}$ and $\kappa\rho\alpha\tau\epsilon\rho\acute{\omicron\varsigma}$ *powerful*, $\kappa\acute{\alpha}\rho\tau\iota\sigma\tau\omicron\varsigma$ = Att. $\kappa\rho\acute{\alpha}\tau\iota\sigma\tau\omicron\varsigma$ *most powerful*, *best*, from $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$ *power*; $\acute{\alpha}\tau\alpha\rho\tau\acute{\omicron\varsigma}$ Att. $\acute{\alpha}\tau\rho\acute{\alpha}\tau\acute{\omicron\varsigma}$ *path*, $\tau\rho\alpha\pi\epsilon\acute{\iota}\omicron\mu\epsilon\nu$ for $\tau\alpha\rho\pi\epsilon\acute{\iota}\omicron\mu\epsilon\nu$ (stem $\tau\epsilon\rho\pi$: $\tau\acute{\epsilon}\rho\pi\omega$ *to delight*): similarly, $\tilde{\epsilon}\delta\rho\alpha\kappa\omicron\nu$ from $\delta\acute{\epsilon}\rho\kappa\text{-}\omicron\mu\alpha\iota$ *to see*, $\tilde{\epsilon}\pi\rho\alpha\delta\omicron\nu$ from $\pi\acute{\epsilon}\rho\delta\text{-}\omega$ *to destroy*.

CONSONANTS BEFORE I.

58. The close vowel *ι*, following a consonant, gives rise to various changes. Thus, frequently,

1. Iota, after *ν* and *ρ*, passes over to the preceding vowel and unites with it by contraction.

χείρων	for	χερ-ίων	τείνω	for	τεν-ιω
δότειρα		δοτερ-ια	κρίνω		κρίν-ιω
μαίνομαι		μᾶν-ιομαι	σύρω		σῦρ-ιω

REM. a. In like manner we have *-εις*, originally *-εσι*, in the second person singular of verbs: *λύεις* for *λυ-εσι*.

59. 2. Iota, after *λ*, is assimilated.

μᾶλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. alius,
στέλλω		στέλ-ιω	ἄλλομαι		άλ-ιομαι	Lat. salio.

60. 3. Iota, after *κ*-mutes (less often after *τ*, *θ*), forms with them *σσ* (later Attic *ττ*, 41).

ῥήσσω	for	ῥκ-ιον	ἐλάσσω	for	ελαχ-ιον
Θρᾷσσα		Θρακ-ια	Κρηῖσσα		Κρητ-ια
τάσσω		ταγ-ιω	κορύσσω		κορυβ-ιω

For *πέσσω* to *cook* from stem *πεπ*, see 429.

61. 4. Iota, after *δ* (sometimes after *γ*), forms with it *ζ*.

ἐλπίζω	for	ελπιδ-ιω	μείζω	for	μεγ-ιω
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For *νίζω* to *wash* from stem *νιβ*, see 429.

62. 5. Tau, before *ι*, often passes into *σ*.

δίδωσι, originally δίδωτι	πλούσιος for πλουτιος from πλούτος
λύνουσι for λυνουσι, orig. λύνοντι	στάσις for στατις Lat. statio.

REM. a. The same change occurs, though rarely, before other vowels: *σύ*, *σοί*, *σέ*, originally *τύ*, *τοί*, *τέ*, *σήμερον* to-day for *τήμερον*.

Σ WITH VOWELS.

63. Sigma, when not supported by a consonant before or after it, often disappears. Thus, in many cases,

1. Initial sigma, followed by a vowel, goes into the rough breathing: *ῡς* for *σῡς* Lat. *sus*, *ῖστημι* for *σιστημι* Lat. *sisto*.

64. 2. Sigma between two vowels is dropped:

Thus *λύη* contracted from *λύει* for *λυεσαι*, *λύσαιο* for *λυσαισο*, *γένους* contracted from *γένεος* for *γενεσος* Lat. *generis*.

REM. a. Similarly, *ν* in some forms of the comparative is dropped between two vowels: *μείζω* contracted from *μειζοα* for *μείζονα*.

62 D. The Doric often retains the original *τ*: *δίδωτι*, *λύνοντι*, *τύ*, *τοί*, *τέ*. Even the older Attic retains it in *τήμερον* and a few other words.

ASPIRATION REJECTED OR TRANSFERRED.

65. To avoid the harshness felt when two successive syllables begin with rough sounds, a change was often made in one of them. Thus,

a. Reduplications change a rough mute to the cognate smooth: $\pi\acute{\epsilon}\phi\upsilon\kappa\alpha$ for $\phi\epsilon\phi\upsilon\kappa\alpha$, $\tau\acute{\iota}\delta\eta\mu\iota$ for $\delta\iota\delta\eta\mu\iota$, $\acute{\epsilon}\kappa\epsilon\chi\acute{\upsilon}\mu\eta\nu$ for $\epsilon\chi\epsilon\chi\upsilon\mu\eta\nu$, Hm. $\acute{\alpha}\kappa\acute{\alpha}\chi\eta\mu\alpha\iota$ for $\alpha\chi\alpha\chi\eta\mu\alpha\iota$.

b. The imperative ending $\delta\iota$ becomes $\tau\iota$ after $\delta\eta$ in the first aorist passive: $\lambda\acute{\upsilon}\delta\eta\tau\iota$ for $\lambda\upsilon\delta\eta\delta\iota$.

c. The stems $\Sigma\epsilon$, $\Sigma\upsilon$, of $\tau\acute{\iota}\Sigma\eta\mu\iota$ to put, $\Sigma\acute{\upsilon}\omega$ to offer, become $\tau\epsilon$, $\tau\upsilon$, before $\Sigma\eta$ in the first aorist passive: $\acute{\epsilon}\tau\acute{\epsilon}\Sigma\eta\nu$, $\acute{\epsilon}\tau\acute{\upsilon}\Sigma\eta\nu$.

d. Single instances are $\acute{\alpha}\mu\pi\acute{\epsilon}\chi\omega$, $\acute{\alpha}\mu\pi\acute{\iota}\sigma\chi\omega$, to clothe, for $\alpha\mu\phi.$, $\acute{\epsilon}\kappa\epsilon\chi\epsilon\iota\rho\acute{\iota}\alpha$ truce for $\epsilon\chi\acute{\epsilon}\chi\epsilon\iota\rho\iota\alpha$ (from $\acute{\epsilon}\chi\omega$ and $\chi\epsilon\iota\rho$), and a few other words.

e. To the same rule we may refer $\acute{\epsilon}\chi\omega$ to have, hold, for $\acute{\epsilon}\chi\omega$ (future $\acute{\epsilon}\xi\omega$) originally $\sigma\epsilon\chi\omega$ (424, 11), and $\iota\sigma\chi\omega$ for $\iota\sigma\chi\omega$ orig. $\sigma\iota\sigma(\epsilon)\chi\omega$.

66. Transfer of aspiration is found in a few stems which begin with τ and end with ϕ or χ . When, for any cause, the rough sound is lost at the end of the stem, it appears in the first letter, changing τ to Σ . This occurs,

a. In the substantive-stem $\tau\rho\iota\chi$ hair (gen. sing. $\tau\rho\iota\chi\acute{o}\varsigma$, nom. plur. $\tau\rho\acute{\iota}\chi\epsilon\varsigma$, but) nom. sing. $\Sigma\rho\acute{\iota}\xi$, dat. plur. $\Sigma\rho\acute{\iota}\xi\iota$.

b. In the adjective $\tau\alpha\chi\acute{\upsilon}\varsigma$ swift, superlative $\tau\acute{\alpha}\chi\iota\sigma\tau\omicron\varsigma$, but comparative $\Sigma\acute{\alpha}\sigma\sigma\omega\nu$ ($\Sigma\acute{\alpha}\tau\tau\omega\nu$) for $\tau\alpha\chi\iota\omega\nu$ (222).

c. In the verb-stems,

$\tau\rho\epsilon\phi$, pres.	$\tau\rho\acute{\epsilon}\phi\omega$ to nourish,	fut. $\Sigma\rho\acute{\epsilon}\phi\omega$,	subst. $\Sigma\rho\acute{\epsilon}\mu\mu\alpha$ nursling;
$\tau\alpha\phi$, "	$\Sigma\acute{\alpha}\pi\tau\omega$ to bury,	" $\Sigma\acute{\alpha}\psi\omega$,	" $\tau\acute{\alpha}\phi\omicron\varsigma$ tomb;
$\tau\rho\epsilon\chi$, "	$\tau\rho\acute{\epsilon}\chi\omega$ to run,	" $\Sigma\rho\acute{\epsilon}\xi\omicron\mu\alpha\iota$,	
$\tau\rho\upsilon\phi$, "	$\Sigma\rho\upsilon\pi\tau\omega$ to weaken,	" $\Sigma\rho\upsilon\psi\omega$,	" $\tau\rho\upsilon\phi\acute{\eta}$ delicacy;
$\tau\upsilon\phi$, "	$\tau\acute{\upsilon}\phi\omega$ to smoke,	perf. $\tau\acute{\epsilon}\Sigma\upsilon\mu\mu\alpha\iota$.	

REM. d. We find $\acute{\epsilon}\Sigma\rho\acute{\epsilon}\phi\eta\nu$ in the aorist passive, $\tau\epsilon\Sigma\rho\acute{\alpha}\phi\eta\alpha\iota$ in the perfect middle infinitive. In these forms, Σ was used as the first letter of the stem, because the last letter was supposed to be properly a π , but changed to ϕ by 44. The same remark applies to the other stems in c.

For the aspiration of a smooth or middle mute in the formation of the second perfect active, see 341, cf. 392.

65 D. Hm. often has a smooth breathing, where the Attic has the rough: Ἄϊδης (from a privative and ιδεῖν to see) Att. Ἄϊδης the god *Hades*, ἄμαξα Att. ἄμαξα wagon, ἥλιος Att. ἥλιος sun, ἥως (so Hd.) Att. ἕως dawn, ἵρηξ (so Hd., cf. 32 D e) Att. ἱέραξ hawk. Cf. Hd. ὄρος Att. ὄρος boundary.—A smooth mute used instead of a rough, is seen in ἀδτις (Hm. Hd.) Att. ἀδτις again, οὐκί (Hm. Hd.) Att. οὐκί not, δέκομαι (Hd.) Att. δέχομαι to receive.

66 D. Hd. shows a transfer of aspiration in κιδών Att. χιτών tunic, and ἐνθαῦτα there, ἐνδεῦτεν thence, Att. ἐνταῦθα , ἐντεῦθεν .

REM. b. The *rough breathing* of the article or relative pronoun, if these stand first, is retained, and takes the place of a coronis: *ἄν* for *ἄ ἄν* (οὐκ, οὐπί, poetic for *ὁ ἐκ, ὁ ἐπί, οὐνεκα* poetic for *οὐ ἔνεκα*).

REM. c. In crasis of the *article*, its final vowel or diphthong, when followed by initial *a*, disappears in it: *ἄνῆρ* (*ā*) for *ὁ ἀνῆρ* (*ā*), *τὰνδρί* for *τῶ ἀνδρί, ταυτό, ταυτά, ταυτοῦ*, for *τὸ αὐτό, τὰ αὐτά, τοῦ αὐτοῦ*. The particle *τοί* in this respect follows the article: *μεντᾶν* for *μέντοι ἄν*.

Ἄτερος *other* enters into crasis under the form *ἄτερος* (*ā*): thus *ἄτερος* (*ā*) for *ὁ ἕτερος, ὁ ἄτερον, ὁ ἄτερον, τοῦ ἑτέρου*.

69. SYNIZESIS (37). Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation, as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions *ἐπεὶ* *since*, *ἢ* *or*, *ἤ* *interrogative*, *μή* *not*, and the pronoun *ἐγώ* *I*: thus *ἐπεὶ οὐ*, as two syllables; and so *μή ἄλλοι, ἐγὼ οὐ*.

Elision.

70. Elision is the *cutting off* of a final *short* vowel before a following initial vowel. The place of the elided vowel is marked by an *apostrophē*. Thus *ἐπ' αὐτῶ* for *ἐπὶ αὐτῶ*.

The following words are generally subject to elision:

- a. Words of one syllable in *ε*, as *γά, δέ, τέ*.
- b. Prepositions and conjunctions of two syllables;
except *περί, ἄχρι, μέχρι, ὅτι*.
- c. Some adverbs in common use, such as *ἔτι, ἅμα, εἴτα, μάλα, τάχα*.

Exempt from elision are

- d. The vowel *υ*.
- e. Final *a, ι, ο*, in words of one syllable.
- f. Final *a* in the nominative of the first declension, and *ι* in the dative of the third.

REM. g. Forms, which can take *ν* movable (79), are not affected by elision in prose, except only *ἐστὶ ἱς*.

Remark c is nearly confined to the Attic. Hm. has *ἄριστος, ωντός* (with coronis in place of the rough breathing) for *ὁ ἄριστος, ὁ αὐτός*. Hd. has *ὠνήρ* for *ὁ ἀνῆρ, τῶληθές* for *τὸ ἀληθές, ὠνδρωποι* for *οἱ ἄνδρωποι* (yet *τὰνδρώπου* for *τοῦ ἀνδρώπου*), *ὠντός, ὠντοί, τῶντοῦ* (cf. 11 D), for *ὁ αὐτός, οἱ αὐτοί, τοῦ αὐτοῦ, τοῦτερον* for *τὸ ἕτερον*.

70 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry, even in Epic poetry, being applied not only to short vowels, but even to the diphthongs *αι* and *οι* in the verb-endings *μαι, σαι, ται, σθαι*, and in the forms *μοί, τοί*.

Ὅτι is subject to elision in Hm., never in Attic poetry. The same is true of *ι* in the dative (sing. and plur.) of the third declension. Many forms, which might take *ν* movable, suffer elision in poetry: and so, further, the particle *ῥά* (only used in Epic, cf. 865), the possessive pronoun *σά*, and the nom. sing. in *ᾱ* of the first declension.

71. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαιτέω from ἀπό and αἰτέω, οὐδεῖς from οὐδέ and εἷς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 65 d) from ἀμφί and ἔχω.

72. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute*:

ἀφ' ἐστίας for ἀπ(ὸ) ἐστίας,
ἡδίκηχ' ὑμᾶς for ἡδίκηκ(α) ὑμᾶς.

καῖ' ἡμέραν for κατ(ὰ) ἡμέραν,
νύχῃ' ὄλην for νύκτ(α) ὄλην (44).

So also in *compound* words:

ἀφαιρέω from ἀπό and αἰρέω,
δεχήμερος from δέκα and ἡμέρα,

καζήμι from κατά and ἴμι,
ἐφζήμερος from ἐπτά and ἡμέρα.

The same effect is seen also in *crasis*: ζᾶτερον for τὸ ἕτερον (poet. χὼ for καὶ ὁ, ὁζοῦνεκα for ὅτου ἔνεκα).

REM. a. The same change of mute takes place, notwithstanding an intervening ρ, in φροῦδος (from πρό and ὁδός), φρουρός (from πρό and ὀράω), τέτριπος (from τέτταρα and ἵππος).

Final Consonants.

74. At the end of a Greek word,

a. the only consonants allowed to stand are ν, ρ, σ;

b. the only combinations of consonants are ψ (πς), ξ (κς), and γξ (νξ).

Exc. c. Ἐκ from (80 c) and οὐκ, οὐχ *not* (80 a) have no accent of their own, and were hardly felt to be separate words.

Exc. d. Final λς, νς, are found only in the nominatives ἄλς *salt, sea*, ἔλμινς *worm* and τίρυνς *Tiryne* (51).

72 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ' οὖ for ἀφ' οὖ, οὐκ οὕτως for οὐχ οὕτως, κατήμι for καδίμι, τοῦτερον for τὸ ἕτερον.

73 D. APOCOPE. Similar to elision, but confined to poetry, is apocōpē, the cutting off of a final short vowel before an initial *consonant*. In Hm., this is seen in the conjunction ἄρ for ἄρα, the prepositions ἄν, κάτ, πάρ, for ἀνά, κατά, παρά (and rarely in ἀπ, ὑπ for ἀπό, ὑπό). The apocopate forms are used both as separate words and in composition. The ν of ἄν is subject to the rules in 48. The τ of κάτ is assimilated to the following consonant; but before two consonants it is dropped. Thus τίς τ' ἄρ τῶν, παρμένετε for παραμένετε, ἄμ πεδίον for ἀνὰ πεδίον, ἀλλύω for ἀναλύω, κὰρ ῥόον for κατὰ ῥόον, κὰκ κορυφήν for κατὰ κορυφήν, κὰγ γόνυ (pronounced *kag gonu*) for κατὰ γόνυ, κὰδ δέ for κατὰ δέ, καδδῦσαι for καταδῦσαι, κὰπ φάλαρα (40 b) for κατὰ φάλαρα, κατθανεῖν for καταθανεῖν, κὰκτανε for κατέκτανε (ἀππέμψει for ἀποπέμψει, ὑββάλλειν for ὑποβάλλειν).—Compare κάμμορος (Hm.) *ill-fated* for κακ-μορος for κακο-μορος—Here belongs also Dor. πότ (only before the article) for ποτί = Att. πρόσ thus πὸτ τὰν (or ποττὰν) ματέρᾱ.

74 D. For some apparent exceptions (ἄμ πεδίον, κὰγ γόνυ, etc.), see 73 D.

75. Other consonants at the end of a word are *dropped*:

σῶμα <i>body</i> ,	for	σωματ,	genitive	σώματ-ος,
μέλι <i>honey</i> ,		μέλιτ,	"	μέλιτ-ος,
γάλα <i>milk</i> ,		γαλακτ,	"	γάλακτ-ος,
ἦσαν <i>were</i> ,		ἦσαντ,	cf. Lat.	<i>erant</i> ,
παῖ <i>O boy</i> ,		παιδ,	genitive	παιδ-ός,
γύναι <i>O woman</i> ,		γυναικ,	"	γυναικ-ός.

76. A final τ-mute is also changed to s:

τέρας <i>prodigy</i> ,	for	τερατ,	genitive	τέρατ-ος,
πρός <i>to</i> ,		πρoτ,	from	πρoτί (Hm.),
δός <i>give</i> ,		δοs,	from	δοσι.

77. A final μ is changed to ν, but after α it is often dropped:

ἐτίσῃν <i>I placed</i> ,	originally	ετισημ,	present	τίσημι,
μήλον <i>apple</i> ,	"	μηλομ,	cf. Lat.	<i>malum</i> ,
νύκτα <i>night</i> ,	"	νυκταμ,	cf. Lat.	<i>noctem</i> ,
ἔλυσα <i>I loosed</i> ,	"	ελυσαμ.		

Movable Consonants.

78. N MOVABLE. Some words ending in a vowel annex ν,

- a. before a word beginning with a vowel, and
- b. at the end of a sentence.

Thus, a. πᾶσιν ἔδωκα, b. ἔδωκα πᾶσιν, *I gave to all*: but, before a consonant, πᾶσι δίδωμι *I give to all*.

REM. c. This ν is also called ἐφελκυστικόν (*dragging after*): in the first case (a), it obviates hiatus: in the second (b), it gives a fuller close. The poets, for the latter reason, use it generally at the end of a line or verse. Often, also, they use it before a *consonant*, thus making a final short syllable long by position (86). Even in prose, it would seem, from many inscriptions and old manuscripts, that ν movable was often used before a consonant.

79. N movable is added,

- a. after ε in the third person singular: ἔδωκε(ν) *he gave*.
- b. after σί in all words, viz.

(a) in the third person singular and plural: δίδωσι(ν) *he gives*, δίδoασι(ν) *they give*. So, also, ἐστί(ν) *is*.

78 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, ν movable is not used.

79 D. In Hm., the pronoun ἐγώ(ν), and the plural datives (233 D) ἡμῖν(ν), ὑμῖν(ν), σφί(ν), have ν movable. So also forms with the suffix φι (206 D): θεοφί(ν) *to gods*. Likewise most adverbs of place in δεν (203): ἀνευθε(ν) *away from, without*, παρoυθε(ν) *before* (in place or time). Further νόσφι(ν) *apart*, and the enclitic particles κέ(ν) = Att. ἄν, and νύ(ν) *now*.

In Hd., some adverbs in δεν reject ν: so πρόσδε *before*, ὕπισθε *behind*, ὑπερθε *above*, ἑνερθε *below*.

(β) in the dative plural: πασι(ν) *to all*.

(γ) in adverbs of place: Ἀθήνησι(ν) *at Athens*.

(δ) in εἴκοσι *twenty*, πέρυσι *last year*, παντάπασι *altogether*.

80. a. The adverb οὐ *not*, before a vowel, becomes οὐκ, but before the rough breathing, οὐχ (cf. 72): οὐ λέγω, οὐκ αὐτός, οὐχ οὕτως.

b. Μή *not* follows the analogy of οὐ, only in the compound μηκέτι, like οὐκέτι, *no longer*.

c. Ἐξ (εξ) *from* and οὕτως *thus* drop *s* before consonants: ἐξ ἀκροπόλεως, but ἐκ τῆς πόλεως (cf. 47 a); οὕτως ἀπέβη, but οὕτω δεινός.

SYLLABLES.

81. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus ὑγίεια has four syllables.

82. In the division of syllables,

a. Consonants at the *beginning* of a word connect themselves with the following vowel; at the *end* of a word, with the preceding vowel: προ-εδρεῖ-αν, στρο-φά-λιγξ (Hm.).

b. Consonants in the *middle* of a word, between two vowels, are assigned to the following vowel. This is always the case with *one* consonant, even if it be a double consonant: ἰ-κα-νός, ᾖ-ψο-μαι. It is the case also with most *combinations* of two or more consonants: ἔ-σχο-ν, ἰ-σμοός, ἐ-χθροός, ῥά-βδος, ἀ-μνός.

83. But in a combination of two or more consonants, the first connects itself with the *preceding* vowel,

a. when it is a *liquid* or a *nasal*: ἄρ-μα, ἐλ-πίς, ἐν-δόν, καγ-χάζω. Only *μν* go together: κά-μνω.

b. when the same consonant is *doubled*: Σάσ-σων, ἵπ-πος: so too Σαπ-φώ, Ἄτ-τίς, Βάκ-χος (40 b).

84. Further, in the division of syllables,

a. Words connected by *elision* are treated as a single word: ἀλ-λ' ἄν-δ' ὁ-του. So in *composition*: ἐ-πα-νά-γειν from ἐπί, ἀνά, αἶγειν.

b. *Compounds* formed *without elision* are treated as if their elements were separate words: προσ-εκ-τίνω, not προσ-σε-κτινώ.

85. a. *Pure Vowels and Syllables*. When two successive vowels of a word belong to different syllables, the second vowel and syllable are said to be *pure* (not mixed with a preceding consonant): ταμί-ας, βουλεύ-ω.

80 D. A movable *s* is found, though used with little reference to euphony, in the following adverbs: ἀμφί *about*, Hm. also ἀμφίς; ἀντικρυς *right opposite*, Lh. only ἀντικρύ; ἀτρέμα and ἀτρέμας *quietly*, mostly poet.; ἄχρι, μέχρι, *until*, rarely ἄχρῖς, μέχρῖς; εὐθύ (Hd. ἰθύ) *straight towards*, εὐθύς (Hd. ἰθύς) *straightway*, but in Hm. only ἰθύς *straight towards*; μεσηγύ and μεσηγύς *between* (Hm. μεσσο-); πολλάκις *often*, Ion. also πολλάκι (Hm. Hd.).

b. *Ultima, Penult, Antepenult.* The last syllable of a word is called the *ultima*; the one next to the last, *penult* (penultima); the one before the penult, *antepenult* (antepenultima).

Quantity.

86. A syllable is long by *nature*, when it has a long vowel or diphthong: *κρῖ-νοί-μην*.

A syllable is long by *position*, when its vowel is followed by two consonants or by a double consonant: *ᾠ-φα-ξ*.

The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in *ἄλλος τόπος*, and in *ἄλλο στόμα*, is long by position.

REM. a. In a syllable long by position, the vowel was sounded long or short, according to its natural quantity, without reference to the following consonants. Thus the first vowel was sounded *short* in *λέξω*, *κάλλος*, *πίπτε*, *long* in *λήξω*, *μᾶλλον*, *ῥίπτε*, though the first *syllable* in all these words was long.

87. When a vowel naturally short is followed by a *mute and liquid*, the syllable is *common*, that is, it may be used as *long* or *short*, at pleasure: thus in *τέκνον*, *τυφλός*, *τί δρᾶς*, the first syllable is common. But,

a. The mute and liquid must be in the *same word*. Hence the preposition *ἐκ* before a liquid always (even in composition) makes a long syllable: *ἐκ νεῶν*, *ἐκλέγειν*.

b. The rule applies to *middle* mutes (β, δ, γ) only before ρ; before λ, μ, ν, they always make a long syllable: thus in *βίβλος*, *τάγμα*, *ἔδνα*, the first syllable is always long.

86 D. A long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: *εἰ δὴ ὁμοῦ* (—υυ—), *καί μοι ὕμνος* (—υυ—υ), see 67 D e. This rule is observed in epic poetry, and in the choruses of the dramatic poets.—But the long vowel or diphthong remains long: (1) when the rhythmic accent falls upon it (in *arsis*, 894): *ἐν μεγάλῳ ἀδύτῳ* (—υυ —υυ—); (2) when the next word began with the digamma: *ἐκατὸν καὶ εἴκοσι* (—υυ —υυ—); (3) when it is followed by a pause in the sense.—A long vowel or diphthong is rarely made short before a vowel in the *same* word: Hm. *οἶος* (—υυ), *βέβληαι οὐδ'* (—υυ—).

One of the consonants, which make position, may be the (unwritten) digamma: *τοῖδ' οἱ πῦρ* = *τοῖδ' νοι πῦρ* (—υ—υ—).

87 D. In Hm., a short vowel before a mute and liquid, generally makes a syllable long by position: *τέκνον*, *τί καλᾶεις* (—υ—υ—υ), *ὕπνος πανδαμάτωρ* (—υ—υυ—υ).—Even before a simple liquid at the beginning of a word, a final short vowel often makes a long syllable: *καλὴν τε μεγάλην τε* (—υ—υυ—υυ). So too before a digamma: *ἀπὸ ἔο* = *ἀπὸ φέο* (—υ—υυ). So also before δ in the stem *δει* (409 D, 5) and in *δὴν long*. In such cases, the liquid or digamma was perhaps doubled in pronouncing: *δει* and *δὴν* seem to have begun with *δρ*.

88. The quantity of most syllables is obvious at once. Thus, syllables

- a. with η, ω, or a diphthong, are always long.
- b. with ε, ο, before a vowel or single consonant, are short.
- c. with ε, ο, before two cons. or a double cons., are long.
- d. with α, ι, υ, before two cons. or a double cons., are long.

Rules c and d are liable to the exception in 87. There remain, then, subject to uncertainty, only the syllables with α, ι, υ, before a vowel or single consonant. Even these are long,

- e. when they have the *circumflex* accent: κρῖνε.
- f. when they arise from a *contraction*: ᾿άκων from ᾿άκων.
- g. when ν or ντ is *dropped* after the vowel: λελύκᾱσι for λελυκανσι, δεικνύς for δεικνυντς: but see 50.

REM. h. The quantity of α, ι, υ, so far as it is connected with inflection, will be noticed in the course of the grammar. In other cases, it may be learned by consulting the lexicons, or by observing the usage of Greek poets.

Accent.

89. The accent of a word is indicated by a mark placed over the vowel of the accented syllable. The marks used for this purpose are themselves called accents; they are the *acute* ´, the *circumflex* ˘, and the *grave* `: λύσω, λῦσον, λελυκὼς.

In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 14): αὐτοῦς, αὐτοῖς, αὐτῶ.

The accent *follows* the breathing, when both belong to the same vowel: ἔλος, αἶρω; but the circumflex is placed *above* the breathing: ἦγε, οὔτος. When they belong to a capital letter, they are placed *before* it: Ἑλλην, Ὠτος. When a vowel, which has the diaeresis, is accented, the acute and grave are placed *between* the points, the circumflex *above* them: αἰῖδιος, βοῖ, πρᾶῖναι.

90. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek τόνος *tone* (straining or raising of the voice), ὀξύς *sharp*, περισπῶμενος *twisted round* (in reference to the *form* of the circumflex accent), and βαρύς *heavy*, *flat*. From these words, together with the prepositions παρὰ *near* and πρό *before*, are derived the names in the following section.

88 D. The quantity of α, ι, υ, varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *arsis*, see 894), when otherwise they would be short: ᾿ίμεν or ᾿ώμεν *let us go*, ᾿Απες, ᾿Απες, βοοτόλοιγε (⊥ υ υ ⊥ υ υ ⊥ υ).

91. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the <i>ultima</i>	is called	<i>oxytone</i> : βασιλεύς.
on the <i>penult</i>	"	<i>paroxytone</i> : βασιλεύων.
on the <i>antepenult</i>	"	<i>proparoxytone</i> : βασιλεύοντος.

A word which has the *circumflex*

on the <i>ultima</i>	is called	<i>perispomenon</i> : ἀγαεῖν.
on the <i>penult</i>	"	<i>properispomenon</i> : ἀγαροῦσα.

A word which has *no accent* on the *ultima* is called *barytone*. This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

92. The *acute* over a vowel shows that it was uttered on a higher (*sharper*) key than other vowels. The *circumflex* (made up of the *acute* and *grave* "˘") shows that the vowel commenced upon a higher key, but ended on the general pitch. The *grave* (flat) belonged in theory to every vowel that did not rise above the general pitch, i. e. to every vowel that had not the acute or circumflex. It was, therefore, the negation of an accent, and in general was not written; not even over the last vowel of a *barytone*, although that name implies a grave accent on the *ultima*: thus ἀνθρώπος, not ἀνθρῶπός. In actual use, it occurs only as a substitute for the acute, when the last vowel of an oxytone, in close connection with following words, sinks from its proper key (101).

ACCENT AS AFFECTED BY QUANTITY.

93. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the *ultima* is long by nature, the acute cannot stand on the *antepenult*, nor the circumflex on the *penult*.

c. Final ξ and ψ, after a short vowel, exclude the acute from the *antepenult*, but not the circumflex from the *penult*: thus we have ἡλιξ, but νυκτοφύλαξ instead of νυκτόφυλαξ.

94. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules.

A word with *short ultima*, if accented

- on the *antepenult*, has the *acute*: λυόμεθ᾽, λυέτωσ᾽.
- on a *short penult*, has the *acute*: λευκός.
- on a *long penult*, has the *circumflex*: λελυκυῖ᾽.
- on the *ultima*, has the *acute*: λευκός.

A word with *long ultima*, if accented

- on the *penult*, has the *acute*: λελυκότων, λελυκυΐαις.
- on the *ultima*, has either the *acute* or the *circumflex*: λελυκός, λελυκυῖων.

g. The foregoing rules include every admissible variety of accent. But an acute on the ultima may become grave (see 101); and a word, in addition to its proper accent, may receive another (see 107).

95. It is important to observe, that

a. Final *αι* and *οι* have the effect of *short* vowels on the accent of the penult and antepenult: *λύονται*, *λυόμενοι* (94 a), *τοσοῦτοι*, *τοσαῦται* (94 c).

b. Not so, however, in the *optative* mode: *παιδεύοι*, *παιδεύσαι* (94 e); and the adverb *οἴκοι* at home.

96. *Exceptions to 93 b.* Some words which have *ω* lengthened from *ο*, in the ultima, with *ε* in the penult, are accented on the antepenult: *ἀνώγειν*, *πόλεως*, *δύσεως*.

Exceptions to 94 c. Some apparent exceptions (such as *ᾧστε*, *ἦδε*, etc.) are explained by the rules for enclitics (110).

REM. a. The preceding rules enable us often to determine the quantity of vowels from the accent. Thus the ultima must be short in *πέλεκυς*, *πράξις* (93 b), and long in *ὀπώρα* (94 c): the penult must be short in *τίνες*, for, if long, it would be written *τῖνες* (94 c).

97. The accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent. It is the accent of verbs, almost uniformly, in their personal forms (that is, *all* forms except infinitives and participles). It is also the accent of most compound substantives and adjectives.

ACCENT AS AFFECTED BY VOWEL-CHANGES.

98. *Contraction.* If either of the syllables contracted had an accent, the contract syllable receives one. For a contract *penult* or *antepenult*, the accent is determined by the rules in 94. A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise, it takes the *circumflex*.

τιμώμενος from τιμα-όμενος

φιλείσθαι φιλέ-εσθαι

δηλούσθω δηλο-έσθω

τιμῇ from τιμά-ει

ὀστῶ ὀστέ-ω

έστῶς έστα-ώς

If neither of the syllables contracted had an accent, the contract syllable receives none: *τίμα* from *τίμα-ε*.

99. *Crasis.* In crasis, the accent of the first word disappears; that of the last remains unchanged: *τάγαζά* from *τὰ ἀγαζά*.

But the lengthening of an accented penult by crasis may require a change from acute to circumflex (94 c): *τᾶλλα* from *τὰ ἄλλα*.

97 D. The Aeolic dialect has recessive accent in *all* words: *πόταμος*, *ποτάμουν*, *τράχυν*, *λέλειφθαι*, for *ποταμός*, *ποταμοῦ*, *τράχυν*, *λελείφθαι*. But in the accent of prepositions and conjunctions, it agrees with the other dialects: *περί*, *ἀτάρ*.

100. *Elision.* In elision, oxytone prepositions and conjunctions lose their accent; other oxytone words throw it back on the penult: ἐπ' αὐτῷ (ἐπί on), οὐδ' ἐδυνάμην (οὐδέ neither), εἴμ' Ὀδυσσεύς (εἰμί I am), ἔπτ' ἦσαν (ἐπτά seven).

ACCENT AS AFFECTED BY CONNECTION IN DISCOURSE.

101. *Change of Acute to Grave.* The acute, standing on an oxytone followed by other words in close connection with it, changes to the grave: ἀπό from, but ἀπὸ τούτου from this, βασιλεύς king, but βασιλεὺς ἐγένετο he became king.

REM. a. The proper accent of an oxytone appears only when it stands before a pause in the discourse, or is used as an unconnected word.

102. *Anastrophe.* Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called *anastrophe* (retraction of the accent). It occurs,

a. when such a preposition takes the place of a verb (ἐστί being omitted): πάρα for πάρεστι it is permitted (as prep. παρά); ἐνι for ἐνεστί it is possible (as prep. ἐνί poetic for ἐν).

b. when περί follows the genitive which it belongs to: τούτων περί instead of περὶ τούτων.

103. *PROCLITICS.* A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (leaning forward); also *atōna* (unaccented words). They are

a. The forms δ, ἡ, οί, αἱ, of the article.

b. The prepositions ἐν in, εἰς (or ἐς) into, ἐξ (ἐκ) from.

c. The conjunctions εἰ if, ὥς as, that (also as prepos. to).

d. The adverb οὐ (οὐκ, οὐχ, 80) not.

REM. e. Οὐχί, a more emphatic οὐ, is always accented.

104. *Proclitics take an accent,*

a. when there is no following word to which they can attach themselves: thus at the end of a sentence, as φῆς ἢ οὐ sayest thou so, or not? —or when placed after the words which they belong to, as κακῶν ἐξ (Hm.) out of evils, θεὸς ὧς (Hm.) as a god.

b. when the following word is an *enclitic* (107 c).

100 D. The preposition with elided vowel loses its accent, even when it follows the word which it belongs to: τῇσι παρ' εἰνάετες for τῇσι πάρα (102) with them.

102 D. a. In poetry, we have πάρα for πάρεσι, and even for other forms of the compound verb: thus ἐγὼ πάρα (for πάρεμι) I am present. Hm. has also ἐνι for ἐνεσι.

b. In poetry, all oxytone prepositions of two syllables (except ἀμφί, ἀντί, ἀνά, διά) suffer *anastrophe*, when placed after their cases; and (in Hm.) when placed after verbs, to which they belong in composition: ὀλέσας ἄπο for ἀπολέσας. —ἀνά suffers *anastrophe* in the form ἀνα up! arise! (= ἀνάστηθι).

105. ENCLITICS. Some words of one or two syllables attach themselves so closely to a preceding word, as to give up their separate accent. They are called *enclitics* (leaning on another word). They are

a. The pronouns of the first person, *μοῦ, μοί, μέ*; of the second, *σοῦ, σοί, σέ*; of the third, *οῦ, οἷ, ἐ, and σφίσι*.

b. The indefinite pronoun *τις, τὶ*, in all its forms (including *τοῦ, τῷ, for τινός, τινί*); and the indefinite adverbs *πού* (or *ποῶ*), *πῇ, ποί, ποῶν, ποτέ, πῶ, πῶς*. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): *τίς, τί, πού* (*ποῶ*), *πῇ, ποί, πόθεν, πότε, πῶς*.

c. The present indicative of *εἰμί to be* and *φημί to say*, except the second person singular, *εἶ, φής*.

d. The particles *γέ, τέ, τοί, πέρ*, and the inseparable *δε* (not the conjunction *δέ but, and*).

106. The usual effect of an enclitic on the word preceding it was this, that, in uttering its ultima, the voice was raised above the general pitch. Hence we find on that syllable either the acute accent or the circumflex; —the latter, only when the word was usually perispomenon. But a paroxytone was not required to sustain the acute or higher pitch through two successive syllables: its ultima, therefore, was not affected by a following enclitic: in this case, indeed, the enclitic, if of two syllables, retained its separate accent. Hence we have the following rules:

107. 1. The word before an enclitic

a. preserves its proper accent, and never changes an acute to grave: *ἀγαθόν τι, αὐτός φησι*.

b. if proparoxytone or properispomenon, adds an acute on the ultima: *ἀνδρωπός τις, παῖδες τινες*.

c. if proclitic, takes an acute: *εἶ τις, οὗ φησι*.

108. 2. The enclitic loses its own accent; except an enclitic of two syllables after a paroxytone: *λόγος τις, λόγοι τινές*.

REM. a. A properispomenon ending in *ξ* or *ψ* is treated like a paroxytone: *φοῖνξ τις, φοῖνξ ἐστί*.

109. 3. Of several enclitics in succession, each one takes an acute from the succeeding, only the last appearing without accent: *εἶ τις μοί φησί ποτε*.

110. In some cases, a word is combined so often with a following enclitic, that the two are regarded as one word: *ὥστε* for *ὥς τε, εἵτε, μήτε, οἷός τε, ὅστις, ἥτοι, καίτοι*. The enclitic *δε* is always treated thus: *ὅδε, τοῦςδε, οὔκαδε*. So *πέρ*, in prose, almost always: *ὥσπερ*. Most of these are apparent exceptions to 94 c.

REM. a. *Εἴθε, ναίχι* from *εἶ, ναί*, are accented as if *θε* and *χι* were enclitic particles.

105 D. The personal pronouns *μίν, νίν, σφί, and σφέ* are enclitic. So too the Ionic *εἶς* and Epic *ἐσσί thou art*. To enclitic particles belong the poetic *νύ* or *νύν*, and Epic *κέ* or *κέν, δήν*, and *ρά* (for *ἄρα*).

111. The enclitics in some cases *retain* their accent (are *orthotone*)

a. when there is no preceding word to which they can attach themselves, as at the opening of a sentence: *τινὲς λέγουσι* *some say*. This, however, is not often the case.

b. when there is an *emphasis* on the enclitic: *ἀλλὰ σὲ λέγω* *but thee I mean* (no other). For the personal pronouns, cf. 232; for *ἔστι* as *orthotone*, 406, 1 b.

c. after *elision*, when the vowel to be affected by the enclitic is cut off: *ταῦτ' ἐστὶ ψευδῆ* for *ταῦτά ἐστι*.

d. enclitics of two syllables after a *paroxytone*; see 108.

112. The following particles are *distinguished* by the accent: *ἀνὰ* preposition *over*, from poetic *ἀνα up!* (102 D b); *ἄρα* *therefore*, from *ἄρα* interrogative; *ἤ* *or, than*, from *ἦ truly*, and *ἦ* interrogative; *νῦν* *now, at present*, from poetic *νί(ν)*, enclitic, *now* (inferential conjunction); *οὐκ οὖν* *not therefore*, from *οὐκοῦν therefore*; *περί* *round, about*, from poetic *πέρι exceedingly*; *ὥς* relative *as, that*, from *ὥς demonstrative thus*.

PUNCTUATION.

113. The *comma*, *period*, and *mark of exclamation*, are the same as in English; but the last is rarely used. The *colon*, a point above the line, takes the place alike of the colon and semicolon: *ἔσπερα ἦν · τότε ἦλθεν ἄγγελος* *it was evening: then came a messenger*. The *mark of interrogation* is like the English semicolon: *τί εἶπας*; *what saidst thou?*

REM. a. The *Diastöle* or *Hypodiastöle*, though it has the form of a comma, is not a mark of punctuation. It is placed between the parts of certain compound pronouns, merely to distinguish them from particles of the same sound: thus *ὃ,τι* and *ὃ,τε* *which*; but *ὅτι* *that, because, ὅτε when*. At present, however, this mark is generally omitted, a space being left instead: *ὃ τι* and *ὃ τε*.

PART SECOND.

INFLECTION.

NOUNS.

114. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence. These forms have a common *stem* followed by different *endings*.

The inflection of nouns and pronouns is called *declension*. Their endings are called *declension-endings*, or more commonly *case-endings*, since they mark the different cases.

115. The Greek distinguishes in its declension,

a. three **GENDERS**: *masculine*, *feminine*, and *neuter*.

b. three **NUMBERS**: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

c. five **CASES**: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the *nominative*; in the plural, it is always so. In *neuter* words, the *nominative* and *vocative* are always like the *accusative*, and in the plural always end in *α*. The *dual* has but two forms, one for the *nominative*, *accusative*, and *vocative*, the other for the *genitive* and *dative*.

116. The *nominative singular* is not to be confounded with the *stem*. Often they are alike: thus *χώρα* *land* is at once the stem and the *nominative singular*. But oftener they are different: thus *ἄνθρωπος* *man* is the *nominative singular* of the stem *ἄνθρωπο*.

In distinction from the *nominative* and *vocative* (*casus recti*), the other cases are termed *oblique* (*casus obliqui*).

117. **GENDER**. Words which designate males are, of course, *masculine*; those which designate females, *feminine*. Further,

a. *Masculine* are names of *winds* (like *ὁ ἄνεμος* *the wind*), of *rivers* (*ὁ ποταμός* *the river*), and of *months* (*ὁ μήν* *the month*).

b. *Feminine* are names of *trees* (*ἡ δρὺς* *the oak*), *lands* (*ἡ γῆ* *the land*), *islands* (*ἡ νῆσος* *the island*), and most *cities* (*ἡ πόλις* *the city*).

Also, most *abstract* words are *feminine*; that is, words which express *quality*, *state*, or *action* (bodily or mental): thus *ταχυτής* *swiftness*, *δικαιοσύνη* *justice*, *ἐλπίς* *hope*, *νίκη* *victory*.

c. Neuter are many names of *fruits* (τὸ σῦκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερόντιον dim. of ὁ γέρων *the old man*, τὸ γύναιον dim. of ἡ γυνή *the woman*. The names of the *letters* are neuter: τὸ ἄλφα, τὸ σίγμα.

Any word may be neuter, when the object to be thought of is the *word itself*, rather than the thing which it signifies: τὸ ἄνθρωπος *the name man*, τὸ δικαιοσύνη *the term justice*.

REM. The gender may often be known by the final letter of the stem: see 152.

118. *Common Gender*. Some nouns are either masculine or feminine, according as they designate males or females: ὁ, ἡ θεός *the divinity, god or goddess*, ὁ, ἡ ἄνθρωπος *the human being, man or woman*. These are said to be of *common gender*.

Epicoene. In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male or female*. These are said to be *epicoene*.

119. *ARTICLE*. Forms of the article ὁ, ἡ, τό, *the*, are often used with nouns in the grammar to mark the genders and cases. We therefore give here the inflection of the article.

Sing. Masc. Fem. Neut.	Dual. Masc. Fem. Neut.	Plur. Masc. Fem. Neut.
Nom. ὁ ἡ τό	N. A. τῶ τή τῷ	Nom. οἱ αἱ τά
Gen. τοῦ τῆς τοῦ	G. D. τοῖν ταῖν τοῖν	Gen. τῶν τῶν τῶν
Dat. τῷ τῇ τῷ		Dat. τοῖς ταῖς τοῖς
Acc. τόν τήν τό		Acc. τοὺς τὰς τὰ

REM. a. In the dual feminine, τοῖν is often used for ταῖν, and τῶ almost always for τή (cf. 521).

REM. b. The interjection ὦ is commonly used with the *vocative*: ὦ γύναι *O woman* (cf. 543 a).

120. *ACCENT*. The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow: ἄνθρωπος *man*, acc. sing. ἄνθρωπον, nom. pl. ἄνθρωποι; but gen. sing. ἀνθρώπου (93 b), dat. pl. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (91), gen. pl. ὀνομάτων (93 b).

121. An *accented ultima*, in general, takes the *acute*: but

In the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*: ποταμός *river*, gen. sing. ποταμοῦ, τιμή *honor*, dat. sing. τιμῇ, πούς *foot*, gen. pl. ποδῶν, μήν *month*, gen. and dat. dual μηνοῖν.

REM. a. The nominative and accusative have a circumflex on the ultima, only in contracted forms, as ὀστοῦν *bone* for ὀστέον, pl. ὀστᾶ for ὀστέα; and in some words of one syllable, as μῦς *mouse*, acc. μῦν.

122. DECLENSIONS. Nouns are declined in two principal ways, which, however, were originally one. These are

1. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.

2. The *Vowel-Declension*, for stems ending in an *open vowel*.

The vowel-declension divides itself into two forms, according as the stem ends in *o* (*ω*) or *a*. Hence we have

I. The *Vowel-Declension*, including

The *A-Declension*, commonly called *First Decl.* (*a*), and

The *O-Declension*, commonly called *Second Decl.* (*b*).

II. The *Consonant-Decl.*, commonly called *Third Decl.* (*c*).

REM. d. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

FIRST DECLENSION (*A-Declension*).

123. To this declension belong all stems (both *masculine* and *feminine*) that end in *a*. The gender may be known from the nominative singular, where the masc. takes a case-ending *s*, which is wanting in the fem. Thus the nom. sing. of *feminines* ends in *a* or *η*; of *masculines*, in *as* or *ης*.

124.

I. FEMININES.

Example. Stem.		ἡ χώρα <i>land</i> χωρα	ἡ γλῶσσα <i>tongue</i> γλωσσα	ἡ τιμή <i>honor</i> τιμα
Sing. Nom.	ἡ	χώρα	γλώσσᾱ	τιμή
Gen.	τῆς	χώρας	γλώσσης	τιμῆς
Dat.	τῇ	χώρα	γλώσσει	τιμῇ
Acc.	τὴν	χώραν	γλώσσᾱν	τιμὴν
Voc.	ὦ	χώρα	γλώσσᾱ	τιμή
Du. N. A. V.	τὰ	χώρα	γλώσσᾱ	τιμά
G. D.	ταῖν	χώραν	γλώσσαιν	τιμαῖν
Plur. Nom.	αἱ	χώραι	γλώσσαι	τιμαί
Gen.	τῶν	χωρῶν	γλωσσῶν	τιμῶν
Dat.	ταῖς	χώραις	γλώσσαις	τιμαῖς
Acc.	τάς	χώρας	γλώσσας	τιμάς
Voc.	ὦ	χώραι	γλώσσαι	τιμαί

Other examples: βία *force*, σκιά *shadow*, ἡμέρᾱ *day*,—δόξα *opinion*, ἄκανθᾱ *thorn*,—πύλη *gate*, γνώμη *judgment*, διαθήκη *testament*.

125. A OR H IN THE SINGULAR. In the singular, the final *a* of the stem is often *changed* to *η*. In reference to this, we have the following rules (125-7).

In the *Nominative Singular*,

a. after ε, ι, ρ, the α is retained (29 a) ; so also

b. after σ (ξ, ψ, σσ or ττ), ζ, λλ, αιν ; but

c. after other letters, α is changed to η.

Thus, a. γενεά *generation*, φιλία *friendship*, θύρα *door* ;—b. Μοῦσα *Muse*, ἄμαξα *wagon*, δίψα *thirst*, θάλασσα, later Attic θάλαττα (41), *sea*, ῥίζα *root*, ἀμιλλα *contest*, λέαινα *lioness* ;—c. βοή *cry*, ὕλη *wood*, ἡδονή *pleasure*, ἀρετή *virtue*.

Exc. d. The principal exceptions are,—to a. κόρη *maiden*, δέρη *neck* ;—to b. ἔρη *dew*, κόρη (later Attic κόρη, 43 a) *temple* ;—to c. στοά *pillar-hall*, χροά *color*, τόλμα *courage*, διαίτα *mode of living*.

126. The *Genitive* and *Dative Singular* have α, when the nominative has a *pure* (85 a) or ρα (125 a) ; otherwise, they have η : nom. γενεά, gen. γενεᾶς, dat. γενεᾷ ; so στοά, στοᾶς, στοᾷ ; θύρα, θύρας, θύρᾳ ; but nom. Μοῦσα, gen. Μούσης, dat. Μούσῃ ; διαίτα, διαίτης, διαίτῃ.

Exc. a. A few proper names with long α are exceptions : Λήδα, gen. Λήδας, dat. Λήδᾳ.

127. The *Accusative* and *Vocative Singular* have the same vowel as the nominative : thus acc. χώραν, γλῶσσαν, τιμήν, from nom. χώρα, γλῶσσα, τιμή.

128. The *Genitive Plural* has the ending ων, which with α of the stem makes αων, contracted ων. Hence it comes, that *in all words of this declension the Genitive Plural is perispomenon*. Thus χώρα, gen. pl. (χωράων, 93 b) χωρῶν (98). For exceptions, see 137 and 207 b.

129. The *Dative Plural* had at first the ending σι, before which an ι was added to the α of the stem, making αισι. This was shortened to αις ; yet αισι is often found in Attic poetry, rarely in Attic prose. Cf. 143.

125-7 D. 1. In the Doric, ā remains unchanged : τιμά, τιμάς, τιμά, τιμάν.

2. In the Ionic, ā is changed to η in all cases of the sing. : γενή, φιλίην, βασιλείης, μοίρη.—Short α generally remains unchanged : βασίλειᾶ, μοῖρᾶν. But abstract words in εια, οια change it to η : ἀληθείη Att. ἀλήθειᾶ *truth*, εὐπλοία *favorable voyage* ; the same change occurs also in κνίσση *smoke of burnt fat*, and in Σκύλλη.—Hm. retains ā in θεά *goddess* and a few proper names.

3. From νύμφη *maiden, bride*, Hm. has Voc. Sing. νύμφᾳ.

128 D. In the *Genitive Plural*, Hm. has

a. -ᾶων, the original form : κλισιάων *of tents*.

b. -έων, the Ionic form (26 D) : πυλέων *of gates*. This -έων in Hm. is usually sounded as one syllable, by synizesis (37).

c. -ᾶν, the Attic form, mostly after vowels : παρειᾶν *of cheeks*.

The Doric form -ᾶν, a contraction of -ᾶων (32 D h), is used also in the dramatic choruses : θεᾶν *of goddesses*.

129 D. In the *Dat. Pl.*, Hm. has—(a) the Ion. form -ησι(ν) : κλισίησι ;

—(b) also often -ης : πέτρης *to rocks* ;—(c) rarely the Att. -αις : θαῖς.

130. QUANTITY. In the Nominative Singular,—a. *a*, after a vowel or *ρ*, is generally long ;—b. after other consonants, it is short : σοφίᾱ *wisdom*, πέτρᾱ *rock*, μέλισσᾱ *bee*.

Exc. c. The only exceptions to b are a few proper names, as Ἀήδᾱ. To a, the principal exceptions are,—1. Female designations in τρια and εια : βασιλείᾱ *queen* (but βασιλείᾱ *kingdom*).—2. Most compounds in εια and οια : ἀ-λήθειᾱ *truth*, εὖ-νοιά *good-will*.—3. Most words in ρα after *υ* or a diphthong : ἄγκυρᾱ *anchor*, μοῖρᾱ *fate*.

REM. d. The quantity of a pure and ρα may always be known by the accent, it being true for these, that

In oxytones and paroxytones, *a* is long ; while in proparoxytones and properispomena, it is of course short (93 b).

131. In the Accusative and Vocative Singular, *a* has the same quantity as in the Nominative ; in the other cases (gen. sing., acc. pl., nom., acc., voc., dual), it is always long.

132. Contract Substantives and Adjectives. These follow the rule in 36 a : thus μνᾱ, μνᾱς, μνᾱ, μνᾱν (for μνά-*a*, etc.) *mina*, γῆ, γῆς, γῆ, γῆν (for γε-*a* or γα-*a*) *land*. See Ἑρμῆς (133), βορρᾱς (136 d), and cf. 208.

133.

II. MASCULINES.

Example. Stem.	ὁ νεᾱνίας <i>young man</i> νεᾱνια		ὁ πολίτης <i>citizen</i> πολίτα	ὁ Ἑρμῆς <i>Hermes</i> Ἑρμᾱ (for Ἑρμεᾱ)
Sing. Nom.	ὁ	νεανιά-ς	πολίτη-ς	Ἑρμῆ-ς
Gen.	τοῦ	νεανίου	πολίτου	Ἑρμοῦ
Dat.	τῷ	νεανίᾳ	πολίτῃ	Ἑρμῇ
Acc.	τόν	νεανιά-ν	πολίτη-ν	Ἑρμῆ-ν
Voc.	ὦ	νεανιά	πολίτᾱ	Ἑρμῇ
Du. N. A. V.	τὼ	νεανιά	πολίτᾱ	Ἑρμᾱ <i>images</i>
G. D.	τοῖν	νεανίαιν	πολίταιν	Ἑρμαῖν [<i>of H.</i>]
Plur. Nom.	οἱ	νεανίαι	πολίται	Ἑρμαῖ
Gen.	τῶν	νεανιῶν	πολιτῶν	Ἑρμῶν
Dat.	τοῖς	νεανίαις	πολίταις	Ἑρμαῖς
Acc.	τούς	νεανιάς	πολίτας	Ἑρμάς
Voc.	ὦ	νεανίαι	πολίται	Ἑρμαῖ

So ταμίας *steward*, Νικίας, —κριτής *judge*, στρατιώτης *soldier*, παιδο-
τρίβης *gymnastic-master*, —ἀδολέσχης *prater*, Ἀλκιβιάδης.

134. In the Singular of masculines, *a* is retained after a vowel or *ρ* ; and is always long (but see 135). After other letters, it is changed to *η*.

132 D. The Ion. generally has the uncontracted forms. Hd. uses γῆ (Hm. γαῖα or αἶα) ; but has μνέα for μνᾱ.

134 D. The Ion. has *η* for *ᾱ* through the Sing. (125 D, 2). The Dor. has *ᾱ* for *η* ; and, in the Gen. Sing., has -ᾱ (contr. from -αο, 32 D h) for -ου : Ἀτρεΐδᾱ.

135. The *Vocative Singular* takes *a* short, when the *nominative* ends in *ης*: thus πολῖτᾶ (nom. πολίτης *citizen*).

So, too, in names of *nations* and *compound* words, which make the nom. in *ης*: Πέρσᾶ (nom. Πέρσης *Persian*), γεω-μέτρᾶ (nom. γεω-μέτρης *land-measurer*). Other words in *ης* have *η* in the voc.: Κρονίδη (nom. Κρονίδης *son of Cronus*).

REM. a. Δέσποτα, voc. of δεσπότης *master*, has irregular accent (120).

136. The declension of masculines differs in only two points from that of feminines:

a. The Nom. Sing. takes the case-ending *s*.

b. The Gen. Sing. ends in *ου*.

REM. c. In the Gen. Sing. of masculines, the proper ending is *ο*, which with *a* of the stem gives *αο* (as in Homer); from this, by weakening *a* to *ε* (25), and then contracting (32 d), comes *ου* the common form: πολίτα-ο (πολίτεο) πολίτου.

REM. d. In the Gen. Sing. of βορρᾶς (contracted from βορέας *north wind*), the original *αο* has the Doric contraction to *ᾱ*: βορρᾶ. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλας *Sulla*, ὀρνιθοζήρας *bird-catcher*, G. S. Σύλλᾱ, ὀρνιθοζήρᾱ.

137. Two masculines have an *irregular accent* in the Gen. Pl. (128): χρήστης *usurer*, G. P. χρηστών (but χρηστῶν G. P. of the adj. χρηστός *good*), and ἐτησῖαι *annual winds*, G. P. ἐτησίων. So also the fem. ἀφύη *anchovy*, G. P. ἀφύων (but ἀφυνῶν G. P. of the adj. ἀφύης *dull*).

SECOND DECLENSION (*O-Declension*).

138. To this declension belong stems that end in *ο*. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have *ος* in the Nom. Sing., the neuters *ον*. The feminines are declined like the masculines: the neuters differ from them in two respects:

a. The Nom. and Voc. Sing. take *ν*, the accusative-ending.

b. The Nom., Acc., and Voc. Plur. end in *ᾶ*.

136 D. a. In some masculine words, Hm. has a Nom. Sing. in τᾶ for *της*: ἵπποτᾶ for ἵπποτης *horseman*, αἰχμητᾶ for αἰχμητής *spearman*, etc.: also, with accent thrown back, μητίετα *counsellor*, ἀκάκητα *favorer*. So too εὐρύοτᾶ *far-sounding*. Cf. Lat. poeta, scriba.

b. In the Gen. Sing., Hm. has

1. -ᾶο, the original form: Ἀτρείδᾶο.

2. -εω, the Ionic form (26 D): Ἀτρείδεω. This -εω in Hm. is always sound as one syllable (37). The accent remains as in the original form (96).

3. -ω, a contraction of ᾶο, used after vowels: Ἐρμείω (nom. Ἐρμείας Att. Ἐρμῆς), Βορέω (nom. Βορέας, 136 d).

Example. Stem.	ὁ ἄνθρωπος <i>man</i> άνθρωπο		ἡ ὁδός <i>way</i> ὁδο		τὸ δῶρον <i>gift</i> δωρο	
Sing. Nom.	ὁ	ἄνθρωπος	ἡ	ὁδό-ς	τὸ	δῶρο-ν
Gen.	τοῦ	ἀνθρώπου	τῆς	ὁδοῦ	τοῦ	δώρου
Dat.	τῷ	ἀνθρώπῳ	τῇ	ὁδῷ	τῷ	δώρῳ
Acc.	τόν	ἄνθρωπο-ν	τήν	ὁδό-ν	τὸ	δῶρο-ν
Voc.	ὦ	ἄνθρωπε	ὦ	ὁδέ	ὦ	δῶρο-ν
Du. N. A. V.	τῶ	ἀνθρώπῳ	τὰ	ὁδῶ	τὼ	δώρῳ
G. D.	τοῖν	ἀνθρώποιν	ταῖν	ὁδοῖν	τοῖν	δώροιν
Plur. Nom.	οἱ	ἄνθρωποι	αἱ	ὁδοί	τὰ	δῶρα
Gen.	τῶν	ἀνθρώπων	τῶν	ὁδῶν	τῶν	δώρων
Dat.	τοῖς	ἀνθρώποις	ταῖς	ὁδοῖς	τοῖς	δώροις
Acc.	τούς	ἄνθρώπους	τάς	ὁδοὺς	τὰ	δῶρα
Voc.	ὦ	ἄνθρωποι	ὦ	ὁδοί	ὦ	δῶρα

So νόμος *law*, κίνδυνος *danger*, ταῦρος *bull*, ποταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (141), — νῆσος (fem.) *island*, — σῆκον *fig*, μέτρον *measure*, ἱμάτιον *outer garment*.

139. The *feminines* may be known, in part, by the general rules (117): ἡ φηγός *kind of oak*, ἡ ἄμπελος *vine*, ἡ ἡπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining *feminines*, the most important are

a. Several names of *mineral* or *earthy* substances: ψάμμος *sand*, γύψος *chalk*, πλῖνθος *brick*, σποδός *ashes*, κόπρος *dung*, ψῆφος *pebble*, βάσα-νος *touch-stone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνά-θος *jaw*, κιβωτός *chest*, σορός *coffin*, ληνός *wine-press*, κάρδοπος *kneading-trough*, κάμινος *oven*. So τάφρος *trench*.

c. Several words for *way*: ὁδός, κέλευθος; ἀτραπός *foot-path*, ἀμαξιτός *wagon-road*; but ὁ στενωπός *narrow passage*.

d. Several *adjectives* used as *substantives*: ἡ διάμετρος (sc. γραμμή *line*) *diameter*, σύγκλητος (sc. βουλή *council*) *legislative assembly*.

e. Further, βιβλος *book*, ῥάβδος *staff*, διάλεκτος *dialect*, νόσος *disease*, δρόσος *dew*, δοκός *beam*.

140. In the *Genitive Singular*, the proper ending is *ο*, which, by contraction with *ο* of the stem, gives *ου*: ἄνθρωπο-ο, ἀνθρώπου.

141. In the *Vocative Singular* of masculines and feminines, *ο* of the stem becomes *ε* (25). But the *Nominative* is often used in place of the *Vocative*; in θεός *god*, it is always so: ὦ θεός (Lat. *deus*).

REM. a. The *vocative singular* of ἀδελφός *brother* is ἀδελφε, with irregular accent (120).

140 D. In the Gen. Sing., Hm. has two forms, -ου and -οιο; in the latter *ο* of the stem is combined with an earlier ending *ιο*: ἀνθρώποιο. — The Doric (but not Pindar) has sometimes *ω* for *ου* (24 D d).

Other peculiarities of dialect are the following:

a. In the Gen. Dat. Du., Hm. has ουν for οιν: ὤμουν from ὤμος *shoulder*.

142. In the *Genitive Plural*, *o* of the stem is always lost in the ending *ων*: but this ending does not therefore (as in the A-Declension, 128) require the accent: *ανῆρωπο-ων*, *ἀνθρώπων*.

143. The *Dative Plural* (formed as in the A-Declension, 129) ended at first in *οισι*; and this ending is found, not only in the other dialects, but often in Attic poetry, rarely in Attic prose.

144. *Contract Substantives and Adjectives*. Words which have stems in *eo*, *oo*, suffer contraction. This takes place according to the rules in 32 and 36 a.

Example. Stem.		ὁ νοῦς <i>mind</i> <i>νοο</i>		τὸ ὄστον <i>bone</i> <i>οστέο</i>	
Sing.	Nom.	(νόο-ς)	νοῦ-ς	(ὀστέο-ν)	ὀστοῦ-ν
	Gen.	(νόου)	νοῦ	(ὀστέου)	ὀστοῦ
	Dat.	(νόῳ)	νόῳ	(ὀστέῳ)	ὀστέῳ
	Acc.	(νόο-ν)	νοῦ-ν	(ὀστέο-ν)	ὀστοῦ-ν
	Voc.	(νόε)	νοῦ	(ὀστέο-ν)	ὀστοῦ-ν
Du.	N. A. V.	(νόω)	νώ	(ὀστέω)	ὀστώ
	G. D.	(νόοιν)	νοῖν	(ὀστέοιν)	ὀστοῖν
Plur.	Nom.	(νόοι)	νοῖ	(ὀστέα)	ὀστᾶ
	Gen.	(νόων)	νών	(ὀστέων)	ὀστών
	Dat.	(νόοις)	νοῖς	(ὀστέοις)	ὀστοῖς
	Acc.	(νόους)	νοῦς	(ὀστέα)	ὀστᾶ
	Voc.	(νόοι)	νοῖ	(ὀστέα)	ὀστᾶ

So *πλοῦς* (from *πλόος*) *sailing*, *περίπλους* (from *περίπλοος*) *circumnavigation*, *ῥοῦς* (*ῥόος*) *stream*, *κανοῦν* (from *κάνεον*, cf. 145 c) *basket* (of cane).

145. The *accent* of the contract forms is, in some points, inconsistent with the rules in 98:

a. The Nominative Dual, when accented on the ultima, is oxytone: *ὀστώ* (from *ὀστέω*) instead of *ὀσῶ*.

b. Compounds keep the accent on the same syllable as in the contract Nominative Singular: *περίπλους* (from *περίπλοος*), dat. sing. *περίπλω* (from *περιπλόω*) instead of *περιπλώ*.

c. Contracts are made in *ους* from barytone adjectives of material in *εος*, and oxytone names of kindred in *εός*: *ἀργυροῦς* (not *ἀργύρους*, from *ἀργύρεος*) *of silver*, *ἀδελφιδούς* (not *-ιδούς*, from *-ιδεός*) *brother's son*.

Attic Second Declension.

146. The O-Declension includes a few stems ending in *ω*. This *ω* appears in all the cases; but takes *ι* subscript where the

b. In the Dat. Pl., Hm. usually has *οισι*, Hd. always so.

c. In the Acc. Pl., the Doric (not Pindar) has *ως* or *ος* for *ους*: *λύκως* or *λύκος* for *λύκους* *wolves*.

144 D. The Ionic generally has the *uncontracted* forms.

common ending has *ι*. This form of the O-Decl., though not confined to Attic writers, is known as the Attic Second Declension.

	ὁ νεώ-ς <i>temple</i>			τὸ ἀνώγειω-ν <i>hall</i>		
	Sing.	Du.	Plur.	Sing.	Du.	Plur.
Nom. Voc.	νεώ-ς		νεῶ	ἀνώγειω-ν		ἀνώγειω
Gen.	νεῶ		νεῶν	ἀνώγειω		ἀνώγειων
Dat.	νεῶ		νεῶς	ἀνώγειω		ἀνώγειως
Acc.	νεῶ-ν		νεῶς	ἀνώγειω-ν		ἀνώγειω
N. A. V.	νεῶ			ἀνώγειω		
G. D.	νεῶν			ἀνώγειων		

So λεώς *people*, κάλως *cabble*.

147. Some of these words are produced by *contraction*: ἀγήρων, ἀγήρων *free from old age* (from ἀγήραος, -αον). Some appear under a *double* form with *αιο* and *εω* (26): νεώς and νᾱός, λεώς and λᾱός.

148. Some words have *ω* or *ων* in the Accusative Singular: λαγώς *hare*, acc. sing. λαγώ or λαγών. So the proper names *Ἀῖως, Κῶς, Μίνως. *Ἔως *dawn* has only ἔω.

149. The *accent* of these words is peculiar in two respects:

a. The long *ω* in the ultima does not exclude the accent from the antepenult (96): ἀνώγειων, Μενέλεως (= Μενέλαος) *Menelæus*.

b. The Gen. and Dat., when accented on the ultima, are oxytone (cf. 121); yet most editions give the circumflex, except in the gen. sing.

150. COMPARISON OF FIRST AND SECOND DECLENSIONS. The A- and O-Declensions, the two branches of the Vowel-Declension (122), have the following points in common:

Sing. Nom. Masculines take the ending *ς*.

Gen. Masculines take the ending *ο*.

Dat. All genders have a long vowel with *ι* subscript.

Acc. All genders take the ending *ν*.

Du. N. A. V. All genders end in the stem-vowel (lengthened, if short).

G. D. All genders add *ων* to the stem-vowel.

Plur. Gen. All genders end in *ων*.

Dat. All genders take *σι* or *ς*, with preceding *ι*.

Nom. Masculines and feminines add *ι* to the stem-vowel.

Acc. Masculines and feminines take *ς* (originally *νς*), and lengthen a preceding short vowel on account of the omitted *ν* (48).

On the other hand, the two declensions differ from each other in the formation of the nominative and genitive singular of feminines, and in the accent of the genitive plural.

146 D. In the other dialects, this variety of declension is little used, except in proper names. For νεώς, λεώς, κάλως, λαγώς, Hm. has νηός, λαός, κάλος, λαγώς; Hd. νηός, λαός (or ληός), κάλος, λαγός. For *Ἀῖως, Κῶς, γάλως, Hm. has *Ἀῖός, Κῶς, γαλόως. For ἔως, both Hm. and Hd. have ἡός (182).

The orig. ending -ο of the Gen. is seen in Πετεῶ-ο Hm., Nom. Πετεῶ-ς.

THIRD DECLENSION (*Consonant-Declension*).

151. To this declension belong, not only stems ending in a *consonant*, but also those which end in a *close vowel* (ι, υ); together with a few in ο.

REM. a. In this declension, the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to have also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping ος the ending.

152. GENDER. The gender may be known in many cases by the last letters of the stem.

The following rules relate only to *substantive* stems; and, where a stem is contracted, they apply to the primitive or *uncontracted* form.

Neuter are stems ending in

- a. ατ: as κέρας (κερατ) *horn*, ὕδωρ (ύδατ) *water*.
- b. αρ: as νέκταρ *nectar*.
- c. ας, ες: as γένος (γενες) *race*, γῆρας *old age*.
- d. ι, υ, if σ is not added in the nom.: ἄστυ *city*.

Feminine are those ending in

- e. τητ: as ταχυτής (ταχυτητ) *swiftness*.
- f. δ, ρ: as ἀσπίς (ασπιδ) *shield*, poet. κόρυς (κορυς) *helmet*.
- g. γον, δον: as σταγών (σταγον) *drop*, χελιδών (χελιδον) *swallow*.
- h. ο: as πεισώ (πεισο) *persuasion*.
- i. ι, υ: as πόλις *city*, ὄφρυς *brow*, ναῦς *ship*.

Except those under d and j.

Masculine are those ending in

- j. ευ: as γραφεύς *writer*.
- k. ντ: as ὄδους (οδοντ) *tooth*, τένων (τενοντ) *tendon*.
- l. ητ, ωτ: as τάπης (ταπητ) *carpet*, ἔρως (ερωτ) *love*.

Except those in τητ.

m. ν: as κτεῖς (κτεν) *comb*, λειμών *meadow*. Exc. those in γον, δον.

n. ρ: as κρᾶτήρ *mixing-bowl*. Except those in αρ.

o. Stems ending in a *labial* or *palatal* (π, β, φ, κ, γ, χ) are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

REM. p. Several words which properly are masculine, especially words denoting *persons* or *animals*, are also sometimes used as feminine: as ὁ also ἡ μάρτυς (μαρτυρ) *witness*, ὁ also ἡ ἀλεκτρυών (αλεκτρυον) *cock* or *hen*, ὁ also ἡ αἰθήρ (αιθερ) *aether*.

153. *Exceptions*. The following are the principal exceptions to the rules above given: we omit those in which the gender is obvious from the meaning, as in ὁ, ἡ παῖς (παιδ) *boy, girl*, ἡ θυγάτηρ (θυγατερ) *daughter*.

Exceptions to b, ὁ ψάπ *starling*;—to f, ὁ πούς (ποδ) *foot*, ὁ, ἡ ὄρνις (ορνις) *bird*;—to i. masc. ἐχις *viper*, ὄρχις *testicle*, ὄφις *serpent*, βότρυς *cluster of grapes*, βρῆνυς *foot-stool*, ἰχθύς *fish*, μῦς *mouse*, νέκυς

corpse, στάχυ-s ear of corn, πέλεκυ-s axe, πήχυ-s fore-arm: also ὁ, ἡ σῦ-s or ὕ-s hog;—to λ, ἡ ἐσθῆς (εσθητ) dress, τὸ φῶς (φωτ) light.

—to μ, fem. φρήν (φρεν) midriff, mind, ἀκτίς (ακτιν) ray, γλῶχίς (γλωχιν) point of arrow, ἰς (ιν) strength, ῥίς (ριν) nose, ὠδὶς (ωδιν) pang; ἀλκυὼν (αλκυον) halcyon, εἰκὼν (εικον) image, ἡῖὼν (ἡῖον) shore, χθών (χθον) earth, χιὼν (χιον) snow, βλήχων pennynroyal, μήκων porphy.

—to ν, fem. γαστήρ (γαστερ) belly, κήρ fate, χεῖρ hand; neut. πῦρ (πῦρ) fire.

REM. r. The following in τ stand by themselves: fem. δαίς (δαιτ) feast, νύξ (νυκτ) night, χάρις (χαριτ) favor, and neut. γάλα (γαλακτ) milk, μέλι (μελιτ) honey.

154. The CASE-ENDINGS are as follows:

		Masc. and Fem.	Neut.
Sing.	Nom.	s (or vowel lengthened)	none
	Gen.	ος	
	Dat.	ι	
	Acc.	ᾱ or ν	none
	Voc.	none (or like nom.)	none
Du.	N. A. V.	ε	
	G. D.	οιν	
Plur.	N. V.	ες	ᾱ
	Gen.	ων	
	Dat.	σιν(ν)	
	Acc.	ᾱς	ᾱ

155. The *nominative, accusative, and vocative singular* of NEUTER words are like the stem. Final τ of the stem is either dropped (75), or changed to s (76): σῶμα (for σωματ) body, τέρας (for τερατ) prodigy.

156. The NOMINATIVE SINGULAR of masculines and feminines adds s to the stem. But stems in ν, ρ, s, ο, στ, οντ, reject the ending s, and lengthen ε, ο, to η, ω: thus

λιμήν (λιμεν) harbor, ῥήτωρ (ρήτορ) orator, τριήρης (τριηρες) trireme, πεισώ (πεισο) persuasion, λελυκώς (for λελυκωτ 76, st. λελυκοτ) having loosed, λέων (for λεωντ 75, st. λεοντ) lion.

For the euphonic changes caused by s, see 47-49.

153 D. n. Several poetic stems (most of them defective) in ορ, ωρ, are neuter: ἄορ sword, ἦτορ heart, ἔλωρ prey, τέκμωρ = τέκμαρ bound.

154 D. a. In the Gen. Dat. Dual, Hm. has οιν for οιν: ποδοῖν.

b. In the Dat. Pl., Hm. has both σι and εσσι: πᾶσι (for παντ-σι) and πάντ-εσσι; (rarely εσι: ἄγ-εσι.)

The ε of εσσι is sometimes omitted when the stem ends in a vowel: νέκυ-σσι, πελέκε-σσι. The irreg. ὄεσσι (from ὄϊ-s sheep) should perhaps be written ὄϊ-σσι. But in forms like ἔπεσσι, = ἐπεσ + σι (55 D), the first σ belongs to the stem: εο in δέπασ-σι, and ποσσί = ποδ-σι (47 D), ἱρissi = ἱριδ-σι.

Exc. a. Stems in *ω* take *s*, though some of them have both forms: *δελφίς* or *δελφίν* *dolphin*.

b. Participles in *οντ* take *s*, when *ο* belongs to the verb-stem: *δούς* (= *δο-ντ-s*) *giving*.

c. *s* appears also in *μέλας* (= *μελαν-s*) *black*, *τάλας* (= *ταλαν-s*) *wretched*, *εἷς* (= *έν-s*) *one*, *κτεῖς* (= *κτεν-s*) *comb*, *ὀδούς* (= *οδοντ-s*) *tooth*.

157. The ACCUSATIVE SINGULAR of masculines and feminines adds *α* to stems ending in a consonant: *πούς* *foot*, acc. *πόδ-α*.

ν to stems ending in a vowel: *πόλι-s* *city*, acc. *πόλι-ν*.

Exc. a. Stems in *ευ* take *α*: *βασιλεύ-s* *king*, acc. *βασιλέ-α* (39).

For the acc. sing. of stems in *ο*, see 193-4. For *ν* in the acc. sing. of certain stems in *τ*, *δ*, *ς*, see 171.

158. The VOCATIVE SINGULAR of masculines and feminines is regularly like the stem.

For dropping of a final consonant, see 75. But many words make the vocative singular like the nominative: thus

a. Stems of one syllable, not ending in a diphthong: nom. voc. *κί-s* *weevil* (but nom. *ναῦ-s* *ship*, voc. *ναῦ*).—Only *παῖς* (*παιδ*) *child* makes voc. sing. *παῖ* (75).

b. Oxytone stems ending in a liquid: nom. voc. *ποιμήν* (*ποιμεν*) *shepherd* (but *δαίμων* *divinity*, barytone, voc. *δαίμον* like the stem).

For irregular vocative in *πατήρ* *father*, *άνήρ* *man*, see 173: also in *σωτήρ* *savior*, *Ἀπόλλων*, *Ποσειδών*, see 172 b.

c. Stems ending in a mute: nom. voc. *φύλαξ* (*φυλακ*) *watchman*.—But the following are exceptions, and use the stem as a voc. sing.:

Exc. d. A few stems in *ιδ*: voc. *Ἄρτεμι* (= *Αρτεμιδ*), nom. *Ἄρτεμις*. So voc. *παῖ* (= *παιδ*), nom. *παῖς* *child*. Also *γύναι* (= *γυναικ*) with irregular accent, nom. *γυνή* *woman*.

e. Substantive and adjective stems in *ντ*, unless oxytone: voc. *λέον* (= *λεοντ*), nom. *λέων* *lion*, *χαρίεν* (= *χαριεντ*), nom. *χαρίεις* *pleasing*.

REM. f. All *participles* of this declension make the vocative singular like the nominative. So also the adjectives *πᾶς* (*παντ*) *all, every*, and *έκών* (*έκοντ*) *willing*.

For the vocative singular of stems in *ο*, see 194 a.

159. The DATIVE PLURAL of all genders adds *σι(ν)* to the stem. For the euphonic changes, see 47-49.

160. ACCENT. In the accent of this declension, we have the following special rule, contrary to 120:

156 D. c. For *ὀδούς*, Hd. has *ὀδών* according to the rule.

158 D. c. From *ἄναξ* *king*, Hm. has, beside the regular voc. sing. *ἄναξ*, a form *ἄνα* (for *ανακτ*, 75) used in addressing gods.—e. From some proper names in *-ās* (stem *-αντ*), he forms a voc. sing. in *-ā*: *Πουλυδάμᾱ* (cf. 31), for *Πουλυδαμαν(τ)*, nom. *Πουλυδάμας* *Polydāmas*.

Stems of one syllable, in the Genitive and Dative of all numbers, throw the accent on the case-ending: if the case-ending is long, it receives the circumflex (121):

Thus πούς (ποδ) *foot*, acc. sing. πόδ-α, nom. pl. πόδ-ες; but genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν, datives ποδ-ί, ποδ-οῖν, πο-σί.

Exc. a. All genitives and datives of participles: ὢν *being*, gen. ὄντος, ὄντων, dat. ὄντι, ὄντων, οὔσι.

b. The gen. and dat. plural of πᾶς *all, every*: πάντων, πᾶσι.

c. The gen. dual and plural of παῖς *boy, girl*, δμῶς *slave*, ζῶς *jackal*, Τρώς *Trojan*, τὸ φῶς *light*, ἡ φῶς *blister*, ἡ δᾶς *torch*, τὸ οὖς *ear*, ὁ σῆς *moth*: παίδων, δμῶων, ζῶων, Τρώων, φῶτων, φῶδων, δάδων, ὄτων, σέων.

d. Some words in which a stem of two syllables is contracted to one: ἔαρ *spring*, gen. ἔαρος or ἦρος, dat. ἔαρι or ἦρι.

161. QUANTITY. Several stems lengthen a short vowel in monosyllabic forms: st. ποδ, nom. sing. πούς (for ποδ-ς) *foot*; st. παντ, neuter πᾶν *all*; st. πῦρ, nom. sing. πῦρ *fire*; st. σῦ, nom. sing. σῦ-ς *hog*.

162. The PARADIGMS of this declension will be given in the following order:

1. Stems ending in a labial or palatal (π, β, φ, κ, γ, χ).
2. a lingual mute (τ, δ, ζ).
3. a liquid (λ, ν, ρ).
4. the sibilant (σ).
5. a simple close vowel (ι, υ).
6. a diphthong (ευ, αυ, ου).
7. the open vowel ο.

163. I. Stems ending in a Labial or Palatal.

	ὁ φύλαξ (φυλάκ) <i>watchman</i>	ἡ φλέψ (φλεβ) <i>vein</i>	ἡ σάλπιγξ (σαλπιγγ) <i>trumpet</i>	ἡ τρίχ (τριχ) <i>hair</i>
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	τρίχ
Gen.	φύλακ-ος	φλεβ-ός	σάλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ι	φλεβ-ί	σάλπιγγ-ι	τριχ-ί
Acc.	φύλακ-α	φλέβ-α	σάλπιγγ-α	τριχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	τρίχ
Du. N. A. V.	φύλακ-ε	φλέβ-ε	σάλπιγγ-ε	τρίχ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν	σαλπίγγ-οιν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σάλπιγγ-ες	τρίχ-ες
Gen.	φυλάκ-ων	φλεβ-ῶν	σαλπίγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεψί	σάλπιγξι	τριξί
Acc.	φύλακ-ας	φλέβ-ας	σάλπιγγ-ας	τρίχ-ας

So ὁ γύψ (γῦπ) *vulture*, ὁ Αἰθίοψ (Αἰθιοπ) *Aethiopian*, ὁ Ἀραβ (Αραβ) *Arabian*, ὁ μύρμηξ (μυρμηκ) *ant*, ἡ μᾶστιξ (μᾶστιγ) *whip*, ἡ βήξ (βηχ) *cough*, ἡ φόρμιγξ (φορμιγγ) *lyre*.

For the gender, see 152 o. For the formation of the nominative, accusative, and vocative, singular, see 155–8. For the change of aspiration in *ἐρίξ, τριχός*, see 66 a.

164. The stem *αλωπεκ* makes nom. sing. *ἡ ἀλώπηξ* *fox* irregularly for *αλωπεξ* (gen. *ἀλώπεκος*, dat. *ἀλώπεκι*, etc.). On the contrary, the stems *κηρυκ*, *φοινῖκ*, make nom. sing. *ὁ κήρυξ* *herald*, *ὁ φοῖνιξ* *palm*, where the accent shows that *ν* and *ι* were sounded short (93 b): but many editors write *κήρυξ, φοῖνιξ*.

II. Stems ending in a Lingual Mute (τ, δ, θ).

165. A. Neuter Stems.

	τὸ σῶμα <i>body</i> (σωμᾶτ)	τὸ ἥπαρ <i>liver</i> (ἥπατ)	τὸ κέρας <i>horn</i> (κεράτ)
Sing. Nom.	σῶμα	ἥπαρ	κέρας
Gen.	σώματ-ος	ἥπατ-ος	κέρατ-ος (κεραος) κέρως
Dat.	σώματ-ι	ἥπατ-ι	κέρατ-ι (κεραῖ) κέρα
Acc.	σῶμα	ἥπαρ	κέρας
Voc.	σῶμα	ἥπαρ	κέρας
Du. N. A. V.	σώματ-ε	ἥπατ-ε	κέρατ-ε (κεραε) κέρα
G. D.	σωμάτ-οιν	ἥπάτ-οιν	κεράτ-οιν (κεραοιν) κερῶν
Plur. N. V.	σώματ-α	ἥπατ-α	κέρατ-α (κεραα) κέρα
Gen.	σωμάτ-ων	ἥπάτ-ων	κεράτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἥπασι	κέρασι
Acc.	σώματ-α	ἥπατ-α	κέρατ-α (κεραα) κέρα

So στόμα (στομαῖτ) *mouth*, ὄνομα (ονομαῖτ) *name*, δέλεαρ (δελεαῖτ) *baît*, τέρας (τεραῖτ) *prodigy*.

166. Here belong the stems in *ατ*, together with γάλα (γαλακτ) *milk*, μέλι (μελιτ) *honey*, and φῶς (φωτ) *light*. Of stems in *ατ*, by far the greater part end in *ματ*: these drop *τ* in the nom., acc., voc., sing. (75): *πράγμα* (*πράγματ*) *affair*.

167. Several in *ατ* have *αρ* in the nom., acc., voc., sing.: *φρέαρ* *well*, gen. *φρέατ-ος* (also contracted *φρητός*), *ἄλειφαρ* (also *ἄλειφά*) *unguent*, gen. *αλείφατ-ος*. It is supposed that these ended originally in *αρτ*, and that *τ* has been dropped in the cases above named (75), but *ρ* in all the other forms. ὕδωρ (ὕδατ) *water* and σκῶρ (σκατ) *filth* have *ω* irregularly for *α* in the same three cases.

168. A few in *ατ* have *ας* in the nom., acc., voc., sing. (76): *πέρας* *end*, gen. *πέρατ-ος*. *Κέρας* (*κερατ*) *horn* and *τέρας* (*τερατ*) *prodigy* sometimes

166 D. For φῶς, Hm. has only φῶος or φῶως (cf. 370 D a), dat. φάει, plural φάεα. φῶος is used also by Attic (Tragic) poets.

168 D. In κέρας, τέρας, the forms with *τ* are not used in the Ionic. Hm. has the forms with *α* pure: κέραος, κεραῖ; and sometimes contracts them: κέρα. Hd. changes *α* pure to *ε*, and does not contract: κέρεϊ, τέρεα. — For πέρας *πέρατος*, Hm. has *πεῖραρ, πείρατος*.

drop τ between two vowels; the vowels are then regularly contracted. In such cases, it is probable that τ was first changed to σ (62 a), and then dropped according to 64.

For γόνυ (gen. γόνατ-ος) *knee*, δόρυ (gen. δόρατ-ος) *spear*, and οὖς (gen. ὠτ-ός) *ear*, see 202, 3, 5, 13.

169. B. Masculine and Feminine Stems.

	ὁ Ζῆς (Ζητ) <i>hired man</i>	ἡ ἐλπίς (ελπίδ) <i>hope</i>	ἡ ἔρις (ερίδ) <i>strife</i>	ὁ ἦ ὄρνις (ορνις) <i>bird</i>	ὁ γέρον (γεροντ) <i>old man</i>
Sing. Nom.	Ζῆς	ἐλπίς	ἔρις	ὄρνις	γέρον
Gen.	Ζητ-ός	ἐλπίδ-ος	ἐρίδ-ος	ὄρνις-ος	γέροντ-ος
Dat.	Ζητ-ί	ἐλπίδ-ι	ἐρίδ-ι	ὄρνις-ι	γέροντ-ι
Acc.	Ζῆτ-α	ἐλπίδ-α	ἔριν	ὄρνιν	γέροντ-α
Voc.	Ζῆς	ἐλπίς	ἔρις	ὄρνις	γέρον
Du. N. A. V.	Ζῆτ-ε	ἐλπίδ-ε	ἐρίδ-ε	ὄρνις-ε	γέροντ-ε
G. D.	Ζητ-οῖν	ἐλπίδ-οιν	ἐρίδ-οιν	ὄρνις-οιν	γερόντ-οιν
Plur. N. V.	Ζῆτ-ες	ἐλπίδ-ες	ἐρίδ-ες	ὄρνις-ες	γέροντ-ες
Gen.	Ζητ-ῶν	ἐλπίδ-ων	ἐρίδ-ων	ὄρνις-ων	γερόντ-ων
Dat.	Ζησί	ἐλπίσι	ἐρισι	ὄρνισι	γέρουσι
Acc.	Ζῆτ-ας	ἐλπίδ-ας	ἐρίδ-ας	ὄρνις-ας	γέροντ-ας

So ἡ νύξ (νυκτ) *night*, ἡ λαμπάς (λαμπᾶδ) *torch*, ἡ χάρις (χαρίτ) *favor*, ὁ γίγας (γίγαντ) *giant*, ὁ λέων (λεοντ) *lion*. For some irregular forms of ὄρνις *bird*, see 202, 12.

170. In the Nominative Singular, ποὺς (ποδ) *foot* lengthens the short vowel, contrary to 47, see 161. Δάμαρ (δαμαρτ) *wife*, chiefly poetic, rejects ς on account of the harshness; see 156.

171. In the Accusative Singular, barytone stems in τ , δ , θ , after a close vowel, commonly reject the final mute, and annex ν to the close vowel.

This applies to barytone stems in $\iota\tau$, $\iota\delta$, $\iota\theta$, $\nu\delta$, $\nu\theta$. Thus χάρις (χαρίτ) *favor*, acc. χάριν, rarely χάριτ-α; but κρηπίς (κρηπίδ) *base*, oxytone, acc. κρηπίδα, never κρηπιν. Only the oxytone κλείς (κλειδ) *key* has in the acc. sing. κλείν (rarely κλειδα), and in the acc. pl. κλείς or κλειδας.

169 D. A few stems in $\omega\tau$ have forms without τ (cf. 168 D). Χρῶς (χρωτ) *skin* is declined in Ionic, χρῶς, χρῶς, χρῶτ, χρῶα. Hm. has also, but rarely, χρῶτός, χρῶτα. Even the Attic has dat. sing. χρῶ in the phrase ἐν χρῶ *close by*. From ἰδρῶς (ιδρωτ) *sweat*, γέλως (γελωτ) *laughter*, ἔρως (ερωτ) *love* (also ἔρος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἰδρῶ, γέλῳ, ἔρῳ, and acc. ἰδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

171 D. In Hm., words of this class often form the Acc. Sing. in α : ἐρίδα more frequent than ἔριν, γλαυκῶπιδα from γλαυκῶπις *bright-eyed*.

For κλείς, Hm. uses the Ionic κληίς, acc. sing. κληίδα; the Doric has κλαῖς (Lat. clavis), rarely κλάξ.

172. III. *Stems ending in a Liquid.*

	ὁ ποιμήν (ποιμεν) <i>shepherd</i>	ὁ δαίμων (δαιμον) <i>divinity</i>	ὁ αἰών (αιων) <i>age</i>	ὁ θῆρ (θηρ) <i>wild beast</i>	ὁ ῥήτωρ (ρητορ) <i>orator</i>
Sing. Nom.	ποιμήν	δαίμων	αἰών	θῆρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰών-ος	θηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰών-ι	θηρ-ί	ῥήτορ-ι
Acc.	ποιμέν-α	δαίμον-α	αἰών-α	θῆρ-α	ῥήτορ-α
Voc.	ποιμήν	δαῖμον	αἰών	θῆρ	ῥήτορ
Du. N. A. V.	ποιμέν-ε	δαίμον-ε	αἰών-ε	θηρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαίμον-οιν	αἰών-οιν	θηρ-οῖν	ῥήτορ-οιν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰών-ες	θηρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαίμον-ων	αἰών-ων	θηρ-ῶν	ῥήτορ-ων
Dat.	ποιμέσι	δαίμοσι	αἰῶσι	θηρ-σί	ῥήτορ-σι
Acc.	ποιμέν-ας	δαίμον-ας	αἰών-ας	θηρ-ας	ῥήτορ-ας

So ὁ μῆν (μην) *month*, ὁ λιμήν (λιμεν) *harbor*, ὁ ἡγεμῶν (ἡγεμον) *leader*, ὁ παιάν (παιαν) *paean*, ὁ ἀγών (αγων) *contest*, ὁ αἰθήρ (αιθερ) *aether*, ὁ κρατήρ (κρατηρ) *mixing-bowl*, ὁ φῶρ (φωρ) *thief*.

a. The only stem in λ is ἄλ, nom. ὁ ἅλς *salt*, ἡ ἅλς (poetic) *sea*.

b. In the Voc. Sing., σωτήρ *savior*, Ἀπόλλων, and Ποσειδῶν shorten the long vowel of the stem, and throw the accent back upon the first syllable: σώτερ, Ἀπολλον, Πόσειδον.—The accent is also thrown back in some compound proper names: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστόγειτον.

173. *Syncopated Stems in ερ.*

Πατήρ (πατερ) *father* makes the vocative singular like the stem, but with the accent on the first syllable, contrary to 120: πάτερ. In the genitive and dative singular, it drops ε and accents the case-ending (cf. 160): πατρός, πατρί. In the other cases, it retains ε and accents it: πατέρα, πατέρες. Only in the dative plural, by metathesis and change of vowel, ἐρ becomes ρά: πατράσι.

The same peculiarities belong also to μήτηρ *mother*, θυγάτηρ *daughter*, and γαστήρ *belly*.—The proper name Δημήτηρ (vocative Δήμητερ) syncopates *all* the oblique cases, but accents them on the first syllable: Δήμητρος, Δήμητρα.—Ἀστήρ (αστερ) *star* has no syncopated forms, but makes dat. pl. ἀστράσι.

172 D. b. The Epic δαήρ (δαερ) *husband's brother* has voc. sing. δᾶερ.

173 D. The poets often have the full forms in the gen. and dat. sing.: πατέρος and πατρός. In θυγάτηρ, they sometimes syncopate other cases: θυγάτρα, θυγάτρεις, θυγατρῶν; this happens also in πατρῶν for πατέρων. In the dat. pl., the Epic -εσσι may be used: θυγατέρεσσι. From ἀνήρ, the poets use ἄνέρος, ἄνέρες, etc., as well as ἀνδρός, ἄνδρες, etc.; in the dat. pl., Hm. has both ἀνδράσι and ἄνδρεσσι.

'Ανήρ (*αρερ*) *man* follows the analogy of πατήρ, but syncopates *all* the cases in which *ερ* comes before a vowel: it also inserts *δ* between *ν* and *ρ*, to strengthen the sound (53): ἀνδρός, ἄνδρες, ἀνδράσι.

	ὁ πατήρ (πατερ) <i>father</i>	ἡ μήτηρ (μητερ) <i>mother</i>	ἡ θυγάτηρ (θυγατερ) <i>daughter</i>	ὁ ἀνήρ (αρερ) <i>man</i>
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνήρ
Gen.	πατρός	μητρός	θυγατρός	ἀνδρός
Dat.	πατρί	μητρί	θυγατρί	ἀνδρί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἀνδρα
Voc.	πάτερ	μήτερ	θύγατερ	ἄνερ
Du. N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδροῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρῶν
Dat.	πατράσι	μητράσι	θυγατράσι	ἀνδράσι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἀνδρας

174. Comparative Stems in *ον*.

Adjectives of the comparative degree in *ων* (stem *ον*) drop *ν* in certain forms, and then contract the concurrent vowels.

	Masculine and Feminine.	Neuter.
Sing. Nom.	μείζων <i>greater</i>	μείζον
Gen.	μείζον-ος	μείζον-ος
Dat.	μείζον-ι	μείζον-ι
Acc.	μείζον-α [μειζο-α] μείζω	μείζον
Voc.	μείζον	μείζον
Du. N. A. V.	μείζον-ε	μείζον-ε
G. D.	μειζόν-οιν	μειζόν-οιν
Plur. N. V.	μείζον-ες [μειζο-ες] μείζους	μείζον-α [μειζο-α] μείζω
Gen.	μειζόν-ων	μειζόν-ων
Dat.	μείζοσι	μείζοσι
Acc.	μείζον-ας [μειζο-ας] μείζους	μείζον-α [μειζο-α] μείζω

So βελτίων *better*, αἰσχίων *more shameful*, ἀλγίων *more painful*.

175. a. In comparatives of more than two syllables, the forms which end in *ον* throw back the accent on the antepenult: βέλτιον, αἰσχιον.

b. The forms with *ν* and the contracted forms are both in use. The intermediate forms (as μειζοα) are never found.

c. According to the same analogy, Ἀπόλλων, Ποσειδῶν make in the acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ.

For substantive stems in *ον* which occasionally drop *ν*, see 194 c.

175 D. The statement in b. applies also to Hm. and Hd.—The contract acc. of Ἀπόλλων and Ποσειδῶν is not used by Hm. and Hd., but from κυκεῶν mixed draught Hm. makes acc. sing. κυκεῶ or κυκειῶ.

IV. *Stems ending in s.*176. A. Stems in *es*.

	τὸ γένος <i>race</i> (γενες)	M. F. εὐγενής N. εὐγενές <i>well-born</i> (ευγενες)
S. N.	γένος	M. F. εὐγενής N. εὐγενές
G.	(γένε-ος) γένους	(εὐγενέ-ος) εὐγενοῦς
D.	(γένε-ϊ) γένει	(εὐγενέ-ϊ) εὐγενεῖ
A.	γένος	(εὐγενέ-α) εὐγενῇ N. εὐγενές
V.	γένος	εὐγενές
Dual.	(γένε-ε) γένη (γενέ-οιν) γενοῖν	(εὐγενέ-ε) εὐγενῇ (εὐγενέ-οιν) εὐγενοῖν
R. N.	(γένε-α) γένη	(εὐγενέ-ες) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ
G.	(γενέ-ων) γενῶν	(εὐγενέ-ων) εὐγενῶν
D.	γένεσι	εὐγενέσι
A.	(γένε-α) γένη	(εὐγενέ-ας) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ

So τὸ εἶδος *form*, κάλλος *beauty*, μέλος *song*. Adjectives σαφής (neut. σαφές) *clear*, ἀκριβής (ἀκριβές) *exact*, εὐήθης (εὐήθες) *simple*.

177. The stems in *es* are very numerous. The *substantive* stems are neuter, and change *es* to *os* in the nom. sing. (25). The *adjective* stems retain *es* in the neut., but change it to *ης* in the nom. masc. and fem. (156).

Ἡ τριήρης (τριηρες) *trireme*, and some others in ἥρης, though used as substantives, are properly adjectives, belonging to an implied ναὺς *ship*.

178. Before all case-endings, *s* falls away (64). The vowels, which come together, are then contracted.—*ee* in the dual gives *η* (contrary to 32 d).—*ea* coming after a vowel gives *ᾱ* (contrary to 32 b): ὑγής (ύγιες) *healthy*, acc. ὑγᾱ (but also ὑγιῇ), χρέος (χρεες) *debt*, neut. pl. χρέᾱ. But adjectives in *φυς* have both *φυῇ* and *φυᾱ*: εὐφυής *witty*, εὐφυῇ and εὐφυᾱ.—For contraction of *eas* to *eis* in the acc. pl., see 36 b.

179. Barytone words in *ης* have recessive accent (97) everywhere, even in contract forms: Σωκράτης, voc. Σώκρᾱτες (not Σωκράτες, 120), αὐτάρκης *self-sufficing*, neuter αὐταρκες, gen. pl. (αὐταρκέων) αὐτάρκων (not αὐταρκῶν, 98).

176 D. The uncontracted forms prevail in Hm.; yet he often contracts *εῖ* to *ει* in the dat. sing., and sometimes *εες* to *εις* in the nom. pl.—In the gen. sing., he sometimes contracts *εος* to *εως*: δάρσεως from δάρσος *courage*.—κλέος *fame* makes nom. pl. κλέᾱ for κλέεα.—In the dat. pl., Hm. has three forms: βελέ-εσσι, βέλεσ-σι, and βέλε-σι (55), from βέλος *missile*.

Hd. has only the uncontracted forms.

178 D. In Hm., a vowel before the *ε* is sometimes contracted with it: εὐκλής *glorious*, acc. pl. εὐκλείας for εὐκλεῆς; but ἀγακλῆος for ἀγακλεῖος gen. of ἀγακλεής (in ἀκκληῖς for ἀκλεῆες, the first *ε* is irreg. lengthened to *η*).—σπέος or σπεῖος *cave* has gen. σπεῖους, dat. σπηῖ (for σπέε-ϊ), dat. pl. σπήεσσι (for σπεέ-εσσι) and irreg. σπέσσι.—δέος *fear* has irreg. gen. δέλους.

The neuter ἀληθής (M. F. ἀληθής) *true* throws back the accent when used as a question: ἀληθές; *really?*

180. Proper names in κληs, compounded with κλέος (κλεes) *fame*, have in some forms a double contraction: nom. (Περικληs) Περικλῆs, gen. (Περικλεος) Περικλέους, dat. (Περικλεῖ, Περικλέει) Περικλεῖ, acc. (Περικλεα) Περικλέα, voc. (Περικλεes) Περικλείs.

181. B. Stems in as, ρs, ωs.

	τὸ κρέας <i>flesh</i> (κρεas)	ἡ αἰδώς <i>shame</i> (αἰδος)	ὁ ἥρωs <i>hero</i>
Sing. Nom.	κρέας	αἰδώς	ἥρωs
Gen.	(κρέα-ος) κρέωs	(αἰδό-ος) αἰδοῦs	ἥρω-ος
Dat.	(κρέα-ϊ) κρέα	(αἰδό-ϊ) αἰδοῖ	ἥρω-ϊ
Acc.	κρέας	(αἰδό-α) αἰδῶ	ἥρω-α
Voc.	κρέας	αἰδώς	ἥρωs
Du. N. A. V.			ἥρω-ε
G. D.			ἥρώ-οιν
Plur. N. V.	(κρέα-α) κρέα		ἥρω-ες
Gen.	(κρεά-ων) κρεῶν		ἥρώ-ων
Dat.	κρέασι		ἥρω-σι
Acc.	(κρέα-α) κρέα		ἥρω-ας

182. These stems are few in number, and all substantives. Those in as are neuter: τὸ γῆρας *old age*, τὸ κνέφας *darkness*. Those in ωs are masculine: ὁ ἰάκωs *jackal*, ὁ μήτρωs *mother's brother*. In os there are but two, both feminine: αἰδώς (αἰδος) *shame*, and Epic-ῆωs (ἡωs) *morn* (= Attic ἑωs, which is declined according to 146 and 148).

183. These all drop s before a case-ending, like stems in es. In the dat. sing., αῖ is contracted to α: γῆρα (for γῆραῖ), though some would write γῆραι.—The quantity of α in the contracted nom., acc., pl. is variable.—In late writers, κρέας has forms with τ: κρέατος, etc. (cf. 168).

184. The dat. and acc. sing. of ἥρωs are usually contracted: ἥρω, ἥρω (for ἥρωϊ, ἥρωα); so, sometimes, the nom. and acc. pl.: ἥρωs (for ἥρωes, ἥρωas).—Some of the stems in ωs have occasional forms according to the Attic Second Decl.: gen. sing. ἥρω, acc. ἥρων.

180 D. Hm. declines Ἡρακλῆs, Ἡρακλῆs (178 D), Ἡρακλῆϊ, Ἡρακλῆα, Ἡράκλειs.—Hd. Ἡρακλῆs, Ἡρακλέος, Ἡρακλεῖ, Ἡρακλέα, Ἡράκλεes, one ε being rejected before endings that begin with a vowel.

182 D. Stems in as. Hm. always has ᾱ for αα in the nom., acc., pl.: γέρα *prizes*, δέπα *cups*; he sometimes contracts in other cases: σέλα, κρεῶν or κρειῶν.—οὔδας *ground, floor*, κῶας *fleece*, κτέρας *possession*, in all other forms take ε for α: οὔδεος οὔδεϊ οὔδει, κῶα κῶεσι, κτέρεα κτερέων *funeral-gifts*: so also poetic βρέτας, βρέτεος, *image*. Cf. γέρεα Hd. for γέραα. The only contract forms in Hd. are κρέα, κρεῶν.—Dor. κῆs = κρέας.

The two stems in os always show the contract form, even in Hm. and Hd.

From stems in ωs, Hm. has ἥρωϊ and ἥρω, Μίνωα and Μίνω.

185. V. Stems in *ι* and *υ* (simple close vowels).

	ἡ πόλις (πολι) city	ὁ πῆχυς (πηχυ) fore-arm	τὸ ἄστυ (αστυ) city	ὁ μῦς (μυ) mouse	ὁ ἰχθύς (ιχθυ) fish
Sing. Nom.	πόλις	πῆχυς	ἄστυ	μῦς	ἰχθύς
Gen.	πόλεως	πήχεως	ἄστεος	μυός	ἰχθύος
Dat.	(πόλεϊ) πόλει	(πήχεϊ) πήχει	(ἄστεϊ) ἄστει	μυϊ	ἰχθύϊ
Acc.	πόλιν	πῆχυν	ἄστυ	μῦν	ἰχθύν
Voc.	πόλι	πήχυ	ἄστυ	μῦς	ἰχθύ
Du. N. A. V.	πόλε-ε	πήχε-ε	ἄστε-ε	μύ-ε	ἰχθύ-ε
G. D.	πολέ-οιν	πήχε-οιν	ἄστε-οιν	μυ-οῖν	ἰχθύ-οιν
Plur. N. V.	(πόλε-ες) πόλεις	(πήχε-ες) πήχεις	(ἄστε-α) ἄστη	μύ-ες	ἰχθύ-ες
Gen.	πόλε-ων	πήχε-ων	ἄστε-ων	μυ-ῶν	ἰχθύ-ων
Dat.	πόλε-σι	πήχε-σι	ἄστε-σι	μυ-σί	ἰχθύ-σι
Acc.	(πόλε-ας) πόλεις	(πήχε-ας) πήχεις	(ἄστε-α) ἄστη	μύ-ας or μῦς	ἰχθῆ-ας or ἰχθύς

So ἡ δύναμις *power*, ἡ στάσις *faction*, ὁ πέλεκυς *axe* (like πῆχυς), ὁ ἡ σῦς *swine* (like μῦς), ὁ βότρυς *cluster of grapes* (like ἰχθύς).

186. The final *ι* or *υ* of the stem always appears in the nom., acc., and voc., sing. Elsewhere, it is generally changed to *ε*. Contraction then occurs in the dat. sing. and in the nom. and acc. pl. For *εας* contracted to *εις* in the acc. pl., see 36 b. The nom. and acc. dual are seldom contracted (*εε* to *η*, cf. 178): πόλη, ἄστη. After *ε*, the gen. sing. takes *ως*, the so-called Attic ending, which, however, does not prevent the accent from standing on the antepenult (96): πόλεως, πήχεως. The gen. pl. follows the accent of the gen. sing.: πόλεων, πήχεων. The neuter ἄστυ has gen. sing. ἄστεος, less often ἄστεως.

186 D. Stems in *ι*. The New Ionic retains *ι* in all the forms, but contracts *ι* in the dat. sing. to *ϊ*, and *ιας* in the acc. pl. to *ις*. Thus Sing. πόλις, πόλιος, πόλι, πόλιν, πόλί, Pl. πόλιες, πολίαν, πόλισι, πόλις. The older editions of Hd. admit other forms to some extent, as dat. sing. πόλει, nom. pl. πόλις, acc. pl. πόλιας or πόλεις.

Hm. changes *ι* to *ε* before *ι* in the dat. sing. and *σι* in the dat. pl. Thus Sing. πόλις, πόλιος, πόλεϊ or πόλει, πόλιν, πόλι, Pl. πόλιες, πολίαν, πόλεσι or πολίεσσι, πόλιας. In the dat. sing. and acc. pl., he sometimes has the contract forms of the New Ionic: κόνη dat. sing. of κόνης *dust*, ἀκοίτις acc. pl. of ἄκοιτις *wife*. He even uses πόλεις for πόλιας.

From πόλις itself, Hm. has also a peculiar form with *η*: πόληος, πόληϊ, πόλη-ες, πόληας.—For the datives πελέκεσσι, δεσσι, see 154 D.

Stems in *υ*. The Ionic always has *ος* in the gen. sing. Hm. sometimes contracts *εϊ* to *ει*, *υϊ* to *υι*, in the dat. sing., and *υας* to *υς* in the acc. pl.: πήχει, ιχθυϊ, ιχθύς.—Hd. has only the contraction of *υας* to *υς*.—For the datives νέκυσσι, πίτυσσι, see 154 D.

187. a. Most stems in *ι* follow the formation just described. So too all *adjective* stems in *υ*: these, however, take *ος* in the gen. sing., and have no contraction in the neuter plural: γλυκύ-*s* *sweet*, γλυκέ-*ος*, γλυκέ-*α*. Even in substantives, such forms as πόλεος, πήχεος, are sometimes found, especially in poetry.

b. Most *substantive* stems in *υ* preserve this vowel through all the cases. *υε* in the dual and plural may be contracted to *ῡ*: ἰχθῦ (for ἰχθύε), ἰχθύς (for ἰχθύες): the acc. pl. generally has *ῡς* for *υας* (33).

188. Ἐγγέλυσ *eel* is declined like ἰχθύς in the Sing., but like πῆχυς in the Pl.: gen. sing. ἐγγέλυ-*ος*, nom. pl. ἐγγέλεις.

The poetic adjective ἴδρις (ιδρι) *knowing* retains the final *ι* of the stem in all the cases.

189. VI. Stems ending in a Diphthong.

	ὁ βασιλεύ- <i>s</i> <i>king</i>	ὁ ἡ βοῦ- <i>s</i> <i>ox, cow</i>	ἡ γραῦ- <i>s</i> <i>old woman</i>	ἡ ναῦ- <i>s</i> <i>ship</i>
Sing. Nom.	βασιλεύ- <i>s</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>
Gen.	βασιλέ- <i>ως</i>	βο-ός	γρᾱ-ός	νε-ός
*Dat.	(βασιλέ- <i>ϊ</i>) βασιλεῖ	βο- <i>ϊ</i>	γρᾱ- <i>ϊ</i>	νη- <i>ϊ</i>
Acc.	βασιλέ- <i>α</i>	βοῦ- <i>ν</i>	γραῦ- <i>ν</i>	ναῦ- <i>ν</i>
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Du. N. A. V.	βασιλέ- <i>ε</i>	βό- <i>ε</i>	γρᾱ- <i>ε</i>	νη- <i>ε</i>
G. D.	βασιλέ- <i>οιν</i>	βο-οῖν	γρᾱ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ- <i>ες</i>) βασιλεῖς	βό- <i>ες</i>	γρᾱ- <i>ες</i>	νη- <i>ες</i>
Gen.	βασιλέ- <i>ων</i>	βο-ῶν	γρᾱ-ῶν	νε-ῶν
Dat.	βασιλεῦ- <i>σι</i>	βου-σί	γραυ-σί	ναυ-σί
Acc.	βασιλέ- <i>ας</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>

So ὁ γονεύ-*s* *parent*, ὁ ἱερεύ-*s* *priest*, Ὀδυσσεύ-*s*, Ἀχιλλεύ-*s*.

190. The final *υ* of the diphthong disappears before all vowels, according to 39.—The stem *ναυ*, after dropping *υ*, becomes *νη* before a *short* vowel-sound, *νε* before a *long* one.

In regard to stems in *ευ*, observe that

- the gen. sing. has *ως* instead of *ος*, cf. 186.
- the dat. sing. always contracts *εῖ* to *εῖ*.

189 D. *Stems in ευ*. Hd. has only the uncontracted forms. Hm. has *η* instead of *ε*, wherever *υ* falls away: βασιλεύς, βασιλεῦ, βασιλεῦσι, but βασιληός, βασιληῖ, etc., dat. pl. ἀριστήεσσι. Yet in proper names, he often has *ε*: Πηλῆος and Πηλέος, Πηληῖ and Πηλεῖ, etc.; rarely with contraction: gen. Ὀδυσσεύς, dat. Ἀχιλλεῖ, acc. Τυδῆ.

Βοῦς Dor. βῶς, acc. sing. βοῦν Dor. βῶν (once in Hm.): Hm. has in dat. pl. βόεσσι and βουσί, acc. pl. βόας and βοῦς.—Γραῦς: Hm. has only γρηῦς (11 D) and γρηῦς, dat. γρηῖ, voc. γρηῦ and γρηῦ.—Ναῦς is declined by Hm., nom. sing. νηῦς (11 D), gen. (νηός,) νεός, dat. νηῖ, acc. (νηα,) νέα, nom. pl. (νηες,) νέες, gen. (νηῶν,) νεῶν, dat. νηυσί (νήεσσι, νέεσσι), acc. (νηας,) νέας. The forms not in () belong also to Hd.

c. the acc. sing. and acc. pl. have *ā* and remain uncontracted.

d. the contract nom. pl. has *ῆς* in the older Attic writers: thus βασιλῆς in Thucydides, instead of βασιλεῖς.

e. when *ευ* follows a vowel, contraction may occur in the gen. and acc. sing.: Πειραιεύ-ς *Piraeus*, gen. Πειραιῶς, acc. Πειραιᾶ (cf. 178).

REM. f. The gen. in *εως* and the acc. in *εᾶ*, *εᾶς*, arose, by interchange of long and short quantities, from the Homeric forms in *ηος*, *ῆᾶ*, *ῆᾶς*.

191. Some compounds of ποῦς (ποδ) *foot* form the acc. sing. as if from a stem in *ου*: τρίπους (τριποδ) *three-footed*, acc. τρίπουν (but in the sense *tripod*, acc. τρίποδα). Οἰδίπους *Oedipus* makes Οἰδίποδος and Οἰδίπου, Οἰδίποδι, Οἰδίποδα and Οἰδίπουν, Οἰδίπους and Οἰδίπον.

192. The only diphthong-stem ending in *ι* is *οι*, Sing. *οἷ-ς* *sheep*, *οἷ-ός*, *οἷ-ι*, *οἷ-ν*; Pl. *οἷ-ες*, *οἷ-ῶν*, *οἷ-σί*, *οἷ-ς* (cf. 23 D).

VII. Stems ending in o.

193. Sing. Nom.	ἡ πειθῶ <i>persuasion</i> .
Gen.	(πειθό-ος) πειθοῦς
Dat.	(πειθό-ϊ) πειθοί
Acc.	(πειθό-α) πειθῶ
Voc.	πειθοῖ

So ἡ ἠχώ (ἠχο) *echo*, Καλυψῶ, Δητώ.

194. a. These are all oxytone feminine substantives.—The contract acc. sing. is oxytone like the nom. (contrary to 98).—The voc. sing., varying from all analogy, ends in *οι*.

b. In the *dual* and *plural* (which occur very rarely), they are declined like stems in *ο* of the 2d or O-Decl.: λεχώ, nom. pl. λεχοί.

c. A few stems in *ου* have occasional forms as if from stems in *ο*: εἰκῶν (εἰκον) *image*, gen. εἰκοῦς, acc. εἰκῶ, acc. pl. εἰκοῦς, ἀηδών (ἀηδον) *nightingale*, voc. ἀηδοί.

195. DECLENSIONS COMPARED. The *Consonant-Declension* (Decl. III.) and the *Vowel-Declension* (Decl. I. II.) agree in the following points:

1. In *all genders*,
 - a. the D. S. ends in *ι* (in the Vowel-Decl., *ι* subscript).
 - b. the G. D. Dual end in *ιν* (αἰν, οἰν).
 - c. the G. P. ends in *ων*.
 - d. the D. P. ended originally in *σι*.
2. In the *neuter*, (e) the N. A. V. P. end in *ᾶ*.

191 D. To Οἰδίπους belong also gen. Οἰδιπόδᾶ-ο Hm., and in Trag. gen. Οἰδιπόδᾶ, acc. Οἰδιπόδᾶν, voc. Οἰδιπόδα.

192 D. Hm. (commonly) and Hd. have *οῖ* for *οι*: ὕῖς, ὕῖος, etc., dat. pl. Hm. δτεσσι (once οἷεσι) and ὕεσσι (154 D).

193 D. Even the Ionic has only the contract forms. Hd. makes the acc. sing. in *οῦν*: Ἰοῦν for Ἰῶ.

3. In the *masculine* and *feminine*,

f. the N. S. takes *s* (or an equivalent for it). This, however, does not apply to feminine stems of the A-Declension.

g. the A. S. takes *ν* generally when the stem ends in a vowel.

h. the A. P. ends in *s*.

REM. i. In the Acc. Sing., *ν* (*μ*) was originally applied even to consonant-stems, *α* being inserted as a connecting vowel; but *ν* afterwards fell away (77). Compare *δδόντ-α(ν)* with Lat. *dent-e-m*.

In the Acc. Pl., the ending was originally *νs*. Here also *α* was inserted after consonant-stems. When *ν* fell away (48), a preceding *α* or *ο* of the stem became long, *ās, ovs*; but the connective *α* remained short: *δδόντ-α(ν)s* Lat. *dent-ē-s*.

196. The principal differences of ending are found

a. in the G. S. of all genders, where the Cons.-Decl. has *ος* (*ωs*).

b. in the N. P. masc. and fem., where the Cons.-Decl. has *ες*.

c. in the N. A. V. S. neuter, where the Cons.-Decl. does not take *ν*.

Irregular Declension.

197. In some instances, a word has forms belonging to *two* different stems. Such words are called *heteroclitics*, when the Nom. Sing. can be formed alike from either stem (*ἐτερόκλιτα differently declined*). Thus N. S. *σκότος* *darkness* (stem *σκοτο* Decl. II., or *σκοτες* Decl. III.), G. S. *σκότου* or *σκότους*: cf. 184.

198. Thus proper names in *ης* of the 3d Decl. often have forms belonging to the 1st Decl., especially in the Acc. Sing.: *Σωκράτης* (stem *Σωκρατες*), Acc. *Σωκράτην* (as if from a stem *Σωκρατα*), together with the regular Acc. *Σωκράτη*. But proper names in *κλής* (180) have only forms of the third declension.

199. But usually the Nom. Sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from *μεταπλασμός change of formation*). Thus *τὸ δένδρο-ν* *tree*, D. P. *δένδρεσι* (as if from stem *δενδρες*); *τὸ δάκρυο-ν* *tear*, D. P. *δάκρυσι*

197 D. In Hd., some words in *ης* of the first declension have *εα* for *ην* in the Acc. Sing.: *δεσπότης* *master*, A. S. *δεσπότηεα*.—From *Σαρπηδών*, Hm. has *Σαρπηδόνης*, etc., also *Σαρπηδοντος*, etc.—From *Μίνως*, Att. Gen. *Μίνω*, etc. (146), Hm. *Μίνως*, etc. (182 D).

199 D. Hm. *ἀλκ-ί* D. S. of *ἀλκή* *strength*,—*δσμῖν-ι* D. S. of *ἑσμίνη* *battle*,—*μάστι* D. S., *μάστι-ν* A. S., of *μάστιξ(γ)* *whip*,—*ιχῶ* (as if for *ιχω[σ]α*) A. S. of *ιχώρ* *lymph*,—*ἰώκ-α* A. S. of *ἰώκη* *roul.*,—[*νίφα* Hes. A. S. of *νιφάς(δ)* *snow*],—*ἀγκαλίδ-εσσι* D. P. of *ἀγκάλη* *elbow*,—*ἀνδραπόδ-εσσι* D. P. of *ἀνδράποδο-ν* *slave*,—*δέσματ-α* Pl. of *δεσμός* *bond*,—*προσώπατ-α* Pl. of *πρόσωπο-ν* *face*,—*τὰ πλευρά* Ion. and poet. = *αἱ πλευραί* Pl. of *ἡ πλευρά* *side*.

From *Πάτροκλο-ς*, declined regularly, Hm. has also *Πατροκλήος*, *Πατροκλήα*, *Πατροκλείς* (stem *Πατροκλεες*, 180 D).

From *ἡνίοχο-ς* *charioteer*, declined regularly, Hm. has also *ἡνιοχῆα*, *ἡνιοχῆες* (stem *ἡνιοχευ*, 189 D): cf. *Αἰθίοπας* and *Αἰθιοπῆας*, A. P. of *Αἰθίοψ* (163).

(poetic N. S. δάκρυ); τὸ πῦρ *fire*, Pl. τὰ πυρά (2d Decl.) *watch-fires*, D. πυροῖς; ὁ ὄνειρο-*s dream* (2d Decl.), but also G. S. ὄνειρατ-ος, N. P. ὄνειρατ-α (3d Decl.); ἡ ἄλω-*s threshing-floor* declined like ἔως (148), but sometimes G. ἄλων-ος, etc.: like ἄλως are ὁ ταῶς *peacock*, and (in poetry) ὁ τυφῶς *whirlwind*. Cf. 194 c.

200. In some words, the Sing. and Plur. are of different genders (*heterogeneous*), though alike in stem. Thus ὁ σῖτο-*s corn*, Pl. τὰ σῖτα; ὁ σταθμός *station, stall*, Pl. often τὰ σταθμά; ὁ δεσμός *band*, Pl. often τὰ δεσμά; τὸ στάδιον *stade*, Pl. commonly οἱ στάδιοι.

201. a. Many words are *defective in number*, often from the nature of their meaning. Thus αἰθήρ *aether*, only in the Sing.; οἱ ἐτησῖαι *annual winds*, τὰ Διονύσια *festival of Dionysus*, only in the Plural.

b. Other words are *defective in case*. Thus ὄναρ *dream*, ὕπαρ *waking*, ὄφελος *use*, all neuter and used only in the Nom. and Acc.; μάλη *arm-pit* used only in the phrase ὑπὸ μάλης (later ὑπὸ μάλην).

202. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table:

1. Ἄρης (Ἀρες) the god *Ares*, G. Ἀρεως and Ἀρεος, D. Ἀρει, A. Ἄρην (198) and Ἀρη, V. reg. Ἀρες.

2. ἀρν *lamb*, stem without N. S.; hence (τοῦ, τῆς) ἀρνός, ἀρνί, ἀρνα, ἀρνες, ἀρνάσι. The N. S. is supplied by ἀμνός, 2d decl., reg.

3. τὸ γόνυ *knee* (Lat. genu), N. A. V. S. All other cases are formed from stem γονατ: γόνατος, γόνατι, etc.

4. ἡ γυνή *woman*. All other forms come from a stem γῡναικ: they are accented (all but the V. S.) as if this were a stem of one syllable, γῡναικ (160): G. S. γυναικός, D. γυναικί, A. γυνάικα, V. γύναι; Dual γυνάικε, γυναικοῖν; Pl. γυνάϊκες, γυναικῶν, γυναιξί, γυνάϊκας.

5. τὸ δόρυ *spear*, N. A. V. S. All other cases from stem δορατ (cf. no. 3): δόρατος, δόρατι, etc. Poetic G. δορός, D. δορί and δόρει.

200 D. Hm. δρυμά Pl. of δρυμός *oak-wood*,—ἔσπερα Pl. of ἔσπερος *evening*,—κέλευδα (also κέλευδοι) Pl. of ἡ κέλευδος *way*.

Hd. λύχνα Pl. of λύχνος *lamp*.

201 D. a. Hm. Pl. ἔγκατα *entrails*, D. ἔγκασι,—ὄσσε *eyes*, only N. A. Dual (in Trag. also Pl., G. ὄσσαν, D. ὄσσοις),—Pl. ὄχρα, ὄχρων, ὄχεσφι, *chariot* (Sing. ὁ ὄχος, not in Hm.).

b. Only Nom. or Acc., Hm. δῶ (for δῶμα) *house*,—κρί (for κοιθή) *barley*,—ἔφενος *wealth*,—δέμας *body*,—ἡδος *delight*,—ἦρα only in ἦρα φέρειν *to render a service*,—ἦτορ *heart*,—τέκμαρ (Att. τέκμαρ) *bound*,—all neuter. Only Voc., ἡλέ or ἡλεέ (Hm.) *foolish*,—μέλε (Attic poets) *my good sir or madam*. Only Dat., Hm. κτεάτ-εσσι *to possessions*,—(ἐν) δατ *in battle*.

202 D. The dialects have the following peculiar forms:

1. Ἄρης: Hm. Ἄρηος, Ἄρηϊ, Ἄρηα, also Ἀρεος, Ἀρει (Hd. Ἀρεῖ, Ἀρεα).

3. γόνυ: Ion. and poetic γούνατος, γούνατι, γούνατα, γουνάτων, γούνᾶσι. Epic also γουνός, γουνί, γούνα, γούνων, γούνεσσι.

5. δόρυ: Ion. δούρατος, δούρατι, δούρατα, δουράτων, δούρασι. Epic also δουρός, δουρί, δοῦρε, δοῦρα, δούρων, δούρεσσι.

6. Ζεύς the god *Zeus*, G. Διός, D. Διϊ, A. Δία, V. Ζεῦ.
 7. ἡ Ξέμις (Ξεμίδ) *right*, declined reg.: but in the phrase Ξέμις εἶναι (*fas esse*, Indic. Ξέμις ἐστί *fas est*), the N. S. is used for the Acc. Ξέμιν.
 8. ὁ ἡ κοινωνός *partaker*, regular; but also N. A. P. κοινων-ες, -ας, only found in Xenophon.
 9. ὁ ἡ κύων *dog*, V. S. κύον. All other cases from stem κύν: κυνός, κυνί, κύνα; Pl. κύνες, κυνῶν, κυσί, κύνας.
 10. ὁ λᾶ-s *stone*, contr. from λᾶα-s, G. λᾶ-os, D. λᾶ-ι, A. λᾶα-ν, λᾶ-ν; Pl. λᾶ-ες, λά-ων, λά-εσσι or λά-εσι. Poetic word for λίθος.
 11. ὁ ἡ μάρτυ-s *witness*, D. P. μάρτυ-σι. All other cases from stem μαρτῦρ: μάρτυρος, μάρτυρι, etc.
 12. ὁ ἡ ὄρνις (ορνις) *bird*, declined reg. (169); A. S. ὄρνιν, also ὄρνιθα. Less frequent forms, made from stem ορνι, are N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις and rarely ὄρνις.
 13. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ: ὠτός, ὠτί; Pl. ὠτα, ὠτων, ὠσί. These forms were made by contraction from ουας, οὔατος, etc., see below.
 14. ἡ Πνύξ *Pnyx*, place for the popular assemblies of Athens, stem Πυκν (57): Πυκνός, Πυκνί, Πύκνα.
 15. ὁ πρεσβευτής (πρεσβευτα) *ambassador*: in the Plur. commonly πρέσβεις, πρέσβειων, πρέσβεισι. These forms come from the poetic Sing. πρέσβυ-s *ambassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.
 16. τάν a defective stem, only in Voc. ὦ τάν, also written ὦ τᾶν, *O friend*, rarely plural *O friends*.
 17. ὁ υἱός *son*, declined reg.: also from a stem υἱες, G. υἱέος, D. υἱεῖ (A. υἱέα rare); Du. υἱέε, υἱεῖον; Pl. υἱεῖς, υἱέων, υἱεῖσι, υἱεῖς.
 18. ἡ χεῖρ *hand*, stem χεῖρ; but G. D. D. χεροῖν, D. P. χερσί.
 19. ὁ χοῦς *congius*, reg. like βοῦς, but A. P. χόας. Also G. S. χοῶς, A. S. χοᾶ, A. P. χοᾶς (as if from st. χοευ, cf. 190 e); these are sometimes written χοῶς, χόα, χόας.
 20. τὸ χρέως *debt*, N. A. V. S.; also G. S. χρέως. Other cases are supplied by τὸ χρέος *debt*, which is declined regularly (178).

202 D. The following appear as irregular only in the dialects:

21. δ ἄήρ (fem. in Hm.) *air*. Ion. ἡέρος, ἡέρι, ἡέρα.
 22. δ Ἀΐδης Hm. (Att. Ἀΐδης the god *Hades*) 1st decl., G. Ἀΐδαο or Ἀΐδεω, D. Ἀΐδη, A. Ἀΐδην: but also G. Ἀΐδος, D. Ἀΐδι (st. Αἰδ, 3d decl.). Rare N. Ἀΐδωνεύ-s, D. Ἀΐδωνῆι (189 D).

6. Ζεύς: Poet. also Ζηνός, Ζηνί, Ζήνα. Pind. Δί for Διϊ.
 7. Ξέμις: Hm. Δέμιστος, etc., Pind. Δέμιτος, etc.
 11. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hd. (once in Hm.) for φύλαξ *watchman*.
 12. ὄρνις: Dor. ὄρνιχος, ὄρνιχι, etc., from st. ορνιχ.
 13. οὖς: Dor. ὤς, Hm. οὔατος, Pl. οὔατα, οὔασι, once ὠσί.
 17. υἱός: Hm. often has υἱός, υἱόν, υἱέ, —other forms of the 2d decl. very rarely. Of the forms from st. υἱες, he has all (mostly uncontracted) except D. P. Further, from st. υἱ, he has υἱός (gen.), υἱί, υἱᾶ, υἱε, υἱες, υἱόσι, υἱας.
 18. χεῖρ: Poet. χερός, χερί. Hm. D. P. χερσί and χείρεσσι.

202 D. 23. τὸ δένδρον *tree*, Ion. and poet. δένδρεον, δενδρέου, etc. For irreg. D. P. δένδρεσι, see 199.

24. τὸ κῶρᾱ *head*, Hm. κάρη, stems καρῆτ and κῶτ, also with inserted α, καρῆατ, κῶατ.

Gen. Sing. κάρητος κάρηατος κῶατος κῶτός

Dat. κάρητι (Trag. κάρᾱ) καρῆατι κῶατι κῶτί

Acc. κάρη, also κάρ κῶατα masc. and neut.

Nom. Plur. κῶρᾱ, also κάρηνα καρῆατα κῶατα

Gen. καρῆνων

Acc. = Nom. κῶατων, Dat. κῶσί

(κῶατας Trag. masc.)

The Attic (Tragic) poets have only N. A. V. S. κάρᾱ, D. S. κάρᾱ, and the forms from st. κῶτ.

25. ὁ λῖς poetic for λέων *lion*, A. S. λῖν, defective.

26. D. S. λιτί, A. P. λῖτα, *smooth cover*, Hm., defective.

27. ὁ μῆς (for μεν-s, and that for μην-s), only Nom. Sing., Ionic and poetic form for ὁ μήν *month*.

28. ἡ πληθύς (declined like ἰχθύς) Ionic for τὸ πλῆθος *multitude*; of the latter, Hm. has only πληθεῖ, πληθει.

29. (ἡ πτυχή *fold*, not in Hm., who uses only the defective) D. S. πτυχί, N. A. P. πτύχες, πτύχας.

30. (ὁ στίχος *row*, not in Hm., who uses only the defective) G. S. στιχός, N. A. P. στίχες, στίχας.

Local Endings.

203. Closely analogous to case-endings are certain endings which mark relations of place. These are

a. -θι for the place *where*: ἄλλο-θι *elsewhere*.

b. -θεν for the place *whence*: οἰκο-θεν *from home*; less frequently, for the place *where*.

c. -δε for the place *whither*: οἰκα-δε *home-ward*.

These endings are affixed to the stem: Ἀθήνη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-s); but ο is sometimes used for final α of the stem: ρίζό-θεν *from the root* (from ρίζα *root*); and after consonant-stems, ο is used as a *connecting vowel*: πάντ-ο-θεν *from every side*. The ending δε is often affixed to the *accusative* form: Μέγαρά-δε *toward Megara*, Ἐλευσινά-δε *toward Eleusis*; οἰκ-α-δε (st. οἰκο) is irregular: for the accent of these forms, see 105 d.

204. Instead of δε, the ending -σε or -ζε is sometimes used: ἄλλο-σε *toward another place*, Ἀθήναζε (for Ἀθηνας-δε, 56) *toward Athens*, Θήβαζε (for Θηβας-δε) *toward Thebes*, ὕραζε (for ὕρας-δε) *out* (Lat. foras).

203 D. The local endings are much more frequent in Hm.: οἰκοθι *at home*, Ἰλίδθι *πρὸ before Troy*, οὐρανόθεν *from heaven*, ἀγορῇθεν *from the assembly*.

The form with -θεν is sometimes used by Hm. as a genitive case: κατὰ κρῆ-θεν *from the head down, wholly*, ἐξ ἁλόθεν *out of the sea*.

In Hm., δε is commonly added to the Acc. (not to the stem): οἰκονδε *home-ward*, ὕνδε δόμονδε *to his own house*, ἡμέτερόνδε *to our (house)*, πόλινδε *to the city*, φόβονδε *to flight*: peculiar are φύγαδε *to flight*, ἔραζε *to earth*, Αἰδῶσδε τι (the abode of) *Hades* (202 D, 22).

205. For some words, we find an ancient *Locative case*, denoting the place *where*, with the ending *ι* for the singular, and for the plural *σι(ν)* without *ι* before it: οἴκοι *at home*, Πυθοῖ *at Pytho*, Ἰσθμοῖ *at the Isthmus*, Ἀσίνη-σι (79 b) *at Athens*, Πλαταιᾶσι *at Plataea*, εὔρασι (Lat. foris) *at the doors, abroad*, ὥρασι *at the proper season*.

ADJECTIVES.

A. ADJECTIVES OF THE VOWEL-DECLENSION.

207. This is much the most numerous class. The masculine and neuter follow the O-Declension; the feminine usually follows the A-Declension. Thus the nominative singular ends in *ος, η (or ā), ον* (Lat. *us, a, um*).

	M. <i>good</i>	F.	N.	M. <i>friendly</i>	F.	N.
S. N.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλιά	φίλιον
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλιάς	φιλίου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλίᾳ	φιλίῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίαν	φίλιον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλιά	φίλιον
Dual	ἀγαθῶ	ἀγαθά	ἀγαθῶ	φιλίῳ	φιλιά	φιλίῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίοιν	φιλίαιν	φιλίοιν
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φιλίαι	φιλιά
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
A.	ἀγαθοὺς	ἀγαθάς	ἀγαθά	φιλίους	φιλιάς	φιλιά

REM. a. The vowel *a* in the nom. sing. fem. is always long. It is used after a vowel or *ρ*: δίκαιος *just*, fem. δικαί-ā, αἰσχύρος *shameful*, fem. αἰσχύρά. But *η* is used after the vowel *ο*, unless *ρ* precedes it: ἀπλόος *simple*, fem. ἀπλόη, ἀβρόος *collected*, fem. ἀβρόā.

REM. b. The Feminine, in the Nom. and Gen. Pl., follows the accent of the Masculine: βέβαιος *firm*, nom. pl. masc. βέβαιοι, fem. βέβαιαι, not βεβαῖαι, as we might expect from nom. sing. βεβαία (120); gen. pl. fem. βεβαίων, like the masc., not βεβαιῶν, as in substantives (128).

206 D. EPIC CASE-ENDING *φι*. A peculiar suffix of the Epic language is *φι* (or *φιν*, 79 D), added to the stem. The form with *φι* serves as a *genitive* or *dative*, both *singular* and *plural*. Thus (a) in the 1st declension, always singular: βίη-φι (less correctly βίηφι) *with violence*, κλισίηφι *in the tent*, ἀπὸ νευρήφι *from the bow-string*; irregular ἐπ' ἑσχαρόφι (for εσχαρη-φι) *on the hearth*.—(b) in the 2d declension: Ἰλιό-φι of *Troy*, θεόφι *with the gods*.—(c) in the 3d declension, almost always plural: ἀπ' ὀχρεο-φι *from the car*, παρὰ ναῦ-φι *by the ships*, πρὸς κοτυληδον-ό-φι (genitive) *to the feelers*; irregular ἀπὸ κράτεσ-φι *from the head* (202 D, 24).

207 D. For Ionic *η* instead of *ā* in the Feminine, see 125 D. Hm. has δῖα, fem. of δῖος *divine*, with short *α*: δῖα δεδῶν *divine among goddesses*.

208. Adjectives in εος and οος are subject to contraction. Thus ἀπλοῦς *simple*, ἀργυροῦς *of silver*, contracted from ἀπλόος, ἀργύρεος. The *uncontracted* forms may be known from 207; the *contract* forms are as follows:

S. N.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
G.	ἀπλοῦ	ἀπλῆς	ἀπλοῦ	ἀργυροῦ	ἀργυράς	ἀργυροῦ
D.	ἀπλῶ	ἀπλῇ	ἀπλῶ	ἀργυρῶ	ἀργυρά	ἀργυρῶ
A.	ἀπλοῦν	ἀπλῆν	ἀπλοῦν	ἀργυροῦν	ἀργυράν	ἀργυροῦν
V.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
Dual	ἀπλώ	ἀπλᾶ	ἀπλώ	ἀργυρῶ	ἀργυρά	ἀργυρῶ
	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρά
G.	ἀπλῶν	ἀπλῶν	ἀπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἀπλοῦς	ἀπλάς	ἀπλᾶ	ἀργυροῦς	ἀργυράς	ἀργυρά

For the peculiarities of contraction, see 36 a. For irregular accent in the contract forms, see 145.

209. Many adjectives of this class have but *two endings*, the masculine form being used also for the feminine: M. F. ἡσυχος, N. ἡσυχον, *quiet*. This is the case with most compound adjectives: M. F. ἄ-τεκνος *childless*, M. F. καρπο-φόρος *fruit-bearing*.

REM. a. In many adjectives of three endings, the fem. is sometimes found like the masc.; and conversely, some adjectives of two endings have occasionally a distinct form for the fem. These exceptional cases are especially frequent in poetry.

S. N.	M. F. ἡσυχος <i>quiet</i>	N. ἡσυχον	M. F. ἱλεως <i>propitious</i>	N. ἱλεων
G.	ἡσύχου		ἱλεω	
D.	ἡσύχῳ		ἱλεῳ	
A.	ἡσυχον		ἱλεων	
V.	ἡσυχε	ἡσυχον	ἱλεως	ἱλεων
Dual	ἡσύχω		ἱλεω	
	ἡσυχوين		ἱλεων	
P. N.	ἡσυχαι	ἡσυχαι	ἱλεῳ	ἱλεω
G.	ἡσύχων		ἱλεων	
D.	ἡσύχοις		ἱλεῳς	
A.	ἡσύχους	ἡσυχαι	ἱλεως	ἱλεω

210. ἱλεως is a specimen of the few adjectives which follow the Attic Second Decl.—Πλέως *full* is declined thus in the Masc. and Neut.

208 D. For contraction omitted in Ion., see 144 D. 132 D.

210 D. For ἱλεως, Hm. has ἱλαος (also in Att. poets): for πλέως, Hm. πλεῖος, πλείη, πλείον, Hd. πλέος, η, ον.—Hm. has σῶς (only in this form), but for σῶος he has σόος, σόη, σόον, Comp. σαώτερος.—With ζῶς, η, ον *living*, he has N. S. ζῶς, A. ζῶν.

but forms a Fem. *πλεῖα* of the A-Decl.—The defective adj. M. F. *σῶς*. N. *σῶν* (formed from *σαος safe*) has A. S. *σῶν*, A. P. *σῶς*; also *σᾶ* as N. S. Fem. and Neut. Pl. The kindred *σῶος*, *σῶα*, *σῶον*, is also confined to the Nom. and Acc.

211. B. ADJECTIVES OF THE CONSONANT-DECLENSION. The Fem. of these, when it differs from the Masc., follows the A-Decl.: it is formed from the stem of the Masc. by annexing *ᾱ*; but this addition causes various changes (32. 58. 60). Here belong

212. 1. *Stems in υ*. The Masc. and Neut. have *ε*, instead of *υ*, in most of the cases (cf. 186–7). The Fem. has *ε-ια*, contracted into *εια*.

S. N.	<i>sweet</i>			<i>black</i>		
G.	<i>ἡδύς</i>	<i>ἡδεῖα</i>	<i>ἡδύ</i>	<i>μέλας</i>	<i>μελαινα</i>	<i>μελᾶν</i>
D.	<i>ἡδέος</i>	<i>ἡδεῖας</i>	<i>ἡδέος</i>	<i>μέλᾶνος</i>	<i>μελαίνης</i>	<i>μελᾶνος</i>
A.	<i>ἡδεῖ</i>	<i>ἡδεῖα</i>	<i>ἡδεῖ</i>	<i>μέλανι</i>	<i>μελαίνῃ</i>	<i>μέλανι</i>
V.	<i>ἡδύν</i>	<i>ἡδεῖαν</i>	<i>ἡδύ</i>	<i>μέλανα</i>	<i>μελαιναν</i>	<i>μέλαν</i>
	<i>ἡδύ</i>	<i>ἡδεῖα</i>	<i>ἡδύ</i>	<i>μέλαν</i>	<i>μελαινα</i>	<i>μέλαν</i>
Dual	<i>ἡδέε</i>	<i>ἡδεῖα</i>	<i>ἡδέε</i>	<i>μέλανε</i>	<i>μελαίνα</i>	<i>μέλανε</i>
	<i>ἡδέοιν</i>	<i>ἡδεῖαιν</i>	<i>ἡδέοιν</i>	<i>μελάνοιν</i>	<i>μελαίναιν</i>	<i>μελάνοιν</i>
P. N.	<i>ἡδεῖς</i>	<i>ἡδεῖαι</i>	<i>ἡδέα</i>	<i>μέλανες</i>	<i>μελαιναι</i>	<i>μέλανα</i>
G.	<i>ἡδέων</i>	<i>ἡδεῖων</i>	<i>ἡδέων</i>	<i>μελάνων</i>	<i>μελαίνων</i>	<i>μελάνων</i>
D.	<i>ἡδέσι</i>	<i>ἡδεῖαις</i>	<i>ἡδέσι</i>	<i>μέλασι</i>	<i>μελαίनाίς</i>	<i>μέλασι</i>
A.	<i>ἡδεῖς</i>	<i>ἡδεῖας</i>	<i>ἡδέα</i>	<i>μέλανας</i>	<i>μελαίνας</i>	<i>μέλανα</i>

So *γλυκύς sweet*, *βραδύς slow*, *βραχύς short*, *ταχύς swift*, *εὐρύς wide*.

REM. a. In *ἡῆλυς female*, the poets sometimes use the masculine form for the feminine.

213. 2. *A few stems in υ*. In these, the *ι* of the fem. ending *ια* passes into the preceding syllable: *μέλας* (*μελᾶν*) *black*, Fem. *μελαινᾶ*, for *μελαν-ια* (58).—For full inflection of *μέλας*, see 212. Similarly declined are *τάλας*, *τάλαινα*, *τάλᾶν unhappy* and *τέρην*, *τέρεινα*, *τέρεν tender*.

214. 3. *Stems in υτ*. In these, the Fem. *υτ-ια* becomes *-σα*, and the preceding vowel is lengthened. They are mostly participles.

212 D. For fem. *εῖᾱ*, *εῖᾶς*, etc., Hd. has *εᾶ*, *έης*, *έῃ*, *εᾶν*, etc. Hm. commonly has *εῖα*, *εῖης*, etc., but *ῶκέα* for *ῶκεῖα*, *βαδείης* and *βαδέης*, *βαδεῖαν* and *βαδέαν*. In Hm., *ἡδύς* and *πουλύς* (for *πολύς*), as well as *ἡῆλυς*, are sometimes fem. In the A. S., Hm. sometimes has *εᾶ* for *ύν*: *εὐρέα πόντον the wide sea*.

214 D. Adjectives in *εις* (*εντ*) are much more frequent in poetry: those in *ηεις*, *οεις* are sometimes contracted: Hm. *τιμῆς*=*τιμήεις honorable*, *λωτεῦντα*=*λωτάεντα filled with lotus*, poet. *πτεροῦσσα*=*πτερόεσσα winged*. Hm. sometimes uses these adjectives in the masc. form with fem. names of places.

Adjectives in εντ have εσσα, not εια, in the Fem., for εντ-ια. For their D. P., see 50 a.

S. N.	<i>loosing</i>	λύων	λύουσα	λύον	<i>giving</i>	διδούς	διδούσα	διδόν
	G.	λύοντος	λυούσης	λύοντος	διδόντος	διδούσης	διδόντος	
	D.	λύοντι	λυούση	λύοντι	διδόντι	διδούση	διδόντι	
	A.	λύοντα	λύουσιν	λύον	διδόντα	διδούσαν	διδόν	
	V.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν	
Dual		λύοντε	λυούσα	λύοντε	διδόντε	διδούσα	διδόντε	
		λύοντοιν	λυούσαιν	λύοντοιν	διδόντοιν	διδούσαιν	διδόντοιν	
P. N.		λύοντες	λύουσαι	λύοντα	διδόντες	διδούσαι	διδόντα	
	G.	λύόντων	λυουσῶν	λύόντων	διδόντων	διδουσῶν	διδόντων	
	D.	λύουσι	λυούσαις	λύουσι	διδούσι	διδούσαις	διδούσι	
	A.	λύοντας	λυούσας	λύοντα	διδόντας	διδούσας	διδόντα	
S. N.	<i>loosing</i>	λύσας	λύσασα	λύσαν	<i>showing</i>	δεικνύς	δεικνύσα	δεικνύν
	G.	λύσαντος	λυσάσης	λύσαντος	δεικνύντος	δεικνύσης	δεικνύντος	
	D.	λύσαντι	λυσάση	λύσαντι	δεικνύντι	δεικνύση	δεικνύντι	
	A.	λύσαντα	λυσασαν	λύσαν	δεικνύντα	δεικνύσαν	δεικνύν	
	V.	λύσας	λυσασα	λύσαν	δεικνύς	δεικνύσα	δεικνύν	
Dual		λύσαντε	λυσάσα	λύσαντε	δεικνύντε	δεικνύσα	δεικνύντε	
		λυσάντοιν	λυσάσαιν	λυσάντοιν	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν	
P. N.		λύσαντες	λυσασαι	λύσαντα	δεικνύντες	δεικνύσαι	δεικνύντα	
	G.	λυσάντων	λυσασῶν	λυσάντων	δεικνύντων	δεικνυσῶν	δεικνύντων	
	D.	λύσασι	λυσάσαις	λύσασι	δεικνύσι	δεικνύσαις	δεικνύσι	
	A.	λύσαντας	λυσάσας	λύσαντα	δεικνύντας	δεικνύσας	δεικνύντα	
S. N.	<i>loosed</i>	λυθείς	λυθείσα	λυθέν	<i>pleasing</i>	χαρίεις	χαρίεσσα	χαρίεν
	G.	λυθέντος	λυθείσης	λυθέντος	χαρίεντος	χαρίεσσης	χαρίεντος	
	D.	λυθέντι	λυθείση	λυθέντι	χαρίεντι	χαρίεση	χαρίεντι	
	A.	λυθέντα	λυθείσαν	λυθέν	χαρίεντα	χαρίεσαν	χαρίεν	
	V.	λυθείς	λυθείσα	λυθέν	χαρίεν	χαρίεσσα	χαρίεν	
Dual		λυθέντε	λυθείσα	λυθέντε	χαρίεντε	χαρίεσσα	χαρίεντε	
		λυθέντοιν	λυθείσαιν	λυθέντοιν	χαρίέντοιν	χαρίεσαιν	χαρίέντοιν	
P. N.		λυθέντες	λυθείσαι	λυθέντα	χαρίεντες	χαρίεσαι	χαρίεντα	
	G.	λυθέντων	λυθεισῶν	λυθέντων	χαρίέντων	χαρίεσῶν	χαρίέντων	
	D.	λυθείσι	λυθείσαις	λυθείσι	χαρίεσι	χαρίεσαις	χαρίεσι	
	A.	λυθέντας	λυθείσας	λυθέντα	χαρίεντας	χαρίεσας	χαρίεντα	

REM. a. The fem. adj. χαρίεσσα arose probably from a form without ν, χαριετ-ια (60); while the fem. part. λυθείσα arose from λυθεντ-ια, λυθεν(σ)σα (48), λύουσα, from λυοντ-ια, λυον(σ)σα, etc.

215. Participles which have οντ after α, ε, ο, are contracted: τιμάων (τιμαοντ), τιμάουσα, τιμάον *honoring*, contr. τιμῶν, τιμῶσα, τιμῶν; φιλέων (φιλεοντ), φιλέουσα, φιλέον *loving*, contr. φιλῶν, φιλοῦσα,

φιλοῦν; δηλόων (δηλοοῦντ), δηλόουσα, δηλόον *manifesting*, contr. δηλῶν, δηλοῦσα, δηλοῦν. The *uncontracted* forms are like those of λύων (214); the *contract* forms are as follows:

S. N.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
G.	τιμῶντος	τιμώσης	τιμῶντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τιμῶντι	τιμώσῃ	τιμῶντι	φιλοῦντι	φιλούσῃ	φιλοῦντι
A.	τιμῶντα	τιμώσαν	τιμῶν	φιλοῦντα	φιλούσαν	φιλοῦν
V.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
Dual	τιμῶντε	τιμῶσα	τιμῶντε	φιλοῦντε	φιλούσα	φιλοῦντε
	τιμῶντοιν	τιμώσαιν	τιμῶντοιν	φιλοῦντοιν	φιλούσαιν	φιλοῦντοιν
P. N.	τιμῶντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμῶντων	τιμώσων	τιμῶντων	φιλοῦντων	φιλουσών	φιλοῦντων
D.	τιμῶσι	τιμώσαις	τιμῶσι	φιλοῦσι	φιλούσαις	φιλοῦσι
A.	τιμῶντας	τιμώσας	τιμῶντα	φιλοῦντας	φιλούσας	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

216. *Stems in οτ*. These are participles of the Perfect Active. The ending οτ in connection with the fem. ια is changed to υῖα.

	<i>having loosed</i>			<i>standing</i>		
S. N.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
G.	λελυκότος	λελυκυίας	λελυκότος	ἑστῶτος	ἑστώσης	ἑστῶτος
D.	λελυκότι	λελυκυῖα	λελυκότι	ἑστῶτι	ἑστῶσῃ	ἑστῶτι
A.	λελυκότα	λελυκυῖαν	λελυκός	ἑστῶτα	ἑστῶσαν	ἑστός
V.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
Dual	λελυκότε	λελυκυῖα	λελυκότε	ἑστῶτε	ἑστῶσα	ἑστῶτε
	λελυκότοιν	λελυκυῖαιν	λελυκότοιν	ἑστῶτοιν	ἑστῶσαιν	ἑστῶτοιν
P. N.	λελυκότες	λελυκυῖαι	λελυκότα	ἑστῶτες	ἑστῶσαι	ἑστῶτα
G.	λελυκότων	λελυκυῖων	λελυκότων	ἑστῶτων	ἑστῶσων	ἑστῶτων
D.	λελυκόσι	λελυκυῖαις	λελυκόσι	ἑστῶσι	ἑστῶσαις	ἑστῶσι
A.	λελυκότας	λελυκυῖας	λελυκότα	ἑστῶτας	ἑστῶσας	ἑστῶτα

REM. a. ἑστός is contracted from ἑσταῶς, and is irregular in the formation of the Fem. The neuter form ἑστός is also irregular.

REM. b. υῖα of the Fem. appears to imply a masc. and neut. ending υτ (= οτ); υτ-ια would give υσια (62), and then υια (64).

217. *Adjectives of Two Endings*. In many adjectives of the Consonant-Declension, the masculine form is used also for the feminine (cf. 209). Here belong

a. Stems in σ: M. F. ἀληθής (αληθες) *true*, N. ἀληθές (cf. 176).

b. Most stems in ν: M. F. εὐδαίμων (ευδαιμον) *happy*, N. εὐδαιμον, M. F. ἄρρην (ἄρσην, st. αρσεν) *male*, N. ἄρρην (cf. 172).

c. A few simple stems ending in other letters, as M. F. ἔδρις *knowing*

N. ἄτρι (cf. 188).—Also some compounds of substantives, as M. F. ἀπάτωρ (α-πατωρ) *fatherless*, N. ἄπατωρ; εὐελπῖς (ευ-ελπιδ) *of good hope*, N. εὐελπι; φιλόπολις (φιλο-πολιδ) *city-loving*, N. φιλόπολι; εὐχαρίς (ευ-χαριτ) *agreeable*, N. εὐχαρι; δίπους (δι-ποδ) *two-footed*, N. δίπουν, A. S. δίπουν (191) and δίποδα.

S. N.	ἄληθής	ἄληθές	εὐδαίμων	εὐδαιμον	εὐελπῖς	εὐελπι
G.	ἄληθους		εὐδαίμονος		εὐέλπιδος	
D.	ἄληθεί		εὐδαίμονι		εὐέλπιδι	
A.	ἄληθῇ	ἄληθές	εὐδαίμονα	εὐδαιμον	εὐέλπιν	εὐελπι
V.	ἄληθές		εὐδαιμον		εὐελπι	
Dual	ἄληθῇ		εὐδαίμονε		εὐέλπιδε	
	ἄληθοῖν		εὐδαιμόνιν		εὐελπίδιν	
P. N.	ἄληθεῖς	ἄληθῇ	εὐδαίμονες	εὐδαίμονα	εὐέλπιδες	εὐέλπιδα
G.	ἄληθῶν		εὐδαιμόνων		εὐελπίδων	
D.	ἄληθέσι		εὐδαίμοσι		εὐέλπισι	
A.	ἄληθεῖς	ἄληθῇ	εὐδαίμονας	εὐδαίμονα	εὐέλπιδας	εὐέλπιδα

So εὐγενής *well-born* (176), δυσμενής *hostile*, ἀσφαλής *safe*, ψευδής *false*, πλήρης *full*.—πέπων *ripe*, σώφρων *discreet*, μνήμων *mindful*, ἐπιλήσμων *forgetful*, πολυπράγμων *busy*.

For comparatives in ων, see 174.

218. *Adjectives of One Ending.* In these the Fem. is like the Masc.; but, owing either to their meaning or their form, they have no Neuter: thus ἄρπαξ (ἀρπᾶγ) *rapacious*, φυγὰς (φϋγάδ) *fugitive*, ἄγνος (αγνωτ) *unknown*, ἄπαις (απαιδ) *childless*, μακρόχειρ *long-armed*, πένης (πενητ) *poor*, γυμνής (γυμνητ) *light-armed*.

REM. a. Some adjectives of one ending, which belong to the A-Decl., occur only in the Masc., and differ little from substantives: thus ἐξελοντής, G. ἐξελοντοῦ, *volunteer*.

219. *Irregular Adjectives.* Some adjectives are irregular, their forms being derived from different stems. So μέγας (μεγα and μεγαλο) *great*, πολὺς (πολυ and πολλο) *much, many*.

218 D. Hm. has many adj. which appear only in the Fem.: πότνια (in Voc. also πότνᾱ) *revered*, λάχεια (or perhaps ἐλάχεια *small*); εὐπατέρεια *of noble father*, ὀβριμοπάτρη *of mighty father*, ἀντιάνεira *match for men*, βωτιάνεira *nourishing men*, κυδιάνεira *making men glorious*, πουλυβότειρα *much-nourishing*, ἰοχέαιρα *arrow-showering*, ἵπποδάσεια *thick with horse-hair*, καλλιγύναικα A. S. *rich in fair women*. To Fem. θάλεια *rich* there is a Neut. Pl. θάλεα.

219 D. Hm. and Hd. have πολλός, ἡ, ὃν reg. like ἀγαθός (also neut. πολλόν for πολύ as advrb.). But Hm. has also the common forms πολὺς, πολύ, πολύν, as well as πουλός, πουλύ, πουλύν (24 D. c); and from the same stem πολυ, he makes likewise G. S. πολέος, N. P. πολέες, G. πολέων, D. πολέεσσι or πολέσι, A. πολέας.

The masc. πρῶτος is found in Pind. Comp. πρᾶντερος in Hd.

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual	μεγάλῳ	μεγάλα	μεγάλῳ			
	μεγάλοιν	μεγάλαιν	μεγάλοιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

REM. *a.* *πρᾶος* *mild* forms the whole Fem. from *st.* *πραῦ*: *πραεῖα*, *πραεῖας*, etc. The Masc. and Neut. Sing. are formed from *st.* *πραο*, rarely from *πραῦ*: *πράον*, *πράφ*, *πρᾶον*. In the Masc. and Neut. Pl., both formations are used: *πρᾶοι* and *πραεῖς*, *πραέα* and *πρᾶα*.

Comparison of Adjectives.

A. By *τερος* and *τατος*.

220. The usual ending of the *Comparative* degree is *τερο* (N. S. *τερος*, *τερᾶ*, *τερον*); of the *Superlative*, *τατο* (N. S. *τατος*, *τατη*, *τατον*). These endings are applied to the masculine stem of the Positive. Thus,

Positive.	Comparative.	Superlative.
κοῦφος (κουφο) <i>light</i>	κουφότερος, α, ον	κουφότατος, η, ον
γλυκὺς (γλυκυ) <i>sweet</i>	γλυκύτερος	γλυκύτατος
μέλας (μελαν) <i>black</i>	μελάντερος	μελάντατος
μάκαρ (μακαρ) <i>blessed</i>	μακάρτερος	μακάρτατος
σαφής (σαφες) <i>clear</i>	σαφέστερος	σαφέστατος
χαρίεις (χαριεντ) <i>pleasing</i>	χαριέστερος	χαριέστατος
πένης (πενητ) <i>poor</i>	πενέστερος	πενέστατος

χαριέστερος and *πενέστερος* arise from *χαριεντ-τερος* and *πενητ-τερος* by change of *τ* to *ς* (45), before which *ν* is dropped in the former (48), and *η* shortened in the latter.

Hm. has some fem. adjectives which are not formed from the stem of the masc.: *δοῦρις* (δ) *impetuous*, M. *δοῦρο-ς*; *πίειρᾶ* *fat, rich*, M. *πίων*; *πρέσβᾶ* and *πρέσβειρᾶ* *honored*, M. *πρέσβυ-ς* (202, 15); *πρόφρασσα* (for *προφραδ-ια* from *φράω*) *favorable*, M. *πρόφρων* (from *φρήν*).—The following are made from the stem of the masc., but by an unusual mode of formation: *χαλκοβάρεια* *heavy with brass*, M. *χαλκοβαρής*; *ἡριγένεια* *early-born* (M. *ἡριγενής* later); *ἡδυπέια* (Hes.) *sweet-speaking*, M. *ἡδυεπής*; *μάκαιρα* (Pind.) *blessed*, M. *μάκαρ*; and in the Pl. only, *δαμειαί* *crowded*, *ταρφειαί* *frequent*, M. *δαμέες*, *ταρφέες*.

In Hm., *ἐρίηρο-ς* *trusty*, makes Pl. *ἐρίηρ-ες* (only Nom. and Acc. in each number).

221. The following adjectives depart more or less widely from the rule above given.

a. Stems in *ο* with short penult, lengthen *ο* to *ω*: this prevents the excessive multiplication of short syllables: *σοφώ-τερος* *wiser*, *ἀξιώ-τατος* *worthiest*, from *σοφός-ς*, *ἀξιος-ς*.—But if the penult is long by nature or position, *ο* remains: *πονηρό-τερος* *more wicked*, *λεπτό-τατος* *finest*. So always, when a mute and liquid follow the vowel of the penult: *πικρό-τατος* *bitterest*.

b. The adj. *γεραιός* (*senex*) always, *παλαιός* *ancient*, and *σχολαίος* *leisurely*, sometimes, drop *ο* after *αι*: *γεραίτερος*, *παλαιάτατος*.

c. *μέσος* *medius*, *ἴσος* *equal*, *εὐδιδος* *serene*, *πρώϊος* *early*, *ὄψιος* *late*, take *αι* in place of *ο* or *ω*: *μεσαιάτατος*, *πρωϊάτερον*.—*ἥσυχος* *quiet* has *ἥσυχάτερος* and *ἥσυχώτερος*; *φίλος* *dear*, beside *φιλότερος*, *-τατος*, has *φίλτερος*, *-τατος* and *φιλαίτερος*, *-τατος*.—From *πλησίον* *adv. near* come *πλησιαίτερος*, *-τατος*; likewise *παραπλησιαίτερος* *more similar*; and from *προὔργου* (for *πρὸ ἔργου* *advantageous*) comes *προὔργιαί-τερος*.

d. Some adjectives take the irregular endings *εστερος*, *εστατος*. So

1. Stems in *ον*: *σώφρων* (*σωφρον*) *discreet*, *σωφρονέστερος*, *εὐδαίμων* (*ευδαιμον*) *happy*, *εὐδαιμονέσ-τατος*.—Special exceptions are *πίων* *fat*, *πιότερος*, *-τατος*, and *πέπων* *ripe*, *πεπαίτερος*, *-τατος*.

2. *ἄκρατος* *unmixed*, *ἐρρωμένος* *strong*, *ἄσμενος* *glad*, and occasionally some others in *ος*: *ἀκρατέστερος*, *ἐρρωμένεστερος*.

3. Some contract adjectives in (*οος*) *ους*: *εὐνούστερος* (for *ευνοεστερος*) from *εὐνους* (*εὐνοος*) *well-disposed*.

e. The adj. *λάλος* *talkative*, *πτωχός* *beggarly*, *ὀψοφάγος* *dainty*, *μονοφάγος* *eating alone*, and some adjectives of one ending, as *κλέπτης* *thievish*, have *ιτερος*, *ιστατος*: *λαλίστερος*, *πτωχίστατος*, *κλεπτίστερος*.

f. Other adjectives of one gender in *ης* (G. *ου*) follow the rule for stems in *ο*: *ὕβριστότερος* from *ὕβριστης* *insolent*.

g. Compounds of *χάρις* *favor*, form the Comp. and Sup. as if they ended in *χαρίτο-ς*; *ἐπιχαριτώτερος* from *ἐπίχαρις* *agreeable*.

B. By *ιων* and *ιστος*.

222. A much less frequent ending of the Compar. is *ιον* (Nom. M. F. *ιων*, N. *ιον*), of the Superl. *ιστο* (Nom. *ιστος*, *ιστη*, *ιστον*).

221 D. The poets sometimes use *ω* after a long syllable: *δι᾽ἔνρώτερος* Hm. *more wretched*.—From *ἰθύς* *straight*, Hm. makes *ἰθύντατα*; from *φαεινός* *shining*, *φαεινότερος*, but *φάντατος* (cf. 370 D a); from *ἄχαρις* *unpleasing*, *ἄχαρίστερος* (for *αχαριτ-τερος*).—The force of the ending is nearly lost in *δηλύτερος* *feminine*, *ἀγρότερος* *wild* (*living in the country*), *ὀρέστερος* *living in the mountains*, *θεώτερος* *belonging to the gods*, *δεξιτερός* Lat. *dexter*, which differ little from *δηλός*, *ἄγριος*, *ὄρειος*, *θεῖος*, *δεξιός*.

222 D. The forms with *ιων*, *ιστος* are much more frequent in poetry: thus (the starred forms are un-Homeric), **βαδίων*, *βάδιστος* (*βαδύς* *deep*),—*βράσων* = **βραδίων*, *βάρδιστος* = **βράδιστος* (*βραδύς* *slow*),—**βράχιστος* (*βραχύς* *short*),—*γλυκίων* (*γλυκύς* *sweet*),—*ἐλέγχιφτος* (*ἐλεγχέες* Pl. *infamous*),—

These endings are applied, not to the stem of the Positive, but to the *root* of the word. Hence a final vowel in the stem of the Pos. disappears :

Positive.		Comparative.	Superlative.
ἡδ-ύ-s <i>pleasant</i>	(ἡδ-ομαι <i>am pleased</i>)	ἡδ-ίων	ἡδ-ιστος
ταχ-ύ-s <i>swift</i>	(τάχ-ος <i>swiftness</i>)	ῥάσσων (for ταχ-ίων)	τάχ-ιστος
μέγ-α-s <i>great</i>	(μέγ-ετος <i>greatness</i>)	μείζων (for μεγ-ίων)	μέγ-ιστος

Similarly *ρο* in the stem of the Pos. disappears :

ἐχθ-ρό-s <i>hostile</i>	(ἐχθ-ος <i>hatred</i>)	ἐχθ-ίων	ἐχθ-ιστος
αἰσχ-ρό-s <i>shameful</i>	(αἰσχ-ος <i>shame</i>)	αἰσχ-ίων	αἰσχ-ιστος

REM. a. In *μείζων*, for *μεγ-ίων*, the *ι* passes into the first syllable, as in *ἀμείνων* for *αμεν-ίων* (58). So also in *ῥάσσων*, *ῥάσσων*, where *α* absorbs it and becomes long. Cf. *μᾶλλον* (for *μαλ-ιον*, 59).

223. In the following words, this mode of formation is found connected with various peculiarities, especially the euphonic changes described in 58-61.

Positive.	Comparative.	Superlative.
1. ἀγαθός <i>good</i>	ἀμείνων (for αμεν-ίων) [ἀρείων Hm.]	ἄριστος (Ἄρης, ἀρετή <i>virtue</i>)
	βελτίων	βέλτιστος
	κρείσσων (κρείττων)	κράτιστος (κράτος <i>strength</i>)
	λῶφον	λῶφτος

REM. a. *ἀμείνων*, *ἄριστος*, refer more to *excellence* or *worth*; *κρείσσων*, *κράτιστος*, more to *power* and *superiority*. The opposite of *κρείσσων* is *ἥσσων*.

2. κακός <i>bad</i>	κακίων	κάκιστος
	χείρων (deterior)	χειρίστος
	ἥσσων (inferior)	ἥκιστα adv. <i>least of all</i>
3. μικρός <i>small</i>	μικρότερος	μικρότατος
	μείων	
4. ὀλίγος <i>little, few</i>	ἐλάσσων (ἐλάττων)	ὀλίγιστος
		ἐλάχιστος

**κυδίων*, *κύδιστος* (*κυδρός glorious*),—*μάσσων*, *μήκιστος*, Dor. **μάκιστος* (*μακρός long*),—*οἰκτίστος* (*οἰκτρός pitiable*),—*πασσων* = **παχίων*, *πάχιστος* (*παχύς thick*),—*φιλίων*, **φίλιστος* (*φίλος dear*),—*ῥκιστος* (*ῥκύς quick*).—Hd. has *μέζων* for *μείζων*.

In Epic and Doric poetry, the *ι* of *ων* is short.

223 D. 1. Hm. Comp. *ἀρείων* : Pos. *κρατύς powerful*, Sup. *κάρτιστος* (57) : Comp. *λωίων* and *λωίτερος*.—Hd. and Dor. *κρέσσων* for *κρείσσων*.—Poet. *βέλτερος*, *βελτατος* (not used in Hm.) : *φέρτερος* more *excellent*, *φέρτατος* and *φέριστος*.

2. Hm. Comp. *κακώτερος* : *χερείων* (Dor. *χερήων*), *χεριώτερος*, *χειρότερος* : also the defective forms, D. S. *χέρηι*, A. S. *χέρηα*, N. P. *χέρηες*, Neut. *χέρηα* or *χέρεια*.—Hd. *ῥσσων* for *ῥσσων*.

4. Hm. Comp. *ὀλίζων*.

Positive.	Comparative.	Superlative.
5. πολὺς <i>much, many</i>	πλείων or πλέων (39) Neut. πλέον, also πλείν	πλείστος
6. καλὸς <i>beautiful</i>	καλλίων	κάλλιστος (<i>κάλλος beauty</i>)
7. ῥάδιος <i>easy</i>	ῥάων	ῥάστος
8. ἀλγινός <i>painful</i>	ἀλγίων	ἀλγιστος

224. *Defective Comparison.* The following adjectives are without the Positive:

(πρό before)	πρότερος prior	πρῶτος primus
	ὑστερος later, latter	ὑστατος latest, last

REM. a. πρῶτος is probably made by contraction from προ-ἄτος. The same superlative ending ἄτος appears also in

ἔσχατος extremus; and in the two following (mostly poetic) forms: νέατος novissimus, *last in place* (from νέος novus), and ὑπατος supremus, summus (from ὑπέρ super, whence come also a poetic Comp. ὑπέρτερος, Sup. ὑπέρτατος).

Formation and Comparison of Adverbs.

225. Adverbs are formed from adjectives by adding *ως* to the stem. The stem takes the same form as before *ων* in the Gen. Pl. The adverb has also the accent of the Gen. Pl.; and is contracted, when the latter is contracted.

Thus φίλος *dear*, (G. P. φίλων) Adv. φίλως, δίκαιος *just* (δικαίων) δικαίως, ψυχρός *cold* (ψυχρῶν) ψυχρῶς, πᾶς *whole, all* (πάντων) πάντως, ταχύς *quick* (ταχέων) ταχέως, σαφής *clear* (σαφῶν contr. from σαφέων) σαφῶς contr. from σαφέως.

5. In the Comp., Hm. has also the defective forms πλέες, πλέας.—Hd. contracts *eo* to *eu*: πλεῦν, πλεῦνες, for πλέον, πλέονες.

7. Hm. Pos. ρηϊδῖος (also in Hd.): adv. ρηϊδίως, often ρεῖα, ρέα: Comp. ρηϊτερος: Sup. ρηϊτατος and ρηϊστος.

To the above add for Hm.

9. κερδίων, κέρδιστος (κερδαλέος *gainful, artful*, κέρδος *gain*).

10. ῥιγίων, ῥίγιστος *more, most dreadful* (ῥιγηλός Hes. *chilling*, ῥῆγος *cold*)

11. κηδεῖστος (κηδεῖος *dear*, κῆδος *care*).

12. Poet. (not in Hm.) ὑψίων, ὕψιστος (ὕψηλός *high*, ὕψος *height*).

224 D. Hm. sometimes forms a Comp. or Sup. from a substantive: βασιλεύ-τερος, τᾶτος (from βασιλεύς *king*), κουρότερος (κούρος *youth*), κύντερος *more dog-like* (κύων *dog*).

Other defectives in Hm. are: . ὀπλότερος *younger*, ὀπλότατος, —ἀφάρτερος (ἀφαρ *forthwith*); —and several expressing place: ἐνέρτερος *lower* (Trag. νέρτερος, ἐνερει *inferi*, ἐνερθεν or νέρθεν *infra*), —παροίτερος (πάροιθεν *before*), —ὀπίστατος (ὀπισθεν *behind*), —ἐπασσύτερος (ἄσσον *nearer*), —μυχότατος (ἐν μύχῳ *in a recess*).—The ending *ατος* appears also in μέσσατος from μέσος *middle*, and πύματος *last* = λοῖσδος (Trag. λοῖσδιος, λοισδήϊος. Hm. has ἰστάτιος = ὕστατος, and in the same sense δεύτατος (δεύτερος *second*).—A strengthened Sup. is Hm. πρώτιστος = πᾶμπρωτος *first of all*.

226. Very often, also, the *accusative neuter* of the adjective, either singular or plural, is used as an adverb. Thus μέγας *great*, Adv. μέγα and μέγала, as well as μεγάλως.

227. An earlier form for adverbs ends in ᾶ: ταχύς *quick*, Adv. τάχᾳ *quickly*, in Attic prose *perhaps*, ἅμα *at the same time*, μάλα *very, much*. The Comp. of μάλα is μᾶλλον (for μαλ-ιον, 59) *potius*, the Sup. μάλιστα *potissimum*.—εὖ *well* is used as the adverb of ἀγαθός *good*.

228. Adverbs are also formed in ως from comparatives and superlatives: βεβαιοτέρως *more firmly*, καλλιόνως *more finely*.—But, generally, comparative and superlative adverbs are made by the *accusative neuter* of those degrees, used in the singular for the comparative, in the plural for the superlative: βεβαιοτέρον, κάλλιον, βεβαιοτάτα, κάλλιστα.

229. Adverbs in ω (such as ἄνω *above*, κάτω *below*, ἔσω *within*, ἔξω *without*) make the Comp. and Sup. in ω: ἀνωτέρω, κατωτέρω. So also ἀπωτέρω *further* from prep. ἀπό *from*, περαιτέρω *further* from πέρα *beyond*, ἐγγύς *near*, ἐγγυτέρω, ἐγγυτάτω (or ἐγγύτερον, ἐγγύτατα), and a few others.

PRONOUNS.

230. PERSONAL PRONOUNS.

	First Person.	Second Person.	Third Person.
Sing. Nom.	ἐγώ <i>I (ego)</i>	σύ <i>thou (tu)</i>	
Gen.	ἐμοῦ, μου	σοῦ	οὗ <i>of him, her, it</i>
Dat.	ἐμοί, μοί	σοί	οἱ
Acc.	ἐμέ, μέ	σέ	ἐ
Du. N. A. V.	(νῶι) νώ	(σφῶι) σφώ	(σφωέ)
G. D.	(νῶιν) νῶν	(σφῶιν) σφῶν	(σφωῖν)
Plur. Nom.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i>	σφεῖς <i>they</i> (N. σφέα)
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς (N. σφέα)

The forms enclosed in () are not found in Attic prose.

227 D. Adverbs in ᾶ are more frequent in Hm.: κάρτα *valde* (κρατός, 223 D, 1), λίγα *slurily* (λιγύς), σάφα *clearly* (σαφής), ὧκα *quickly* (ὠκύς).

For εἰδ, Hm. has εἶδ, whenever the ῥ would be long by position: εἶδ γνῶιν; so too in compound words: εἶδζωνος. But εὖ is sometimes found before a mute and liquid: εὖπλεκτος or εὐπλεκτος.—Hm. has also a defective adj. εἶς or ἥς, A. S. εἶν or ἥν, also G. S. ἐῆς, and G. P. ἐάων Neut.

229 D. ἕκας *far*, Hm. ἐκαστέρω, τάτω,—τῆλε or τηλοῦ *far*, Hm. τηλοτάτω,—ἄγχι or ἀγχοῦ *near*, Hm. ἄσσον (for αγχιον, 60) also ἄσσοτέρω, ἄγχιστα (ἀγχοτάτω Hd.). The adj. ἀγχότερος, ἀγχότατος, and ἀγχιστος are post-Hom.

231. The stems of the Sing. are *εμε* (Lat. *me*), *σε* (*te*), *έ* (*se*). But the Nom. is differently formed: *ἐγώ*, *σύ*; and in the third person is entirely wanting.

The stems of the Dual are *νω* (Lat. *no-s*), *σφω*, *σφω*.

The stems of the Plural are *ήμε*, *ύμε*, *σφε*: *ε* is contracted with most of the endings; hence the circumflex accent (cf. 233 D).

232. The forms mentioned in the list of *enclitics* (105 a) lose their accent, when there is no emphasis upon the pronoun; and in the 1st person Sing., the shorter forms (*μοῦ*, *μοί*, *μέ*) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (*ἐμοῦ*, *ἐμοί*, *ἐμέ*) are used in the 1st person. So also, in general, after prepositions. Thus *δοκεῖ μοι it seems to me*, *ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει this pleases me, not thee*; *παρ' ἐμοῦ from me*, not *παρά μου*, *ἐπὶ σοί upon thee*, not *ἐπὶ σοι*: yet *πρὸς με to me* frequently occurs.

The Gen., Dat., and Acc. Pl. of the 1st and 2d persons, when there is no emphasis upon them, sometimes throw the accent on the first syllable: *ἡμῶν*, *ὑμῶν*; the last syllable of the Dat. and Acc. is then usually shortened: *ἡμῖν*, *ὑμῖν*. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write *ἡμῖν*, *ὑμῖν*.

233 D. *Personal Pronouns in the Dialects.* Hm. has the following forms: those not in () are found also in Hd.

S. N.	ἐγώ, (ἐγών)	σύ, (τύνη)	
G.	[ἐμέο], ἐμεῦ, μεῦ (ἐμεῖο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	έο, εῦ (εῖο, εἶθεν)
D.	ἐμοί, μοί	σοί, τοί, (τεῖν)	οῖ, (εῖοι, 23 D a)
A.	ἐμέ, μέ	σέ	έ, (έέ), μῖν
Dual.	(νωῖ, νώ) (νωῖν)	(σφωῖ, σφώ) (σφωῖν)	(σφωέ) (σφωῖν)
P. N.	ἡμεῖς, (ἄμμες)	ὑμεῖς, (ὑμμες)	σφεῖς not in Hm.
G.	ἡμέων, (ἡμείων)	ὑμέων, (ὑμείων)	σφέων, (σφείων)
D.	ἡμῖν, (ἄμμι)	ὑμῖν, (ὑμμι)	σφίσι, σφί
A.	ἡμέας, (ἄμμε)	ὑμέας, (ὑμμε)	σφέας, (σφεῖας), σφέ

ἐγών is used before vowels (79 D). *ἐμέο* cannot stand in the hexameter.

—The datives *σοί* and *τοί* are distinguished in the same way as *ἐμοί* and *μοί* (232).—For *μῖν*, the Dor. and Trag. have *νῖν*: both are enclitic, both used in all genders, and *νῖν* is sometimes plural.—In Hd. and Trag., *σφέ* is sometimes singular.—In Hd. *σφίσι* (not *σφί*) is reflexive: he has also the neut. *σφέα*: but the forms *ἡμέες*, *ὑμέες*, *σφέες* in some editions of Hd. are probably incorrect.

The Dor. has N. S. *ἐγών* even before a cons., *τύ* (*tu*) for *σύ*, G. *τεῦ*, *τεῦς*, *τέους*, D. *τοί* for *σοί*; also *ἐμῖν*, *τῖν*, *ἱν* for *ἐμοί*, *σοί*, *οἱ*, A. *τέ*, enclitic *τύ*, for *σέ*. N. P. *ἄμές*, *ὑμές*, G. *ἄμέων*, D. *ἄμῖν*, A. *ἄμέ*, *ὑμέ*, and *ψέ* for *σφέ*. Of these Pind. has only *τό*, *τοί*, *τῖν*.

234. INTENSIVE PRONOUN. *Αὐτό-ς*, *αὐτή*, *αὐτό self* (Lat. *ipse*), is inflected like *ἀγαθός* (207), except that the Neuter N. A. V. S. does not take *ν* (cf. the neuter article *τό*, 119).

234 D. For Ionic crasis in *ωὐτός* (Hm.), *ωῦτός* (Hd.), see 68 D.

Preceded by the article, ὁ αὐτός (αὐτός, 68 c), ἡ αὐτή (αὐτή), τὸ αὐτό (ταυτό, also ταυτόν), it signifies *the same* (Lat. idem).

235. REFLEXIVE PRONOUNS. These are formed from the stems of the personal pronouns, compounded with αὐτός.

Singular	Gen. M. N. F.	Dat. M. N. F.	Acc. M. F. N.	
1st person	ἐμαυτοῦ -ῆς	ἐμαυτῷ -ῇ	ἐμαυτόν -ήν	<i>myself</i>
2d person	σεαυτοῦ -ῆς or σαυτοῦ -ῆς	σεαυτῷ -ῇ σαυτῷ -ῇ	σεαυτόν -ήν σαυτόν -ήν	<i>thyself</i>
3d person	ἐαυτοῦ -ῆς or αὐτοῦ -ῆς	ἐαυτῷ -ῇ αὐτῷ -ῇ	ἐαυτόν -ήν -ό αὐτόν -ήν -ό	<i>himself, her- self, itself</i>

In the plural, both stems are declined together:

Plural	Gen. M. F. N.	Dat. M. N. F.	Acc. M. F. N.
1st person	ἡμῶν αὐτῶν	ἡμῖν αὐτοῖς	-αῖς ἡμᾶς αὐτούς -άς <i>ourselves</i>
2d person	ὑμῶν αὐτῶν	ὑμῖν αὐτοῖς	-αῖς ὑμᾶς αὐτούς -άς <i>yourselves</i>
3d person	σφῶν αὐτῶν	σφίσιν αὐτοῖς	-αῖς σφᾶς αὐτούς -άς <i>themselves</i>
		Neut. σφέα αὐτά	

Yet the 3d person plural has also the compound form:

ἐαυτῶν	ἐαυτοῖς -αῖς	ἐαυτούς -άς -ά
or αὐτῶν	αὐτοῖς -αῖς	αὐτούς -άς -ά

236. The *indefinite* pronoun ἄλλος *other* (Lat. alius) is inflected like αὐτός (234).

237. RECIPROCAL PRONOUN. This is formed from the stem of ἄλλος (236), compounded with itself, ἀλλ-ηλο (for ἀλλ-αλλο). It is used only in the dual and plural.

	M.	F.	N.
Du. G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοισ	ἀλλήλαις	ἀλλήλοισ
A.	ἀλλήλους	ἀλλήλας	ἀλλήλα

238. POSSESSIVE PRONOUNS. These are formed from the stems of the personal pronouns (231).

ἐμός, ἡ, ὅν <i>my, mine</i> , from εμε.	ἡμέτερος, α, ον <i>our, ours</i> , from ἡμε.
σός, ἡ, ὅν <i>thy, thine</i> , from σε.	ὑμέτερος, α, ον <i>your, yours</i> , from ὑμε.
ὅς, ἡ, ὅν <i>his, her, its</i> , from ἐ.	σφέτερος, α, ον <i>their, theirs</i> , from σφε.

235 D. Hm. always has the separate forms, even in the sing.: ἐμὲ αὐτόν, οἱ αὐτῷ, not ἐμαυτόν, ἐαυτῷ.—For ἐμαυτοῦ, etc., Hd. has ἐμεωντοῦ, etc.; and in like manner σεωντοῦ, ἐωντοῦ (11 D).

238 D. Hm. has also τέος (Doric, = tuus), ἐός; ἁμός *our* (properly Dcr.), ἡμός, σφός; also (from the dual stems νω, σφω) νωῖτερος, σφωῖτερος, *belonging*

REM. a. *ὅς* is never used in Attic prose; *σφέτερος*, only in reflexive sense, *their own*. The ending *τερος* is the same with that of the Comparative (220).

239. DEMONSTRATIVE PRONOUNS. The two most important are

οὗτος, αὕτη, τοῦτο *this, that,*
ὅδε, ἥδε, τόδε *this (this here).*

ὅδε is formed from the article and the demonstrative ending *δέ* (enclitic): it is declined like the article, with *δε* added to each form.

οὗτος follows the article in respect to the *h* or *t* at the beginning. It takes *av* in the penult, wherever the article has an A-sound (*a, η*); but *ov*, where the article has an O-sound (*o, ω*).

S. N.	ὅ	ἥ	τό	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο
G.	τοῦ	τῆς	τοῦ	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου
D.	τῷ	τῇ	τῷ	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
A.	τόν	τήν	τό	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο
Dual	τῷ	τά	τῷ	τῷδε	τάδε	τῷδε	τούτῳ	ταῦτα	τούτῳ
	τοῖν	ταῖν	τοῖν	τοῖνδε	ταῖνδε	τοῖνδε	τούτοι	ταῦται	τούτοι
P. N.	οἱ	αἱ	τά	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα
G.	τῶν	τῶν	τῶν	τῶνδε	τῶνδε	τῶνδε	τούτων	ταύτων	τούτων
D.	τοῖς	ταῖς	τοῖς	τοῖςδε	ταῖςδε	τοῖςδε	τούτοις	ταύταις	τούτοις
A.	τούς	τάς	τά	τούςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα

REM. a. The adverb of *ὅδε* is *ᾧδε*, that of *οὗτος* is *οὕτως* or *οὕτω* (80 c) *in this manner, thus, so*.

240. The demonstrative *ἐκεῖνος, ἐκείνη, ἐκεῖνο* *that (that there or yonder)* is declined like *αὐτός* (234).—For *αὐτός* used as a demonstrative, see 669 c.

241. *Demonstratives of Quantity, Quality, and Age*. These were *τόσος, τοῖος, τηλίκος*, which occur often in poetry. In place of them, the Attic prose uses chiefly the strengthened forms:

τοσοῦτος, τοσαντή, τοσοῦτο(ν) *such (in quantity or number),*
τοιούτος, τοιαύτη, τοιοῦτο(ν) *such (in quality),*
τηλικούτος, τηλικαύτη, τηλικούτο(ν) *such (in age or size).*

to us (you) both.—*ἄμós* (also written *ᾰμός*) is found in Att. poetry for *ἐμός*.
 —*ὅς* is sometimes used without reference to the 3d person, in the sense of *own*.

239 D. In Hm., the article itself is usually a demonstrative, and has the following peculiar forms: G. S. *τοῖο*, G. D. D. *τοῖν*, N. P. *τοί, ταί*, G. Fem. *τάων*, D. *τοῖσι, τῇσι* or *τῆς*. For *τοῖςδε* Hm. has *τοῖςδεσσι* or *τοῖςδεσι*. The forms *τοί, ταί*, are also Doric.

When used as demonstrative, *ὅ, ἥ, οἱ, αἱ* are often written with an accent, *ὅ, ἥ, οἱ, αἱ*.

Hd. has D. P. *τοῖσι, τῇσι*; also *τοισίδε, τρησίδε*.

240 D. For *ἐκεῖνος* the poets have *κεῖνος*: cf. 249 D.

These may be declined like οὗτος, by putting τοσ-, τοι-, τηλικ- in place of the initial *h* or *t* of οὗτος. But the Neut. N. A. S. has two forms, τοσοῦτο and τοσοῦτον, etc.

Emphatic demonstratives of similar meaning, τοσόςδε, τοιόςδε, τηλικόςδε, are made by adding the enclitic δε to the forms of τόσος, τοῖος, τηλικός, declined regularly (cf. ὅδε, 239).

242. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented ι, before which the short vowels (α, ε, ο) are elided: οὗτοςί, αὐτηί, τουτί, ταυτί, ὀδί, τοιςδί, ἐκωνωνί.

243. RELATIVE PRONOUN. The relative ὅς, ἥ, ὃ *who, which*, keeps the rough breathing throughout.

S. N.	ὅς	ἥ	ὃ	D. N. A.	ὅ	ἥ	ὃ	P. N.	οἷ	αῖ	ᾶ
G.	οὗ	ἧς	οὗ	G. D.	οῖν	αῖν	οῖν	G.	ῶν	ᾶν	ᾶν
D.	ῶ	ῆ	ῶ					D.	οῖς	αῖς	οῖς
A.	ὄν	ῆν	ὄ					A.	οὖς	ᾶς	ᾶ

REM. a. ὅς is used as a *demonstrative* in the phrases καὶ ὃς ἔφη *and he said*, ἥ δ' ὅς *but he said*.

244. INTERROGATIVE AND INDEFINITE PRONOUNS. These are alike in all but accent: interrogative τίς, τί, *who? which? what?* indefinite τὶς, τὶ, enclitic, *some, any*.

Sing. Nom.	Interrogative.		Indefinite.	
	M. F.	N. τί	M. F.	N. τὶ
Gen.	τίνος (τοῦ)		τινός (τοῦ)	
Dat.	τίνι (τῷ)		τινί (τῷ)	
Acc.	τίνα	τί	τινά	τὶ
Du. N. A. V.	τίνε		τίνε	
G. D.	τίνοι		τινοῖν	
Plur. Nom.	τίνες	τίνα	τίνες	τινά
Gen.	τίνων		τινῶν	
Dat.	τίσι		τισί	
Acc.	τίνας	τίνα	τινάς	τινά

REM. a. The acute accent of τίς, τί interrog. never changes to the grave (see 101).

243 D. Hm. has also ὅ for ὅς, ὅν for οὗ, ἔης for ἧς: the nom. sing. and pl. he sometimes uses as demonstrative.

Hd. has ὅς, ἥ, οἷ, αῖ: for all other forms of the relative, he uses the article τὸ, τοῦ, τῆς, etc., except after certain prepositions: παρ' ὅ, ἐξ οὗ.—This use of the article (τ-forms) for the relative is often found in Hm., and sometimes even in Trag.

244 D. The Ion. (Hm. Hd.) has G. S. τέο, τεῦ, D. τέφ, G. P. τέων, D. τέοισι.

b. τοῦ, τῷ are often used for τίνος, τίνι, and (with enclitic accent) for τινός, τινί. They must not be confounded with τοῦ, τῷ of the article.

c. ἄττα (never enclitic, Hm. ἄσσα) is sometimes used for the indefinite τινά.

245. Another indefinite pronoun is δεῖνα *some one, such a one* (Lat. quidam). This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing.	ὁ ἢ τὸ	δεῖνα	Plur.	δεῖνες
		δεῖνος		δείνων
		δεῖνι		
		δεῖνα		δεῖνας

246. INDEFINITE RELATIVE PRONOUN. The indefinite relative ὅστις, ἣτις, ὃ τι *who, which* (indef.), is formed by uniting the relative ὅς with the indefinite τὶς, each being separately declined.

Sing. N.	ὅστις	ἣτις	ὃ τι	Plur.	οἵτινες	αἵτινες	ἄτινα
G.	οὗτινος	ἧστινος	οὗτινος		ὧντινων	ᾧντινων	ὧντινων
D.	ὧτινι	ἧτινι	ὧτινι		οἷστισι	αἷστισι	οἷστισι
A.	ὧτινα	ἧτινα	ὃ τι		οὗστινας	ᾗστινας	ἄτινα
Du. N. A.	ὧτινε	ᾗτινε	ὧτινε	G. D.	οἷντινοῖν	αἷντινοῖν	οἷντινοῖν

For the way of writing ὃ τι or ὃ,τι, see 113 a.

REM. a. The forms τοῦ, τῷ (= τινός, τινί) are also found in connection with ὅς, but before these the stem ὁ is used without inflection: Gen. ὅτου, Dat. ὅτῳ. So also, but less often, Gen. Pl. ὅτων, Dat. ὅτοισι. These forms are masc. and neut., never fem.

b. For ἄτινα, there is another form ἄττα, not to be confounded with ἄττα = τινά (244 c).

247. CORRELATIVE PRONOUNS. The following pronouns, corresponding to each other both in form and meaning, are called *correlative*.

246 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in δ-πόσος, δ-ποῖος, etc.

S. (ὅτις)	N. (ὃ ττι)	P.	N. ἄσσα (for ἄτια, 60)
ἔτεν (ἔττεο, ἔττεν)		ἔτεων	
ἔτεφ (244 D)		ἔτέοισι	
(ἔτινα)	N. (ὃ ττι)	(ἔτινας)	N. ἄσσα

The forms not in () occur also in Hd.—In the Nom. and Acc., Hm. has also the usual forms; so too in D. S. ἔτφ.

247-8 D. For τόσος, ὅσος, Hm. often has τόσσος, ὄσσος (once δσσάτιος). He often doubles π in the indef. relatives: δπποῖος, ὄππως (40 D).

Hd. has κ for π in the correlatives: κότερος, κοσός, δκοῖος, κοῦ, κοτέ, δκη etc. Cf. Lat. *qu* in *quis, quot, qualis*, etc.

	Interrogative.	Indefinite.	Demonstrative.	Relative, Indef. Rel.
Simple	τίς <i>who?</i> <i>which? what?</i>	τις <i>some</i>	ὁδε <i>this (here),</i> οὗτος <i>this, that</i>	ὅς, ὅστις <i>who, which</i>
Comparative	πότερος <i>which of two?</i>	πότερος <i>one of two</i>	ἕτερος <i>the one or</i> <i>the other of two</i>	ὁπότερος <i>which of two</i>
Quantity or Number	πόσος <i>how</i> <i>much, many?</i>	ποσός <i>of</i> <i>some quan.</i> <i>or number</i>	(τόσος) { <i>so</i> τοσόςδε { <i>much,</i> τοσούτος { <i>many</i>	ὅσος, ὁπόσος <i>of</i> <i>which quan., num.,</i> <i>(as much, many) as</i>
Quality	ποῖος <i>of</i> <i>what sort?</i>	ποιός <i>of</i> <i>some sort</i>	(τοῖος) <i>such</i> τοιόςδε τοιούτος	οἷος, ὁποῖος <i>of which sort,</i> <i>(such) as</i>
Age or Size	πηλίκος <i>how old?</i> <i>how large?</i>	πηλίκος <i>of some</i> <i>age, size</i>	(τηλίκος) { <i>so old,</i> τηλικόςδε { <i>large</i> τηλικούτος	ἡλίκος, ὁπηλίκος <i>of which age, size,</i> <i>(as old, large) as</i>

For the ending *τερος*, see 220. The form *τηλίκος* is never used in Attic prose; the forms *τύσος* and *τοῖος*, seldom.

248. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	Interrogative.	Indefinite.	Demonstrative.	Rel., Indef. Rel.
Place	ποῦ <i>where?</i>	πού <i>somewhere</i>	ἐνθα, ἐνθάδε, ἐνταῦθα, <i>there</i>	οὗ, ὅπου <i>where</i>
	πόθεν <i>whence?</i>	ποθεν <i>from</i> <i>some place</i>	ἐνθεν, ἐνθενδε, ἐντεῦθεν, <i>thence</i>	ὅθεν, ὁπόθεν <i>whence</i>
	ποῖ <i>whither?</i>	ποῖ <i>to</i> <i>some place</i>	ἐνθα, ἐνθάδε, ἐνταῦθα, <i>thither</i>	οἷ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	ποτέ <i>some</i> <i>time, ever</i>	τότε <i>then</i>	ὅτε, ὁπότε <i>when</i>
	πηνίκα <i>at</i> <i>what time?</i>		(τηνίκα) { <i>at</i> τηνικάδε { <i>that</i> τηνικαῦτα { <i>time</i>	ἡνίκα, ὁπηνίκα <i>at which time</i>
Way	πῇ <i>which</i> <i>way? how?</i>	πῇ <i>some way,</i> <i>somehow</i>	τῇδε, ταύτῃ <i>this way, thus</i>	ἣ, ὅπῃ <i>which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somehow</i>	ὥς, ὡδε, οὕτω(s) <i>thus, so</i>	ὥς, ὅπως <i>as, that</i>

The indefinite adverbs are all enclitic (105 b).

248 D. Poetic are πόδι = ποῦ, ποδί = πού, ὀδι = οὗ; τόδι *there*, τόδει *thence*;—also ἥμος, τῆμος (Dor. ἄμος, τᾶμος) = ὅτε, τότε.—For Att. ἕω *as long as*, τέως *so long*, Hm. has also εἰως, τελῶς (and sometimes εἰος, τεῖος, though not thus written in our texts). In the same sense, he has ὅφρα, τόφρα. Beside ἥ, he has the form ἥχι, but uses both only in the *local* meaning, *which way, where*: for ποῖ, ὅποι, he always uses πόσε, ὁπόσε.—For ἐνθαῦτα, ἐνδεῦτεν in Hd. see 66 D.

249. To the pronoun *ἐκεῖνος* *that* (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ* *there*, *ἐκεῖθεν* *thence*, *ἐκείσε* *thither*.

250. The demonstrative *ὥς* does not occur in Attic prose, except in the phrases *καὶ ὥς* *even thus*, *οὐδ' ὥς* (*μηδ' ὥς*) *not even thus*.—For *τηνίκα*, the Attic prose uses the strengthened forms in *-άδε* and *-αῦτα*.—In Attic prose, *ἐνθα* and *ἐνθεν* are chiefly relative, *ἐνθα* being used instead of *οὐ* and *οἶ*, *ἐνθεν* instead of *ὅθεν*.

251. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν*, *δή*, *δή ποτε*, *δή ποτ' οὖν*: *ὅστις οὖν* *who* (*which, what*) *soever*, *ὅστις δή*, *ὅστις δή ποτε*, *ὅστις δή ποτ' οὖν*: these are also written as single words, *ὅστιςοὖν*, *ὅστιςδή*, *ὅστιςδήποτε*, *ὅστιςδηποτ-οὖν*. With the same force, *τις* is sometimes added to indefinite relatives: *ὁποῖός τις* and even *ὁποῖός τις οὖν* *of what sort soever*.—The same particles are sometimes used in the same way with the ordinary relatives, but hardly in the Attic writers.

The enclitic *πέρ* gives emphasis to relatives (definite and indefinite): *ὅσοι περ* *of which number precisely*, *ὥσπερ* *just as*. *οὖν* is sometimes added after it: *ὥσπεροὖν*.

252. Observe also the *negative* pronouns and adverbs: *οὔτις*, *μήτις* *no one* (poet. for *οὐδεῖς*, *μηδεῖς*, 255; in prose only *οὔτι*, *μήτι* *not at all*), *οὐδέτερος*, *μηδέτερος* *neither of two*, *οὐδαμοῦ*, *μηδαμοῦ* *nowhere*, *οὐδαμῇ*, *μηδαμῇ* *in no way*, *οὐδαμῶς*, *μηδαμῶς* *in no manner*, with some others of similar formation.

NUMERALS.

253. The words which express number are of various classes, the most important are given in the following table:

249 D. For *ἐκεῖ*, etc., the poets use *κεῖδι*, *κεῖθεν*, *κεῖσε* (240 D).

250 D. The dem. *ὥς* (distinguished by its accent from the rel. *ὥς* *as*, 112) is frequent in poetry: in the sense *yet*, it is sometimes written *ὥς*: *καὶ ὥς* *and yet*. The poets have also *τάς* = *οὕτως*.

253 D. For the first four cardinal numbers, see 255 D.

Hm. has for 12, *δώδεκα*, *δυάδεκα*, and *δυοκαίδεκα*; 20, *εἴκοσι* and *λείκοσι*; 30, *τρίηκοντα*; 80, *ὀγδώκοντα*; 90, *ἐνενήκοντα* and *ἐννήκοντα*; 200 and 300, *διηκόσιοι*, *τριηκόσιοι*; 9,000 and 10,000, *ἐννεάχιλοι*, *δεκάχιλοι*. He has also the ord. 3d, *τρίτατος*; 4th, *τέττατος*; 7th, *ἐβδόματος*; 8th, *ὀγδόματος*; 9th, *ἐνάματος*; 12th, *δυωδέκατος*; 20th, *εἰκοστός*; together with the Attic form of each.

Hd. has *δυάδεκα* (*δυωδέκατος*), *τρίηκοντα* (*τριηκοστός*), *ὀγδώκοντα*, *διηκόσιοι* (*διηκοσιοστός*), *τριηκόσιοι*: for *ἐνάτος* he has *εἵνατος*, and so *εἵνάκις*, *εἵνακόσιοι*, *εἵνακισχίλιοι*.

Dor. *εἵκατι* for *εἴκοσι*.—Aeol. *πέμπε* for *πέντε*, cf. ord. *πέμπτos*.

		Cardinal Numbers.	Ordinal.	Num. Adverbs.
1	α'	εἷς, μία, ἓν one	(ὁ) πρῶτος (the) first	ἅπαξ once
2	β'	δύο	δεύτερος	δὶς
3	γ'	τρεις, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα, οἱ τέτταρες, -α	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος (ἐννατος)	ἐνάκις (ἐννάκις)
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δωδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα	τρискаιδέκατος	
14	ιδ'	τεσσαρεςκαίδεκα τεσσαρακαίδεκα	τεσσαρακαιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ισ'	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ'	ἐπτακαίδεκα	ἐπτακαιδέκατος	
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριάκοντα	τριάκοστός	τριάκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	σ'	ἐκάτον	ἐκατοστός	ἐκατοντάκις
200	ς'	διᾱκόσιοι, αι, α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ'	τριᾱκόσιοι, αι, α	τριᾱκοσιοστός	
400	υ'	τετρακόσιοι, αι, α	τετρακοσιοστός	
500	φ'	πεντᾱκόσιοι, αι, α	πεντακοσιοστός	
600	χ'	ἑξακόσιοι, αι, α	ἑξακοσιοστός	
700	ψ'	ἑπτᾱκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω'	ὀκτᾱκόσιοι, αι, α	ὀκτακοσιοστός	
900	Ϟ'	ἐνᾱκόσιοι, αι, α	ἐνακοσιοστός	
		ἐννακόσιοι, αι, α	ἐννακοσιοστός	
1,000	α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2,000	β	δισχίλιοι, αι, α	δισχιλιοστός	
3,000	γ	τρισχίλιοι, αι, α	τρισχιλιοστός	
10,000	ι	μύριοι, αι, α	μυριοστός	μυριάκις

254. NOTATION. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus υ is used for 21, being the 21st letter of the alphabet. The books of the Iliad and Odyssey are numbered in this way.

But generally the letters are used as in the table. Those from α' to ς' denote units 1—9, ς' (*Stigma*) being inserted after ϵ' for the number 6. Those from ι' to π' denote tens 10—80, ς' (*Koppa*) being added after π' for 90. Those from ρ' to ω' denote hundreds 100—800, Σ' (*Sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus $\beta\tau\mu\delta' = 2344$, $\alpha\omega\nu\varsigma' = 1859$.

REM. a. *Stigma* (5 b) in this use takes the place of *Digamma* (23 D). *Koppa* and *Sampi*, like *Digamma*, were letters of the primitive Greek alphabet, which became obsolete except as numeral signs.

255. The cardinal numbers from 1 to 4 are *declinable*:

1. εἷς	μῑᾶ	ἓν	2. N. A. δύο	3. τρεῖς	N. τρία	4. τέσσαρες	τέσσαρα
ἑνός	μῑᾶς	ἑνός	G. D. δυοῖν		τριῶν		τεσσάρων
ἐνί	μῑᾷ	ἐνί			τρισί		τέσσαρσι
ἓνα	μῑάν	ἓν		τρεῖς	τρία	τέσσαρας	τέσσαρα

Like $\epsilon\acute{\iota}\varsigma$, are declined $\sigma\acute{\upsilon}\delta\epsilon\iota\varsigma$, $\sigma\acute{\upsilon}\delta\epsilon\mu\acute{\iota}\alpha$, $\sigma\acute{\upsilon}\delta\acute{\epsilon}\nu$, and $\mu\eta\delta\epsilon\iota\varsigma$, *no one*: these are found also in the Pl. They are sometimes divided by *tnesis* (cf. 477), $\acute{\alpha}\nu$ or a preposition being interposed: $\mu\eta\delta' \acute{\alpha}\nu \epsilon\acute{\iota}\varsigma$, $\sigma\acute{\upsilon}\delta\acute{\epsilon} \pi\alpha\rho' \epsilon\nu\acute{o}\varsigma$.

$\Delta\acute{\upsilon}\omega$ is sometimes used without inflection. A rare form for $\delta\upsilon\omega\acute{\iota}\nu$ is $\delta\upsilon\epsilon\acute{\iota}\nu$ (used only in the gen.).

For $\sigma\sigma$ in $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$ and all its forms, $\tau\tau$ is also used (41).

For *both*, we have $\acute{\alpha}\mu\phi\omega$ (Lat. *ambo*), G. D. $\acute{\alpha}\mu\phi\omega\acute{\iota}\nu$; also the plural word $\acute{\alpha}\mu\phi\acute{o}\tau\epsilon\rho\omega\iota$, *ai, a*, to which belongs the neut. sing. $\acute{\alpha}\mu\phi\acute{o}\tau\epsilon\rho\omega\nu$ used adverbially (228).

The cardinal numbers from 5 to 199 are *indeclinable*.

256. For 13 and 14, we often have separate forms, $\tau\rho\epsilon\acute{\iota}\varsigma$ καὶ δέκα, $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$ καὶ δέκα. Separate forms are also found for the ordinals 13th—19th: $\tau\rho\acute{\iota}\tau\omicron\varsigma$ καὶ δέκατος, etc.

When the numbers 20, 30, etc., are connected with units by καὶ *and*, either number may precede: $\epsilon\acute{\iota}\kappa\omicron\varsigma\iota$ καὶ πέντε or πέντε καὶ $\epsilon\acute{\iota}\kappa\omicron\varsigma\iota$; but if καὶ is not used, the larger number must precede: $\epsilon\acute{\iota}\kappa\omicron\varsigma\iota$ πέντε 25. So also $\acute{\epsilon}\kappa\alpha\tau\acute{o}\nu$ δέκα 110, etc. The 21st is expressed by $\epsilon\acute{\iota}\varsigma$ καὶ $\epsilon\acute{\iota}\kappa\omicron\varsigma\tau\acute{o}\varsigma$ or $\pi\rho\acute{\omega}\tau\omicron\varsigma$ καὶ $\epsilon\acute{\iota}\kappa\omicron\varsigma\tau\acute{o}\varsigma$ or $\epsilon\acute{\iota}\kappa\omicron\varsigma\tau\acute{o}\varsigma$ $\pi\rho\acute{\omega}\tau\omicron\varsigma$; and in like manner, other ordinals of the same kind.

The numbers 18, 19 are commonly expressed by $\epsilon\nu\acute{o}\varsigma$ (or $\delta\upsilon\omega\acute{\iota}\nu$) $\delta\acute{\epsilon}\omicron\nu\tau\epsilon\varsigma$ $\epsilon\acute{\iota}\kappa\omicron\varsigma\iota$ *twenty wanting one or two*. So 28, 29, 38, 39, etc.; $\nu\alpha\nu\sigma\acute{\iota}$ $\mu\acute{\iota}\alpha\varsigma$ $\delta\epsilon\omicron\upsilon\sigma\alpha\iota\varsigma$ $\pi\epsilon\nu\tau\acute{\eta}\kappa\omicron\nu\tau\alpha$ *with 49 ships*. So too the ordinals: $\delta\upsilon\omega\acute{\iota}\nu$ $\delta\acute{\epsilon}\omicron\nu\tau\iota$ $\tau\rho\iota\alpha\kappa\omicron\sigma\tau\acute{\eta}$ $\acute{\epsilon}\tau\epsilon\iota$ *in the 28th year*.

255 D. 1. Hm. has also Fem. $\acute{\iota}\alpha$, $\acute{\iota}\eta\varsigma$, $\acute{\iota}\eta$, $\acute{\iota}\alpha\nu$, with D. S. masc. $\acute{\iota}\varphi$.

2. Hm. has $\delta\acute{\upsilon}\omega$ and $\delta\acute{\upsilon}\omega$, both indecl.; also Du. $\delta\omega\acute{\iota}\omega$, Pl. $\delta\omega\acute{\iota}\omega\iota$, $\acute{\alpha}\iota$, $\acute{\alpha}$, D. $\delta\omega\acute{\iota}\omega\iota\varsigma$, A. $\delta\omega\acute{\iota}\omega\upsilon\varsigma$, $\acute{\alpha}\varsigma$, $\acute{\alpha}$.—Hd. with $\delta\acute{\upsilon}\omega$, $\delta\upsilon\omega\acute{\iota}\nu$, has G. P. $\delta\upsilon\omega\acute{\omega}\nu$, D. $\delta\upsilon\omega\acute{\iota}\omega\iota\varsigma$; also $\delta\acute{\upsilon}\omega$ indecl.

4. Hm. with $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$ has $\pi\acute{\iota}\lambda\upsilon\rho\epsilon\varsigma$ (Aeol.).—Hd. $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\epsilon\varsigma$ (so 14 $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\epsilon\varsigma$ καὶ δέκα sometimes indecl., and 40 $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\acute{\eta}\kappa\omicron\nu\tau\alpha$).—Dor. $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$, D. $\tau\acute{\epsilon}\tau\rho\alpha\varsigma\iota$. Of $\sigma\acute{\upsilon}\delta\epsilon\iota\varsigma$, $\mu\eta\delta\epsilon\iota\varsigma$, Hm. has only $\sigma\acute{\upsilon}\delta\acute{\epsilon}\nu$, $\mu\eta\delta\acute{\epsilon}\nu$, $\sigma\acute{\upsilon}\delta\epsilon\nu\acute{\iota}$; cf. 252.

257. The cardinal numbers from 200 on, and all the ordinals are regular adjectives of three endings.

The ordinals have *superlative* endings (222): only δεύτερος *second* has the ending of a *comparative* (220).

To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrog. ποστός (*how-many-eth*, having what place in a series?), with a corresponding indef. rel. όπόστος.

Μυρίοι, paroxytone, has the meaning *numberless*; also sing. μυρίος *immense*.

258. From the same numeral stems are formed several other classes of numeral words:

a. *Distributives*, with σύν: σύνδυο *two together*, two by two, σύντρεις *three by three*, = κατὰ δύο, κατὰ τρεῖς, etc.

b. *Multiplicatives*, in πλοῦς (from πλοος, Lat. plex): ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold*. Also δισσός *double*, τρισσός *treble*.

Further, multiplicatives in πλάσιος: διπλάσιος *twice as many* (δὲς τοσοῦτοι), τριπλάσιος *three times as many*, etc., πολλαπλάσιος *many times as many*.

c. *Adverbs of Division*: μοναχῇ (μόνος *alone*) *in one part*, single, δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc., πολλαχῇ *in many ways*, πανταχῇ *every way*.

d. *Abstract Nouns of Number*, in ἀς: μονάς (μοναδ) *the number one*, unity, δυάς *the number two*, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἑννεάς, δεκάς, εἰκάς, ἑκατοντάς, χιλιάς, μυριάς: hence τρεῖς μυριάδες = 30,000.

259. Closely connected with numerals are such general expressions as

ἐκάτερος (with comparative ending) *either* (of two),
ἕκαστος (with superlative ending) *each* (of any number),
πᾶς, πᾶσα, πᾶν (παντ) *all*, *every*.

Observe also the general adverbs in ἀκίς: πολλάκις *many times*, often, ἑκαστάκις *each time*, τοσαντάκις *so often*, ὁσάκις *as often as*, πλειστάκις *very often*, ὀλιγάκις *seldom*.

257 D. Hm. uses only μύριοι proparoxytone, and always in the sense of *numberless*.

258 D. b. Hd. διξός, τριξός, for δισσός, τρισσός; διπλήσιος, τριπλήσιος, etc., for -πλάσιος.

c. Hm. has δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλή, τετραπλή.

259 D. Adverbs in ἀκίς sometimes lose s in poetry: ὁσάκι Hm., see 80 D.

VERBS.

260. VOICES. The Greek verb has three voices, *active*, *middle*, and *passive*.

REM. a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

261. MODES. Each voice has six modes:

the *indicative*, *subjunctive*, *optative*, and *imperative*;
the *infinitive*, and *participle*.

REM. a. The first four modes (*finite* modes), taken together, make up the *finite verb*,—that is, the whole verb, strictly so called. In their inflection, they distinguish, not only three *numbers*, singular, dual, and plural; but also three *persons*, first, second, and third, in each number (230): thus they are more *definite* (finite) than the other two modes.

REM. b. The *infinitive* and *participle* have a mixed nature. Essentially they are nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both share to some extent in the properties of the verb.

REM. c. The *verbal adjectives* in *τός* and *τέος* are analogous to participles, though much less clearly distinguished from ordinary adjectives.

262. TENSES. The tenses of the *indicative* mode are seven:
the *present*, and *imperfect* (for continued action);
the *aorist*, and *future* (for indefinite action); [tion].
the *perfect*, *pluperfect*, and *future perfect* (for completed ac-

The tenses of the *other modes* are three:

the *present* (for continued action);
the *aorist* (for indefinite action);
the *perfect* (for completed action).

The *subjunctive* and *imperative* have *only* these three tenses. But for the *optative*, *infinitive*, and *participle*, there are two tenses more,—a *future*, and *future perfect*.

263. The tenses of the *indicative* are also distinguished as

1. *principal* tenses: the *present*, *future*, *perfect*, and *future perfect* (which express present or future time);

2. *historical* tenses: the *imperfect*, *aorist*, and *pluperfect* (which express past time).

262 D. The future optative is seldom, if ever, found in Hm.; the future perfect optative, never.

264. a. The *passive* voice has a distinct form only for the *aorist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no form for the *future perfect* (394 a).

265. STEMS. ROOTS. PRIMITIVE AND DERIVATIVE VERBS.

The *stem* is that part of the verb which belongs to all the forms in common, and from which they are all made by the proper additions and euphonic changes: stem *λυ*, Pres. *λύ-ω* to loose, Aor. *ἔ-λυ-σα*, Fut. Perf. *λε-λύ-σομαι*; stem *τιμα*, Pres. *τιμά-ω* to honor, Plup. *ἔτε-τιμή-κειν*.

From the verb-stem are derived also stems of *nouns* (both substantive and adjective) by adding the proper endings or *suffixes* (454): *λύ-σι-ς* act of loosing, *λυ-τήρ* looser, *λύ-τρο-ν* ransom (means of loosing); *τίμη-σι-ς* act of estimating, *τιμη-τή-ς* appraiser.

A noun-stem, formed thus with its derivative suffix, may be used (often with some change of form) as the stem of a verb. Such verbs are said to be *derivative*. Thus *τιμά-ω* is said to be a derivative verb, because its stem is that of the noun *τιμή* honor, and is derived, by the suffix *μα*, from the stem of *τί-ω* to esteem. These verbs are also called *denominative* (de nominibus), as being derived from nouns.

But when the stem of a verb contains no derivative suffix, the stem is called a *root*, and the verb is said to be *radical* or *primitive*: *λύ-ω*, *τί-ω*. The roots are nearly all of one syllable (originally all were so); the derivative stems, of two or more syllables.

REM. a. A derivative verb, as just described, comes from a primitive verb, *through* an intermediate noun (though often one or both of these are out of use): thus *τιμάω*, from *τίω*, *through* *τιμή*. Yet a few derivative verbs are made *directly* from primitives, with no intervening noun (cf. 472 k).

266. TENSE-SYSTEMS. In the formation of its different parts, the verb divides itself into the following *systems* of tenses:

1. the *present* system including the *Pres.* and *Imperf.*
2. the *future* system " *Fut. Act.* and *Mid.*
3. the *first aorist* system " 1 *Aor. Act.* and *Mid.*
4. the *second aorist* system " 2 *Aor. Act.* and *Mid.*
5. the *first perfect* system " 1 *Perf.* and 1 *Plup. Act.*
6. the *second perfect* system " 2 *Perf.* and 2 *Plup. Act.*
7. the *perfect middle* system " *Perf.*, *Plup.*, and *Fut. Perf. Mid.*
8. the *first passive* system " 1 *Aor.* and 1 *Fut. Pass.*
9. the *second passive* system " 2 *Aor.* and 2 *Fut. Pass.*

264 D. In Hm., the passive form is nearly confined to the *aorist* (395 D). The place of a future passive he supplies by the future middle used in a passive sense (379).

REM. a. The tenses called *second* are of earlier formation than the corresponding *first* tenses. The verbs which have the former are comparatively few, and are, nearly all, primitive verbs (265). Sometimes, though not often, the same verb has *both* forms of the same tense.

REM. b. Hardly any verb is used in *all* the systems. In general, verbs of full inflection have but *six* of them (cf. Rem. a.). In many cases, the number used is less than this. Some verbs are confined even to a *single* system.

REM. c. In describing a verb, it is usual to repeat the *first person indicative* of every system used in it: thus λύω (1) *to loose*, λύσω (2), ἔλυσα (3), ἔλυκα (5), λέλυμαι (7), ἐλύην (8); λείπω (1) *to leave*, λείψω (2), ἔλιπον (4), ἔλειπα (6), ἔλειμμαι (7), ἐλείφην (8); βούλομαι (deponent) *to wish*, βουλήσομαι (2), βεβούλημαι (7), ἐβούλήην (8).

267. VERBS IN Ω AND VERBS IN ΜΙ. Verbs are distinguished thus according to the inflection of the *present* system. The name in each case is taken from the last syllable of the first person singular, present indicative active: λύ-ω, τίθη-μι.

I. *Verbs in ω*. These take connecting vowels between the stem and endings in the present system. In number, they are more than nineteen-twentieths of all verbs.

II. *Verbs in μι*. These are without connecting vowels between the stem and endings in the present system. They are of earlier formation, and are, nearly all, primitive verbs.

A similar variety of inflection is also found, though less often, in the *second aorist* system; and, still less often, in the *second perfect* system. In these systems also, the forms without connecting vowels are called *μι-forms*, even though the present of the same words has the inflection of verbs in ω.

268. *Meaning of the Voices, Modes, and Tenses*. This will be explained at length in the Syntax. In the mean time, the English forms, which represent their ordinary meaning, are given with the annexed Synopsis of the verb λύω *to loose*. For the *middle* voice, the English forms are not given: but they are easily obtained from those of the *active*, by adding a *reflexive pronoun*, which, for this verb, must follow the preposition *for*: λύσομαι *I shall loose for myself*, λύου *be thou loosing for thyself*, λύσασθαι *to loose for one's self*.

REM. a. When a verb is referred to in the dictionary or the grammar, it is usual to give the first person singular, present indicative; but, when the meaning of the verb is added, it is expressed by the infinitive: thus λύω *to loose*.

NOTE. b. The vowel *υ* in the present and imperfect of λύω is *usually long* (in Hm. *usually short*). It is *always long* in the future and aorist, active and middle; *always short* in the perfect and pluperfect of all voices, the aorist and future passive, and the verbals.

269. Synopsis of the Verb λύω to loose.

Tense, Mode.		Active Voice.		Middle Voice.		Passive Voice.	
Pres. Ind.	λύω	I am loosing (or I loose)		λύομαι	like the middle	I am loosed (continued)	
Impf. Ind.	ἐλύον	I was loosing		ἐλύομαι		I was loosed	
Pres. Sub.	λύω	I may or can be loosing		λύομαι		I may etc. be loosed	
Opt.	λύοιμι	I might, could, would, or be loosing [should be 't'g to be loosing]		λύοιμι		I might etc. be loosed	
Imv.	λύε	to be loosing		λύου	like the middle	be thou loosed	
Inf.	λύειν	loosing		λύεσθαι		to be loosed	
Par.	λύων			λύμενος		“ “ “	
Fut.	Ind.	λύσω	I shall loose [after]	λύσομαι	like the middle	I shall be loosed [after]	
	Opt.	λύσοιμι	I might etc. loose (here- to loose (hereafter)	λύσοιμι		I might etc. be loosed (here- to be loosed (hereafter)	
	Inf.	λύσειν	about to loose	λύσεσθαι		about to be loosed	
	Par.	λύσαν		λύσόμενος		about to be loosed	
Aor.	Ind.	ἔλυσα	I loosed	ἐλυσάμην	like the middle	I was loosed	
	Sub.	λύσω	I may or can loose	λύσωμαι		I may etc. be loosed	
	Opt.	λύσαιμι	I might, could, would or loose thou [should loose	λύσαιμι		I might etc. be loosed	
	Imv.	λύσων	to loose	λύσαι		be thou loosed	
Perf.	Ind.	λύσας	loosing or having loosed	λυσάσθαι	like the middle	to be loosed	
	Sub.	ἔλυκα		λυσάμενος		loosed or having been loosed	
	Opt.	ἔλυκειν	I have loosed	ἐλυμαι		I have been loosed	
	Imv.	ἔλυκα	I had loosed	ἐκλυήμην		I had been loosed	
Fut. Perf.	Ind.	ἔλυκα	I may etc. have loosed	ἐλυμένος ὦ	like the middle	I may etc. have been loosed	
	Sub.	ἔλυκα	I might etc. have loosed	ἐλυμένος εἶην		I might etc. have been loosed	
	Opt.	ἔλυκα	do thou have loosed	ἔλυσο		do thou have been loosed	
	Imv.	ἔλυκα	to have loosed	ἐλύσθαι		to have been loosed	
Verbal Adject.	Par.	λυκός	having loosed	λυκόμενος	like the middle	having been loosed	
	Ind.	λυκός		λυκός			
	Sub.	λυκός		λυκός			
	Opt.	λυκός		λυκός			

270.

λύ-ω to loose		Present System.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	λύ-ω	ἔ-λυ-ο-ν	λύ-ο-μαι	ἐ-λυ-ό-μην
	2	λύ-ει-ς	ἔ-λυ-ε-ς	λύ-η, λύ-ει	ἐ-λύ-ου
	3	λύ-ει	ἔ-λυ-ε	λύ-ε-ται	ἐ-λύ-ε-το
	D. 2	λύ-ε-τον	ἐ-λύ-ε-τον	λύ-ε-σθον	ἐ-λύ-ε-σθον
	3	λύ-ε-τον	ε-λυ-έ-την	λύ-ε-σθον	ἐ-λυ-έ-σθην
	P. 1	λύ-ο-μεν	ἐ-λύ-ο-μεν	λυ-ό-μεθα	ἐ-λυ-ό-μεθα
	2	λύ-ε-τε	ἐ-λύ-ε-τε	λύ-ε-σθε	ἐ-λύ-ε-σθε
	3	λύ-ου-σι	ἔ-λυ-ο-ν	λύ-ο-νται	ἐ-λύ-ο-ντο
		Present.		Present.	
Subjunctive.	S. 1	λύ-ω		λύ-ω-μαι	
	2	λύ-ῃ-ς		λύ-ῃ	
	3	λύ-ῃ		λύ-ῃ-ται	
	D. 2	λύ-ῃ-τον		λύ-ῃ-σθον	
	3	λύ-ῃ-τον		λύ-ῃ-σθον	
	P. 1	λύ-ω-μεν		λυ-ώ-μεθα	
	2	λύ-ῃ-τε		λύ-ῃ-σθε	
Optative.	S. 1	λύ-οι-μι		λυ-οί-μην	
	2	λύ-οι-ς		λύ-οι-ο	
	3	λύ-οι		λύ-οι-το	
	D. 2	λύ-οι-τον		λύ-οι-σθον	
	3	λυ-οί-την		λυ-οί-σθην	
	P. 1	λύ-οι-μεν		λυ-οί-μεθα	
	2	λύ-οι-τε		λύ-οι-σθε	
Imperative.	3	λύ-οι-εν		λύ-οι-ντο	
	S. 2	λύ-ε		λύ-ου	
	3	λυ-έ-τω		λυ-έ-σθω	
	D. 2	λύ-ε-τον		λύ-ε-σθον	
	3	λυ-έ-των		λυ-έ-σθων	
	P. 2	λύ-ε-τε		λύ-ε-σθε	
	3	λυ-έ-τωσαν or λυ-ό-ντων		λυ-έ-σθωσαν or λυ-έ-σθων	
Infinitive.		λύ-ει-ν		λύ-ε-σθαι	
Participle.	N.	λύ-ων		λυ-ό-μενο-ς	
		λύ-ουσα		λυ-ο-μένη	
		λύ-ο-ν		λυ-ό-μενο-ν	
	G.	λύ-ο-ντ-ος		λυ-ο-μένου	
		λυ-ούσης		λυ-ο-μένης	

271.

272.

<i>Future System.</i>		<i>First Aorist System.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσ-ω	λύσ-ομαι	ἔ-λυσ-ᾶ	ἐ-λυσ-ᾶμην
λύσ-εις	λύσ-η, λύσ-ει	ἔ-λυσ-ᾶς	ἐ-λύσ-ω
λύσ-ει	λύσ-εται	ἔ-λυσ-ε	ἐ-λύσ-ᾶτο
λύσ-ετον	λύσ-εσθον	ἐ-λύσ-ᾶτον	ἐ-λύσ-ασθον
λύσ-ετον	λύσ-εσθον	ἐ-λυσ-ᾶτην	ἐ-λυσ-ᾶσθην
λύσ-ομεν	λυσ-όμεθα	ἐ-λύσ-ᾶμεν	ἐ-λυσ-ᾶμεθα
λύσ-ετε	λύσ-εσθε	ἐ-λύσ-ᾶτε	ἐ-λύσ-ασθε
λύσ-ουσιν	λύσ-ονται	ἔ-λυσ-ᾶν	ἐ-λύσ-αντο
		λύσω	λύσωμαι
		λύσης	λύση
		λύση	λύσηται
		λύσητον	λύσησθον
		λύσητον	λύσησθον
		λύσωμεν	λυσώμεθα
		λύσητε	λύσησθε
		λύσωσι	λύσωνται
λύσοιμι	λυσοίμην	λύσαιμι	λυσαιίμην
λύσοις	λύσοιο	λύσαις, λύσειᾶς	λύσαιο
λύσοι	λύσοιτο	λύσαι, λύσειε	λύσαιτο
λύσοιτον	λύσοισθον	λύσαιτον	λύσαισθον
λυσοίτην	λυσοίσθην	λυσαίτην	λυσαίσθην
λύσοιμεν	λυσοίμεθα	λύσαιμεν	λυσαίμεθα
λύσοιτε	λύσοισθε	λύσαιτε	λυσαισθε
λύσοιεν	λυσοιντο	λύσαιεν, λύσειᾶν	λυσαιντο
		λῦσον	λῦσαι
		λυσάτω	λυσάσθω
		λυσάτον	λυσασθον
		λυσάτων	λυσάσθων
		λυσάτε	λυσασθε
		λυσάτωσαν οἱ	λυσάσθωσαν οἱ
		λυσάντων	λυσάσθων
λύσειν	λύσεσθαι	λῦσαι	λυσασθαι
λύσων	λυσόμενος	λύσᾶς	λυσάμενος
λύσουσα	λυσομένη	λύσᾶσα	λυσαμένη
λῦσον	λυσόμενον	λῦσαν	λυσάμενον
λύσοντος	λυσομένου	λύσαντος	λυσάμενου
λυσούσης	λυσομένης	λυσάσης	λυσαμένης

273.

274.

λύ-ω to loose		First Perfect System.		Perfect Middle	
		ACTIVE.		MIDDLE (PASSIVE)	
		1 Perfect.	1 Pluperfect.	Perfect.	Pluperfect.
Indicative.	S. 1	λέλυκ-α	ἔ-λελύκ-ειν	λέλυ-μαι	ἔ-λελύ-μην
	2	λέλυκ-ας	ἔ-λελύκ-εις	λέλυ-σαι	ἔ-λέλυ-σο
	3	λέλυκ-ε	ἔ-λελύκ-ει	λέλυ-ται	ἔ-λέλυ-το
	D. 2	λελύκ-ατον	ἔ-λελύκ-ειτον	λέλυ-σθον	ἔ-λέλυ-σθον
	3	λελύκ-ατον	ἔ-λελυκ-εῖτην	λέλυ-σθον	ἔ-λελύ-σθην
	P. 1	λελύκ-αμεν	ἔ-λελύκ-ειμεν	λελύ-μεθα	ἔ-λελύ-μεθα
	2	λελύκ-ατε	ἔ-λελύκ-ειτε	λέλυ-σθε	ἔ-λέλυ-σθε
	3	λελύκ-ᾱσι	ἔ-λελύκ-εισαν,	λέλυ-νται	ἔ-λέλυ-ντο
			ἔ-λελύκ-εσαν		
		1 Perfect.		Perfect.	
Subjunctive.	S. 1	λελύκω		λελυμέν-ος (-η, -ον)	ᾧ
	2	λελύκης		"	ῆς
	3	λελύκη		"	ῆ
	D. 2	λελύκητον		λελυμέν-ω (-α, -ω)	ῆτον
	3	λελύκητον		"	ῆτον
	P. 1	λελύκωμεν		λελυμέν-οι (-αι, -α)	ᾧμεν
	2	λελύκητε		"	ῆτε
	3	λελύκωσι		"	ᾧσι
Optative.	S. 1	λελύκοιμι ὅγ	λελυκοίην	λελυμέν-ος (-η, -ον)	εἴην
	2	λελύκοις	λελυκοίης	"	εἴης
	3	λελύκοι	λελυκοίῃ	"	εἴῃ
	D. 2	λελύκοιτογ	λελυκοίῃτον	λελυμέν-ω (-α, -ω)	εἴητον ὅγ εἴτον
	3	λελυκοίτην	λελυκοίῃτην	"	εἴῃτην εἴτην
	P. 1	λελύκοιμεν	λελυκοίῃμεν	λελυμέν-οι (-αι, -α)	εἴημεν εἴμεν
	2	λελύκοιτε	λελυκοίῃτε	"	εἴητε εἴτε
	3	λελύκοιεν	λελυκοίῃσαν	"	εἴησαν εἴεν
Imperative.	S. 2	λέλυκε		λέλυσο	
	3	λελυκέτω		λέλυσθω	
	D. 2	λελυκέτων		λέλυσθον	
	3	λελυκέτων		λέλυσθων	
	P. 2	λέλυκετε		λέλυσθε	
	3	λελυκέτωσαν ὅγ		λέλυσθωσαν ὅγ	
		λελυκόντων		λέλυσθων	
Infin.		λελυκέναι		λελύσθαι	
Participle.	N.	λελυκώς		λελυμένος	
		λελυκυῖα		λελυμένη	
		λελυκός		λελυμένος	
	G.	λελυκότος		λελυμένου	
		λελυκυίας		λελυμένης	

275.

<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.)	PASSIVE.	
Future Perfect.	1 Aorist.	1 Future.
λελύσομαι λελύσῃ, λελύσει λελύσεται λελύσεσθον λελύσεσθον λελυσόμεθα λελύσεσθε λελύσονται	ἐ-λύθη-ν ἐ-λύθη-ς ἐ-λύθη ἐ-λύθη-τον ἐ-λύθη-την ἐ-λύθη-μεν ἐ-λύθη-τε ἐ-λύθη-σαν	λυθήσομαι λυθήσῃ, λυθήσει λυθήσεται λυθήσεσθον λυθήσεσθον λυθησόμεθα λυθήσεσθε λυθήσονται
	λυθῶ λυθής λυθή λυθήτον λυθήτον λυθῶμεν λυθήτε λυθῶσι	
λελυσοίμην λελύσοιο λελύσοιτο λελύσοισθον λελυσοίσθην λελυσοίμεθα λελύσοισθε λελύσονται	λυθείην λυθείης λυθείη λυθείητον οἱ λυθείτον λυθείτην λυθείτην λυθείμεν λυθείμεν λυθείητε λυθείτε λυθείσαν λυθείεν	λυθησοίμην λυθήσοιο λυθήσοιτο λυθήσοισθον λυθησοίσθην λυθησοίμεθα λυθήσοισθε λυθήσονται
	λύθητι λυθήτω λύθητον λυθήτων λύθητε λυθήτωσαν οἱ λυθέντων	
λελύσεσθαι λελυσόμενος λελυσομένη λελυσόμενον λελυσομένου λελυσομένης	λυθῆναι λυθείς λυθείσα λυθέν λυθέντος λυθείσης	λυθήσεσθαι λυθησόμενος λυθησομένη λυθησόμενον λυθησομένου λυθησομένης

276.

277.

λείπω (λίπ) to leave		Second Aorist System.		Second Perfect System.	
		ACTIVE.	MIDDLE.	ACTIVE.	
		2 Aorist.		2 Perfect.	2 Pluperfect.
Indicative.	S. 1	ἔ-λιπ-ον	ἔ-λιπ-όμην	λέλοιπ-α	ἔ-λελοίπ-ειν
	2	ἔ-λιπ-ες	ἔ-λίπ-ου	λέλοιπ-ας	ἔ-λελοίπ-εις
	3	ἔ-λιπ-ε	ἔ-λίπ-ετο	λέλοιπ-ε	ἔ-λελοίπ-ει
	D. 2	ἔ-λίπ-ετον	ἔ-λίπ-εσθον	λελοίπ-ατον	ἔ-λελοίπ-ειτον
	3	ἔ-λιπ-έτην	ἔ-λιπ-έσθην	λελοίπ-ατον	ἔ-λελοίπ-είτην
	P. 1	ἔ-λίπ-ομεν	ἔ-λιπ-όμεθα	λελοίπ-αμεν	ἔ-λελοίπ-ειμεν
	2	ἔ-λίπ-ετε	ἔ-λίπ-εσθε	λελοίπ-ατε	ἔ-λελοίπ-ειτε
	3	ἔ-λιπ-ον	ἔ-λίπ-οντο	λελοίπ-ασι	ἔ-λελοίπ-εισαν, ἔ-λελοίπ-εσαν
				2 Perfect.	
Subjunctive.	S. 1	λίπω	λίπωμαι	λελοίπω	
	2	λίπῃς	λίπῃ	λελοίπῃς	
	3	λίπῃ	λίπῃται	λελοίπῃ	
	D. 2	λίπητον	λίπησθον	λελοίπητον	
	3	λίπητον	λίπησθον	λελοίπητον	
	P. 1	λίπωμεν	λιπώμεθα	λελοίπωμεν	
	2	λίπητε	λίπησθε	λελοίπητε	
	3	λίπωσι	λίπωνται	λελοίπωσι	
Optative.	S. 1	λίποιμι	λιποίμην	λελοίποιμι ἢ λελοιποίην	
	2	λίποις	λίποιο	λελοίποις ἢ λελοιποίῃς	
	3	λίποι	λίποιοτο	λελοίποι ἢ λελοιποίῃ	
	D. 2	λίποιτον	λίποισθον	λελοίποιτον ἢ λελοιποίητον	
	3	λιποίτην	λιποίσθην	λελοιποίτην ἢ λελοιποίῃτην	
	P. 1	λίποιμεν	λιποίμεθα	λελοίποιμεν ἢ λελοιποίῃμεν	
	2	λίποιτε	λίποισθε	λελοίποιτε ἢ λελοιποίῃτε	
	3	λίποιεν	λίποιντο	λελοίποιεν ἢ λελοιποίῃσαν	
Imperative.	S. 2	λίπε	λιποῦ	λέλοιπε	
	3	λιπέτω	λιπέσθω	λελοιπέτω	
	D. 2	λίπετον	λίπεσθον	λελοιπέτον	
	3	λιπέτων	λιπέσθων	λελοιπέτων	
	P. 2	λίπετε	λίπεσθε	λελοίπετε	
	3	λιπέτωσαν ἢ λιπόντων	λιπέσθωσαν ἢ λιπέσθων	λελοιπέτωσαν ἢ λελοιπόντων	
	Infinitive.	λιπεῖν	λιπέσθαι	λελοιπέναι	
Participle.	N.	λιπών	λιπόμενος	λελοιπώς	
		λιποῦσα	λιπομένη	λελοιπυῖα	
		λιπόν	λιπόμενον	λελοιπός	
	G.	λιπόντος	λιπόμενου	λελοιπότος	
		λιπούσης	λιπομένης	λελοιπυῖας	

278.

στέλλω (στέλ) to send		Second Passive System.	
		PASSIVE.	
		2 Aorist.	2 Future.
Indicative.	S. 1	ἐ-στάλη-ν	σταλήσομαι
	2	ἐ-στάλη-ς	σταλήσῃ, σταλήσει
	3	ἐ-στάλη	σταλήσεται
	D. 2	ἐ-στάλη-τον	σταλήσεσθον
	3	ἐ-σταλή-την	σταλήσεσθον
	P. 1	ἐ-στάλη-μεν	σταλήσόμεθα
	2	ἐ-στάλη-τε	σταλήσεσθε
	3	ἐ-στάλη-σαν	σταλήσονται
Subjunctive.	S. 1	σταλῶ	
	2	σταλῆς	
	3	σταλή	
	D. 2	σταλήτον	
	3	σταλήτον	
	P. 1	σταλῶμεν	
	2	σταλήτε	
	3	σταλῶσι	
Optative.	S. 1	σταλείην	σταλήσοίμην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλείητον οἱ σταλείτον	σταλήσοισθον
	3	σταλείτην σταλείτην	σταλήσοίσθην
	P. 1	σταλείμεν σταλείμεν	σταλήσοίμεθα
	2	σταλείητε σταλείτε	σταλήσοίσε
	3	σταλείησαν σταλείεν	σταλήσοιντο
Imperative.	S. 2	στάληθι	
	3	σταλήτω	
	D. 2	στάλητον	
	3	σταλήτων	
	P. 2	στάλητε	
	3	σταλήτωσαν οἱ σταλέντων	
Infinitive.		σταλῆναι	σταλήσεσθαι
Participle.	N.	σταλείς σταλείσα σταλέν	σταλήσομενος σταλήσομένη σταλήσομενον
	G.	σταλέντος σταλείσης	σταλήσομένου σταλήσομένης

279.

τιμά-ω
to honor.*Present System of
Contract Verbs in αω.*

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τιμ(άω)ῶ	ἐτίμ(αον)ων	τιμ(άο)ῶ-μαι	ἐτίμ(αό)ῶ-μην
	2	τιμ(άεις)ᾶς	ἐτίμ(αες)ας	τιμ(άῃ)ᾶ, (άει)ᾶ	ἐτίμ(άου)ῶ
	3	τιμ(άει)ᾶ	ἐτίμ(αε)α	τιμ(άε)ᾶ-ται	ἐτίμ(άε)ᾶ-το
	D.	τιμ(άε)ᾶ-τον	ἐτίμ(άε)ᾶ-τον	τιμ(άε)ᾶ-σθον	ἐτίμ(άε)ᾶ-σθην
	3	τιμ(άε)ᾶ-τον	ἐτίμ(άε)ᾶ-την	τιμ(άε)ᾶ-σθον	ἐτίμ(άε)ᾶ-σθην
	P.	τιμ(άο)ῶ-μεν	ἐτίμ(άο)ῶ-μεν	τιμ(αό)ῶ-μεθα	ἐτίμ(αό)ῶ-μεθα
	2	τιμ(άε)ᾶ-τε	ἐτίμ(άε)ᾶ-τε	τιμ(άε)ᾶ-σθε	ἐτίμ(άε)ᾶ-σθε
	3	τιμ(άου)ῶ-σι	ἐτίμ(αον)ων	τιμ(άο)ῶ-νται	ἐτίμ(άο)ῶ-ντο
		Present.		Present.	
Subjunctive.	S.	τιμ(άω)ῶ		τιμ(άω)ῶ-μαι	
	2	τιμ(άῃς)ᾶς		τιμ(άῃ)ᾶ	
	3	τιμ(άῃ)ᾶ		τιμ(άῃ)ᾶ-ται	
	D.	τιμ(άῃ)ᾶ-τον		τιμ(άῃ)ᾶ-σθον	
	3	τιμ(άῃ)ᾶ-τον		τιμ(άῃ)ᾶ-σθον	
	P.	τιμ(άω)ῶ-μεν		τιμ(αώ)ῶ-μεθα	
	2	τιμ(άῃ)ᾶ-τε		τιμ(άῃ)ᾶ-σθε	
	3	τιμ(άω)ῶ-σι		τιμ(άω)ῶ-νται	
Optative.	S.	τιμ(άοι)ῶ-μι	οἱ τιμ(αοί)ῶ-ην	τιμ(αοί)ῶ-μην	
	2	τιμ(άοις)ῶς	τιμ(αοί)ῶ-ης	τιμ(αοί)ῶ-ο	
	3	τιμ(άοι)ῶ	τιμ(αοί)ῶ-η	τιμ(αοί)ῶ-το	
	D.	τιμ(άοι)ῶ-τον	τιμ(αοί)ῶ-ητον	τιμ(αοί)ῶ-σθον	
	3	τιμ(αοί)ῶ-την	τιμ(αοί)ῶ-ητην	τιμ(αοί)ῶ-σθην	
	P.	τιμ(άοι)ῶ-μεν	τιμ(αοί)ῶ-ημεν	τιμ(αοί)ῶ-μεθα	
	2	τιμ(άοι)ῶ-τε	τιμ(αοί)ῶ-ητε	τιμ(άοι)ῶ-σθε	
	3	τιμ(άοι)ῶ-εν		τιμ(άοι)ῶ-ντο	
Imperative.	S.	τίμ(αε)α		τιμ(άου)ῶ	
	3	τιμ(αέ)ᾶ-τω		τιμ(αέ)ᾶ-σθω	
	D.	τιμ(αέ)ᾶ-τον		τιμ(αέ)ᾶ-σθον	
	3	τιμ(αέ)ᾶ-των		τιμ(αέ)ᾶ-σθων	
	P.	τιμ(αέ)ᾶ-τε		τιμ(αέ)ᾶ-σθε	
	3	τιμ(αέ)ᾶ-τωσαν	οἱ	τιμ(αέ)ᾶ-σθωσαν	οἱ
		τιμ(αό)ῶ-ντων		τιμ(αέ)ᾶ-σθων	
Infin.		τιμ(άειν)ᾶν		τιμ(άε)ᾶ-σθαι	
Participle.	N.	τιμ(άων)ῶν		τιμ(αό)ῶ-μενος	
		τιμ(άου)ῶ-σα		τιμ(αο)ῶ-μένη	
		τιμ(άον)ῶν		τιμ(αό)ῶ-μενον	
	G.	τιμ(άο)ῶ-ντος		τιμ(αο)ῶ-μένου	
		τιμ(αού)ῶ-σης		τιμ(αο)ῶ-μένης	

280.

φιλέ-ω
to love.

*Present System of
Contract Verbs in εω.*

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ῶ	ἐφίλ(εον)ουν	φιλ(έο)οὔ-μαι	ἐφίλ(έο)οὔ-μην
φιλ(έεις)εἶς	ἐφίλ(εες)εις	φιλ(έῃ)ῃ, (έει)εἶ	ἐφίλ(έου)οὔ
φιλ(έει)εἶ	ἐφίλ(εε)ει	φιλ(έε)εἶ-ται	ἐφίλ(έε)εἶ-το
φιλ(έε)εἶ-τον	ἐφίλ(έε)εἶ-τον	φιλ(έε)εἶ-σθον	ἐφίλ(έε)εἶ-σθον
φιλ(έε)εἶ-τον	ἐφίλ(έε)εἶ-την	φιλ(έε)εἶ-σθον	ἐφίλ(έε)εἶ-σθην
φιλ(έο)οὔ-μεν	ἐφίλ(έο)οὔ-μεν	φιλ(έο)οὔ-μεθα	ἐφίλ(έο)οὔ-μεθα
φιλ(έε)εἶ-τε	ἐφίλ(έε)εἶ-τε	φιλ(έε)εἶ-σθε	ἐφίλ(έε)εἶ-σθε
φιλ(έου)οὔ-σι	ἐφίλ(εον)ουν	φιλ(έο)οὔ-νται	ἐφίλ(έο)οὔ-ντο
Present.		Present.	
φιλ(έω)ῶ		φιλ(έω)ῶ-μαι	
φιλ(έῃς)ῃς		φιλ(έῃ)ῃ	
φιλ(έῃ)ῃ		φιλ(έῃ)ῃ-ται	
φιλ(έῃ)ῃ-τον		φιλ(έῃ)ῃ-σθον	
φιλ(έῃ)ῃ-τον		φιλ(έῃ)ῃ-σθον	
φιλ(έω)ῶ-μεν		φιλ(έω)ῶ-μεθα	
φιλ(έῃ)ῃ-τε		φιλ(έῃ)ῃ-σθε	
φιλ(έω)ῶ-σι		φιλ(έω)ῶ-νται	
φιλ(έοι)οἶ-μι	οἶ-μι	φιλ(έοι)οἶ-μην	
φιλ(έοις)οἶς	οἶς	φιλ(έοι)οἶ-ο	
φιλ(έοι)οἶ	οἶ	φιλ(έοι)οἶ-το	
φιλ(έοι)οἶ-τον	οἶ-τον	φιλ(έοι)οἶ-σθον	
φιλ(έοι)οἶ-την	οἶ-την	φιλ(έοι)οἶ-σθην	
φιλ(έοι)οἶ-μεν	οἶ-μεν	φιλ(έοι)οἶ-μεθα	
φιλ(έοι)οἶ-τε	οἶ-τε	φιλ(έοι)οἶ-σθε	
φιλ(έοι)οἶ-εν	οἶ-εν	φιλ(έοι)οἶ-ντο	
φιλ(έε)ει		φιλ(έου)οὔ	
φιλ(έε)εἶ-τω		φιλ(έε)εἶ-σθω	
φιλ(έε)εἶ-τον		φιλ(έε)εἶ-σθον	
φιλ(έε)εἶ-των		φιλ(έε)εἶ-σθων	
φιλ(έε)εἶ-τε		φιλ(έε)εἶ-σθε	
φιλ(έε)εἶ-τωσαν	οἶ-τωσαν	φιλ(έε)εἶ-σθωσαν	οἶ-σθωσαν
φιλ(έο)οὔ-ντων		φιλ(έε)εἶ-σθων	
φιλ(έειν)εἶν		φιλ(έε)εἶ-σθαι	
φιλ(έων)ῶν		φιλ(έο)οὔ-μενος	
φιλ(έου)οὔ-σα		φιλ(έο)ου-μένη	
φιλ(έου)οὔν		φιλ(έο)οὔ-μενον	
φιλ(έο)οὔ-ντος		φιλ(έο)ου-μένου	
φιλ(έου)οὔ-σης		φιλ(έο)ου-μένης	

281.

δηλό-ω to
manifest.

Present System of
Contract Verbs in ωω.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	δηλ(όω)ῶ	ἐδῆλ(οον)ουν	δηλ(όο)οῦ-μαι	ἐδῆλ(οό)οῦ-μην
	2	δηλ(όεις)οῖς	ἐδῆλ(οες)ους	δηλ(όη)οῖ, (οεί)οῖ	ἐδῆλ(όου)οῦ
	3	δηλ(όει)οῖ	ἐδῆλ(οε)ου	δηλ(όε)οῦ-ται	ἐδῆλ(όε)οῦ-το
	D.	δηλ(όε)οῦ-τον	ἐδῆλ(όε)οῦ-τον	δηλ(όε)οῦ-σθον	ἐδῆλ(όε)οῦ-σθην
	3	δηλ(όε)οῦ-τον	ἐδῆλ(όε)οῦ-την	δηλ(όε)οῦ-σθον	ἐδῆλ(όε)οῦ-σθην
	P.	δηλ(όο)οῦ-μεν	ἐδῆλ(όο)οῦ-μεν	δηλ(οό)οῦ-μεθα	ἐδῆλ(οό)οῦ-μεθα
	2	δηλ(όε)οῦ-τε	ἐδῆλ(όε)οῦ-τε	δηλ(όε)οῦ-σθε	ἐδῆλ(όε)οῦ-σθε
	3	δηλ(όου)οῦ-σι	ἐδῆλ(οον)ουν	δηλ(όο)οῦ-νται	ἐδῆλ(όο)οῦ-ντο
		Present.		Present.	
Subjunctive.	S.	δηλ(όω)ῶ		δηλ(όω)ῶ-μαι	
	2	δηλ(όης)οῖς		δηλ(όη)οῖ	
	3	δηλ(όη)οῖ		δηλ(όη)ῶ-ται	
	D.	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	3	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	P.	δηλ(όω)ῶ-μεν		δηλ(οώ)ῶ-μεθα	
	2	δηλ(όη)ῶ-τε		δηλ(όη)ῶ-σθε	
	3	δηλ(όω)ῶ-σι		δηλ(όω)ῶ-νται	
Optative.	S.	δηλ(όοι)οῖ-μι or δηλ(οοί)οί-ην		δηλ(οοί)οί-μην	
	2	δηλ(όοις)οῖς	δηλ(οοί)οί-ης	δηλ(όοι)οῖ-ο	
	3	δηλ(όοι)οῖ	δηλ(οοί)οί-η	δηλ(όοι)οῖ-το	
	D.	δηλ(όοι)οῖ-τον	δηλ(οοί)οί-ητον	δηλ(όοι)οῖ-σθον	
	3	δηλ(οοί)οί-την	δηλ(οοι)οί-ήτην	δηλ(οοί)οί-σθην	
	P.	δηλ(όοι)οῖ-μεν	δηλ(οοί)οί-ημεν	δηλ(οοί)οί-μεθα	
	2	δηλ(όοι)οῖ-τε	δηλ(οοί)οί-ητε	δηλ(όοι)οῖ-σθε	
	3	δηλ(όοι)οῖ-εν		δηλ(όοι)οῖ-ντο	
Imperative.	S.	δῆλ(οε)ου		δηλ(όου)οῦ	
	3	δηλ(οε)οῦ-τω		δηλ(οε)οῦ-σθω	
	D.	δηλ(όε)οῦ-τον		δηλ(όε)οῦ-σθον	
	3	δηλ(οε)οῦ-των		δηλ(οε)οῦ-σθων	
	P.	δηλ(όε)οῦ-τε		δηλ(όε)οῦ-σθε	
	3	δηλ(οε)οῦ-τωσαν or δηλ(οό)οῦ-ντων		δηλ(οε)οῦ-σθωσαν or δηλ(οε)οῦ-σθων	
Infinitive.		δηλ(όειν)οῦν		δηλ(όε)οῦ-σθαι	
Participle.	N.	δηλ(όων)ῶν		δηλ(οό)οῦ-μενος	
		δηλ(όου)οῦ-σα		δηλ(οο)ου-μένη	
		δηλ(όον)οῦν		δηλ(οό)οῦ-μενον	
	G.	δηλ(όο)οῦ-ντος δηλ(οοῦ)οῦ-σης		δηλ(οο)ου-μένου δηλ(οο)ου-μένης	

282.

283.

<i>φαίνω</i> (φᾶν) <i>to show.</i>		<i>First Aorist System of</i> <i>Liquid Verbs.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future (contracted).		1 Aorist.	
<i>φανῶ</i> <i>φανείς</i> <i>φανεί</i> <i>φανείτον</i> <i>φανείτον</i> <i>φανούμεν</i> <i>φανείτε</i> <i>φανούσι</i>	<i>φανοῦμαι</i> <i>φανῆ, φανεί</i> <i>φανείται</i> <i>φανείσθον</i> <i>φανείσθον</i> <i>φανούμεθα</i> <i>φανείσθε</i> <i>φανοῦνται</i>	<i>ἔ-φην-α</i> <i>ἔ-φην-as</i> <i>ἔ-φην-ε</i> <i>ἔ-φην-ατον</i> <i>ἔ-φην-άτην</i> <i>ἔ-φην-αμεν</i> <i>ἔ-φην-ατε</i> <i>ἔ-φην-αν</i>	<i>ἔ-φην-άμην</i> <i>ἔ-φην-ω</i> <i>ἔ-φην-ατο</i> <i>ἔ-φην-ασθον</i> <i>ἔ-φην-άσθην</i> <i>ἔ-φην-άμεθα</i> <i>ἔ-φην-ασθε</i> <i>ἔ-φην-αντο</i>
		<i>φήνω</i> <i>φήνης</i> <i>φήνη</i> <i>φήνητον</i> <i>φήνητον</i> <i>φήνωμεν</i> <i>φήνητε</i> <i>φήνωσι</i>	<i>φήνωμαι</i> <i>φήνη</i> <i>φήνηται</i> <i>φήνησθον</i> <i>φήνησθον</i> <i>φήνώμεθα</i> <i>φήνησθε</i> <i>φήνωνται</i>
<i>φαν-οῖμι, -οίην</i> <i>φαν-οῖς, -οίης</i> <i>φαν-οῖ, -οίη</i> <i>φαν-οῖτον, -οίητον</i> <i>φαν-οίτην, -οίητην</i> <i>φαν-οῖμεν, -οίημεν</i> <i>φαν-οῖτε, -οίητε</i> <i>φαν-οῖεν, -οίησαν</i>	<i>φανοίμην</i> <i>φανοῖο</i> <i>φανοῖτο</i> <i>φανοῖσθον</i> <i>φανοῖσθην</i> <i>φανοίμεθα</i> <i>φανοῖσθε</i> <i>φανοῖντο</i>	<i>φήναιμι</i> <i>φήναις, φήνειας</i> <i>φήναι, φήνειε</i> <i>φήναιτον</i> <i>φήναίτην</i> <i>φήναιμεν</i> <i>φήναιτε</i> <i>φήναιεν, φήνειαν</i>	<i>φήναίμην</i> <i>φήναιο</i> <i>φήναιτο</i> <i>φήναισθον</i> <i>φήναίσθην</i> <i>φήναίμεθα</i> <i>φήναισθε</i> <i>φήναιντο</i>
		<i>φήνον</i> <i>φήνάτω</i> <i>φήνατον</i> <i>φήνάτων</i> <i>φήνατε</i> <i>φήνάτωσαν or</i> <i>φήνάντων</i>	<i>φήναι</i> <i>φήνάσθω</i> <i>φήνασθον</i> <i>φήνάσθων</i> <i>φήνασθε</i> <i>φήνάσθωσαν or</i> <i>φήνάσθων</i>
<i>φανείν</i> <i>φανῶν</i> <i>φανούσα</i> <i>φανούν</i> <i>φανούτος</i> <i>φανούσης</i>	<i>φανείσθαι</i> <i>φανούμενος</i> <i>φανουμένη</i> <i>φανούμενον</i> <i>φανομένου</i> <i>φανουμένης</i>	<i>φήναι</i> <i>φήνᾱς</i> <i>φήνᾱσα</i> <i>φήναν</i> <i>φήναντος</i> <i>φήνάσης</i>	<i>φήνασθαι</i> <i>φήνάμενος</i> <i>φήναμένη</i> <i>φήνάμενον</i> <i>φήναμένου</i> <i>φήναμένης</i>

284.

Perfect Middle and

		Pure Verbs, with added σ.	Liquid Verbs.	
MIDDLE (PASSIVE).		τελέω (τελε) to complete	στέλλω (σ텔) to send	φαίνω (φᾶν) to show
Perfect Indic.	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
	2	τετέλε-σαι	ἔσταλσαι	πέφανσαι
	3	τετέλε-σ-ται	ἔσταλται	πέφανται
	D. 2	τετέλε-σ-σιν	ἔσταλσιν	πέφανσιν
	3	τετέλε-σ-σιν	ἔσταλσιν	πέφανσιν
	P. 1	τετελέ-σ-μεθα	ἐστάλμεθα	πεφάσμεθα
	2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελε-σ-μένοι εἰσὶ	ἐσταλμένοι εἰσὶ	πεφασμένοι εἰσὶ
Pluperf. Ind.	S. 1	ἐ-τετελέ-σ-μην	ἐστάλμην	ἐπεφάσμην
	2	ἐ-τετέλε-σο	ἔσταλσο	ἐπέφανσο
	3	ἐ-τετέλε-σ-το	ἔσταλτο	ἐπέφαντο
	D. 2	ἐ-τετέλε-σ-σιν	ἔσταλσιν	ἐπέφανσιν
	3	ἐ-τετελέ-σ-σιν	ἔσταλσιν	ἐπέφάνσιν
	P. 1	ἐ-τετελέ-σ-μεθα	ἐστάλμεθα	ἐπεφάσμεθα
	2	ἐ-τετέλε-σθε	ἔσταλθε	ἐπέφανθε
	3	τετελε-σ-μένοι ἦσαν	ἐσταλμένοι ἦσαν	πεφασμένοι ἦσαν
Perf. Sub.		τετελεσμένος ὦ	ἐσταλμένος ὦ	πεφασμένος ὦ
Perf. Opt.		τετελεσμένος εἶην	ἐσταλμένος εἶην	πεφασμένος εἶην
Perf. Impv.	S. 2	τετέλε-σο	ἔσταλσο	πέφανσο
	3	τετελέ-σθω	ἐστάλθω	πεφάνθω
	D. 2	τετέλε-σθιν	ἔσταλσιν	πέφανσιν
	3	τετελέ-σθων	ἐστάλσων	πεφάνσων
	P. 2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελέ-σθωσαν ὄγ	ἐστάλθωσαν ὄγ	πεφάνθωσαν ὄγ
Perf. Inf.		τετελέ-σθαι	ἐστάλθαι	πεφάνθαι
Perf. Par.		τετελε-σ-μένος	ἐσταλμένος	πεφασμένος
Fut. Perf.				
1 Aor. Pass.	Ind.	ἐ-τελέ-σ-σιν		ἐφάνσιν
	Sub.	τελε-σ-σῶ		φανσῶ
	Opt.	τελε-σ-σέην		φανσέην
	Imp.	τελέ-σ-σῃτι		φάνσῃτι
	Inf.	τελε-σ-σῆναι		φάνσῆναι
	Par.	τελε-σ-σείς		φάνσεις
1 Fut. Ind.		τελε-σ-σίσσομαι		φάνσίσσομαι

*First Passive Systems of**Mute Verbs.*

ρίπτω (ρίφ) to throw	ἀλλάσσω (αλλάγ) to exchange	ἐλέγχω (ελεγχ) to convict	πείθω (πίθ) to persuade
ἔρριμμαι	ἡλλαγμαι	ἐλήλεγμαι	πέπεισμαι
ἔρριψαι	ἡλλαξαι	ἐλήλεγξαι	πέπεισαι
ἔρριπται	ἡλλακται	ἐλήλεγκται	πέπεισται
ἔρριφθον	ἡλλαχθον	ἐλήλεγχθον	πέπεισθον
ἔρριφθον	ἡλλαχθον	ἐλήλεγχθον	πέπεισθον
ἔρριμμεθα	ἡλλάγμεθα	ἐηλέγμεθα	πεπείσμεθα
ἔρριφθε	ἡλλαχθε	ἐλήλεγχθε	πέπεισθε
ἔρριμμένοι εἰσὶ	ἡλλαγμένοι εἰσὶ	ἐηλεγμένοι εἰσὶ	πεπεισμένοι εἰσὶ
ἔρριμμην	ἡλλάγμην	ἐηλέγμην	ἐπεπείσμην
ἔρριψο	ἡλλαξο	ἐλήλεγξο	ἐπέπεισο
ἔρριπτο	ἡλλακτο	ἐηλεγκτο	ἐπέπειστο
ἔρριφθον	ἡλλαχθον	ἐλήλεγχθον	ἐπέπεισθον
ἔρριφθην	ἡλλάχθην	ἐηλέγχθην	ἐπεπείσθην
ἔρριμμεθα	ἡλλάγμεθα	ἐηλέγμεθα	ἐπεπείσμεθα
ἔρριφθε	ἡλλαχθε	ἐηλεγχθε	ἐπέπεισθε
ἔρριμμένοι ἦσαν	ἡλλαγμένοι ἦσαν	ἐηλεγμένοι ἦσαν	πεπεισμένοι ἦσαν
ἔρριμμένος ὦ	ἡλλαγμένος ὦ	ἐηλεγμένος ὦ	πεπεισμένος ὦ
ἔρριμμένος εἶην	ἡλλαγμένος εἶην	ἐηλεγμένος εἶην	πεπεισμένος εἶην
ἔρριψο	ἡλλαξο	ἐλήλεγξο	πέπεισο
ἔρριφθω	ἡλλάχθω	ἐηλέγχθω	πεπείσθω
ἔρριφθον	ἡλλαχθον	ἐλήλεγχθον	πέπεισθον
ἔρριφθων	ἡλλάχθων	ἐηλέγχθων	πεπείσθων
ἔρριφθε	ἡλλαχθε	ἐηλεγχθε	πέπεισθε
ἔρριφθωσαν ΟΤ	ἡλλάχθωσαν ΟΤ	ἐηλέγχθωσαν ΟΤ	πεπείσθωσαν ΟΤ
ἔρριφθων	ἡλλάχθων	ἐηλέγχθων	πεπείσθων
ἔρριφθαι	ἡλλάχθαι	ἐηλέγχθαι	πεπείσθαι
ἔρριμμένος	ἡλλαγμένος	ἐηλεγμένος	πεπεισμένος
ἔρριψομαι			
ἔρριφθην	ἡλλάχθην	ἡλέγχθην	ἐπείσθην
ρίφθῶ	ἀλλαχθῶ	ἐλεγχθῶ	πεισθῶ
ρίφθειν	ἀλλαχθεῖν	ἐλεγχθεῖν	πεισθεῖν
ρίφθητι	ἀλλάχθητι	ἐλέγχθητι	πείσθητι
ρίφθῆναι	ἀλλαχθῆναι	ἐλεγχθῆναι	πεισθῆναι
ρίφθεῖς	ἀλλαχθεῖς	ἐλεγχθεῖς	πεισθεῖς
ρίφθήσομαι	ἀλλαχθήσομαι	ἐλεγχθήσομαι	πεισθήσομαι

285.

Synopsis of τιμά-ω to honor.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ ἐτίμων	τιμήσω		τετίμηκα ἐτετιμήκειν
Sub.	τιμῶ		ἐτίμησα	τετιμήκω
Opt.	τιμῶμι, -ῶην	τιμήσοιμι	τιμήσαιμι	τετιμήκοιμι
Imv.	τίμᾱ		τίμησον	τετίμηκε
Inf.	τιμᾶν	τιμήσειν	τιμήσαι	τετιμηκέναι
Par.	τιμῶν	τιμήσων	τιμήσας	τετιμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι ἐτιμῶμην	τιμήσομαι	ἐτιμησάμην	τετίμημαι ἐτετιμήμην
Sub.	τιμῶμαι		τιμήσωμαι	τετιμημένος ὦ
Opt.	τιμῶμην	τιμησοίμην	τιμησάμην	τετιμημένος εἶην
Imv.	τιμῶ		τιμήσαι	τετίμησο
Inf.	τιμᾶσθαι	τιμήσεσθαι	τιμήσασθαι	τετιμήσθαι
Par.	τιμώμενος	τιμησόμενος	τιμησάμενος	τετιμημένος
		Passive.	Passive.	Fut. Perf.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.			τιμηθῶ	
Opt.	Verbals. τιμητός τιμητέος	τιμηθισοίμην	τιμηθείην	τετιμησοίμην
Imv.			τιμήθητι	
Inf.		τιμηθήσεσθαι	τιμηθῆναι	τετιμήσεσθαι
Par.		τιμηθισόμενος	τιμηθεῖς	τετιμησόμενος

286.

θηρά-ω to hunt.

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	θηρῶ ἐθήρων	θηράσω		τεθήρᾱκα ἐτεθήράκειν
Sub.	θηρῶ		ἐθήρᾱσα	τεθήράκω
Opt.	θηρῶμι, -ῶην	θηράσοιμι	θηράσαιμι	τεθήράκοιμι
Imv.	θήρᾱ		θήρασον	τεθήρακε
Inf.	θηρᾶν	θηράσειν	θηρᾶσαι	τεθήρακέναι
Par.	θηρῶν	θηράσων	θηράσας	τεθήρακώς
	M. P.	M.	M.	M. P.
Ind.	θηρῶμαι ἐθηρώμην	θηράσομαι	ἐθήρᾱσάμην	τεθήρᾱμαι ἐτεθήράμην
Sub.	θηρῶμαι		θηράσωμαι	τεθηραμένος ὦ
Opt.	θηρῶμην	θηρασοίμην	θηρασάμην	τεθηραμένος εἶην
Imv.	θηρῶ		θήρασαι	τεθήρασο
Inf.	θηρᾶσθαι	θηράσεσθαι	θηράσασθαι	τεθήρᾱσθαι
Par.	θηρώμενος	θηρασόμενος	θηρασάμενος	τεθηραμένος
		P.	P.	
Ind.		θηρᾶθήσομαι	ἐθηρᾶθην	
Sub.			θηραθῶ	
Opt.	Verbals. θηρᾶτός θηρᾶτέος	θηραθισοίμην	θηραθείην	
Imv.			θηράθητι	
Inf.		θηραθήσεσθαι	θηραθῆναι	
Par.		θηραθισόμενος	θηραθεῖς	

287.

φιλέ-ω to love.

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
φιλῶ	φιλήσω		πεφίληκα
ἐφίλουν		ἐφίλησα	ἐπεφίληκειν
φιλῶ		φιλήσω	πεφίληκω
φιλοῖμι, -οῖην	φιλήσοιμι	φιλήσαιμι	πεφίληκοιμι
φίλει		φιλήσον	πεφίληκε
φιλεῖν	φιλήσειν	φιλήσαι	πεφίληκέναι
φιλῶν	φιλήσων	φιλήσας	πεφίληκώς
M. P.	M.	M.	M. P.
φιλοῦμαι	φιλήσομαι		πεφίλημαι
ἐφιλούμην		ἐφιλησάμην	ἐπεφίλημην
φιλῶμαι		φιλήσωμαι	πεφίλημένος ὦ
φιλοίμην	φιλησοίμην	φιλησάιμην	πεφίλημένος εἶην
φιλοῦ		φιλησαι	πεφίλησο
φιλείσθαι	φιλήσεσθαι	φιλήσασθαι	πεφίλησθαι
φιλούμεναι	φιλησόμενοι	φιλησάμενοι	πεφίλημένος
	P.	P.	Fut. Perf.
	φιληθήσομαι	ἐφιλήθην	πεφίλησομαι
	φιληθησοίμην	φιληθῶ	πεφίλησοίμην
	φιληθήσεσθαι	φιληθῆναι	πεφίλησεσθαι
	φιληθησόμενοι	φιληθῆναι	πεφίλησόμενοι

Verbals.
φιλητός
φιλητέος

288.

τελέ-ω to complete.

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
τελῶ	τελῶ (τελέσω, 374)		τετέλεκα
ἐτέλουν		ἐτέλεσα	ἐτετέλεκειν
τελῶ		τελέσω	τετετέλεκω
τελοῖμι, -οῖην	τελοῖμι, -οῖην	τελέσαιμι	τετετέλοκοιμι
τέλει		τέλεσον	τετέλεκε
τελείν	τελείν	τελέσαι	τετελεκέναι
τελῶν	τελῶν	τελέσας	τετελεκώς
M. P.	M.	M.	M. P.
τελοῦμαι	τελοῦμαι		τετέλεσμαι
ἐτελούμην		ἐτελεσάμην	ἐτετετέλεσμην
τελῶμαι		τελέσωμαι	τετετελεσμένος ὦ
τελοίμην	τελοίμην	τελεσάιμην	τετετελεσμένος εἶην
τελοῦ		τέλεσαι	τετέλεσο
τελείσθαι	τελείσθαι	τελέσασθαι	τετετέλεσθαι
τελούμενοι	τελούμενοι	τελεσάμενοι	τετετελεσμένος
	P.	P.	
	τελεσθήσομαι	ἐτετέλεσθην	
	τελεσθησοίμην	τελεσθῶ	
	τελεσθήσεσθαι	τελεσθῆναι	
	τελεσθησόμενοι	τελεσθῆναι	

Verbals.
τελετός
τελετέος

289.

δηλό-ω *to manifest.*

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	δηλῶ ἐδήλουν	δηλώσω	ἐδήλωσα	δεδήλωκα ἐδεδηλώκειν
Sub.	δηλῶ		δηλώσω	δεδηλώκω
Opt.	δηλοίμι, -οίην	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δήλου		δήλωσον	δεδήλωκε
Inf.	δηλοῦν	δηλώσειν	δηλώσαι	δεδηλωκέναι
Par.	δηλῶν	δηλώσων	δηλώσας	δεδηλωκώς
	M. P.	M.	M.	M. P.
Ind.	δηλοῦμαι ἐδηλούμην	δηλώσομαι	ἐδηλωσάμην	δεδήλωμαι ἐδεδηλώμην
Sub.	δηλῶμαι		δηλώσωμαι	δεδηλωμένος ὦ
Opt.	δηλοίμην	δηλωσοίμην	δηλωσαιμην	δεδηλωμένος εἶην
Imv.	δηλοῦ		δήλωσαι	δεδηλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι
Par.	δηλούμενος	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος
		P.	P.	Fut. Perf.
Ind.		δηλωθήσομαι	ἐδηλώθη	δεδηλώσομαι
Sub.			δηλωθῶ	
Opt.		δηλωθῶσοίμην	δηλωθῆην	δεδηλωσοίμην
Imv.			δήλωθητι	
Inf.	Verbals. δηλωτός δηλωτέος	δηλωθήσεσθαι	δηλωθῆναι	δεδηλώσεσθαι
Par.		δηλωθόμενος	δηλωθεῖς	δεδηλωσόμενος

290.

στέλλω (στέλ) *to send.*

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	στέλλω ἔστέλλοι	στέλω	ἔστειλα	ἔσταλκα ἔστάλκειν
Sub.	στέλλω		στείλω	ἔστάλκω
Opt.	στέλλοιμι	στελοίμι, -οίην	στείλαιμι	ἔστάλκοιμι
Imv.	στέλλε		σείλον	ἔσταλκε
Inf.	στέλλειν	στελεῖν	σείλαι	ἔσταλκέναι
Par.	στέλλον	στέλῶν	σείλας	ἔσταλκώς
	M. P.	M.	M.	M. P.
Ind.	στέλλομαι ἔστελλόμην	στελούμαι	ἔστείλάμην	ἔσταλμαι ἔσταλμην
Sub.	στέλλωμαι		στείλωμαι	ἔσταλμένος ὦ
Opt.	στέλλοίμην	στελοίμην	στείλαίμην	ἔσταλμένος εἶην
Imv.	στέλλου		σείλαι	ἔσταλσο
Inf.	στέλλεσθαι	στελεῖσθαι	στείλασθαι	ἔστάλθαι
Par.	στέλλόμενος	στελούμενος	στείλάμενος	ἔσταλμένος
		2 Future P.	2 Aorist P.	
Ind.		σταλήσομαι	ἔστάλην	
Sub.			σταλῶ	
Opt.		σταλησοίμην	σταλείην	
Imv.			στάλητι	
Inf.	Verbals. σταλτός σταλτέος	σταλήσεσθαι	σταλῆναι	
Par.		σταλησόμενος	σταλεῖς	

291. φαίνω (φᾶν) *to show* (in second tenses, *to appear*).

Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἐφανον		ἔφηνα	ἐπέφάγκειν	ἐπεφήνειν
φαίνω		φῆνω	πεφάγκω	πεφῆνω
φαίνομι	φανοίμι, -οίην	φῆναιμι	πεφάγκοιμι	πεφῆνοιμι
φαίνε		φῆνον	πέφαγκε	πέφηνε
φαίνειν	φανεῖν	φῆναι	πεφαγκέναι	πεφηνέναι
φαίνων	φανῶν	φῆνας	πεφαγκώς	πεφηνώς
M. P.	M.	M.	M. P.	2 Aorist P.
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφαινόμην		ἐφηνάμην	ἐπεφάσμην	ἐφάνην
φαίνωμαι		φῆνώμαι	πεφασμένος ὦ	φανῶ
φαινοίμην	φανοίμην	φῆναιμην	πεφασμένος	φανείην
φαίνου		φῆναι	πέφανσο [εἶην	φάνησι
φαίνεσθαι	φανείσθαι	φῆνασθαι	πεφάνθαι	φανῆναι
φανόμενος	φανούμενος	φηνάμενος	πεφασμένος	φανείς
	1 Future P.	1 Aorist P.		2 Future P.
	φανθήσομαι	ἐφάνθην		φανήσομαι
		φανθῶ		
Verbals.	φανθησοίμην	φανθήειν		φανησοίμην
φαντός		φάνθητι		
φαντός	φανθήσεσθαι	φανθήναι		φανήσεσθαι
	φανθησόμενος	φανθείς		φανησόμενος

292. λείπω (λίπ) *to leave*.

Pr. Impf. A.	Future A.	2 Aorist A.	2 Perf. Plup. A.
λείπω	λείψω		λέλοιπα
ἔλειπον		ἔλιπον	ἐλελοίπειν
λείπω		λίπω	λελοίπω
λείποιμι	λείψοιμι	λίποιμι	λελοίποιμι
λείπε		λίπε	λέλοιπε
λείπειν	λείψειν	λιπεῖν	λέλοιπέναι
λείπων	λείψων	λιπών	λελοιπώς
M. P.	M.	M.	M. P.
λείπομαι	λείψομαι		λέλειμμαι
ἐλειπόμην		ἐλιπόμην	ἐλελείμην
λείπωμαι		λίπωμαι	λελειμμένος ὦ
λειποίμην	λειψοίμην	λιποίμην	λελειμμένος εἶην
λείπου		λιπού	λέλειψο
λείπεσθαι	λείψεισθαι	λιπέσθαι	λελείφθαι
λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος
	1 Future P.	1 Aorist P.	Fut. Perf.
	λειφθήσομαι	ἐλείφθην	λελείψομαι
		λειφθῶ	
Verbals.	λειφθησοίμην	λειφθήειν	λελειψοίμην
λειπτός		λειφθητι	
λειπτός	λειφθήσεσθαι	λειφθήναι	λελείψεσθαι
	λειφθησόμενος	λειφθείς	λελειψόμενος

293.

ρίπτω (ρίψ) to throw.

	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ρίπτω ἔρριπτον	ρίψω		ἔρριφα ἔρριφειν
Sub.	ρίπτω		ἔρριψα ρίψω	ἔρριφω ἔρριφοιμι
Opt.	ρίπτοιμι	ρίψοιμι	ρίψαιμι	ἔρριφοιμι
Imv.	ρίπτε		ρίψον	ἔρριφε
Inf.	ρίπτειν	ρίψειν	ρίψαι	ἔρριφέναι
Par.	ρίπτων	ρίψων	ρίψας	ἔρριφώς
	M. P.	M.	M.	M. P.
Ind.	ρίπτομαι ἔρριπτόμην	ρίψομαι		ἔρριμμαι ἔρριμμην
Sub.	ρίπτομαι		ἔρριψάμην ρίψωμαι	ἔρριμμένος ᾧ ἔρριμμένος εἶην
Opt.	ρίπτοίμην	ρίψοίμην	ρίψαίμην	ἔρριμμένος εἶην
Imv.	ρίπτου		ρίψαι	ἔρριψο
Inf.	ρίπτεσθαι	ρίψεσθαι	ρίψασθαι	ἔρριφθαι
Par.	ρίπτόμενος	ρίψόμενος	ρίψάμενος	ἔρριμμένος
		P.	P.	Fut. Perf.
Ind.		ρίψήσομαι	ἔρριψήσῃν	ἔρριψομαι
Sub.			ρίψῶ	
Opt.		ρίψήσοίμην	ρίψεῖην	ἔρριψοίμην
Imv.	Verbals. ρίπτός ρίπτέος		ρίψῃτι	
Inf.		ρίψήσεσθαι	ρίψῆναι	ἔρριψεσθαι
Par.		ρίψήσόμενος	ρίψεῖς	ἔρριψόμενος

a. Less common are 2 Aor. P. ἔρριφην, etc., 2 Fut. P. ριφήσομαι, etc.

294.

ἀλλάσσω (ἀλλάγ) to exchange.

	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ἀλλάσσω ἡλλασσον	ἀλλάξω		ἡλλαχα ἡλλάχεν
Sub.	ἀλλάσσω		ἡλλαξα ἀλλάξω	ἡλλάχω ἡλλάχοιμι
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἡλλάχοιμι
Imv.	ἄλλασσε		ἄλλαξον	ἡλλαχε
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἡλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξας	ἡλλαχώς
	M. P.	M.	M.	M. P.
Ind.	ἀλλάσσομαι ἡλλασσόμην	ἀλλάξομαι		ἡλλαγμαῖ ἡλλάγμην
Sub.	ἀλλάσσωμαι		ἡλλαξάμην ἀλλάξωμαι	ἡλλαγμένος ᾧ ἡλλαγμένος εἶην
Opt.	ἀλλασσοίμην	ἀλλαξοίμην	ἀλλαξάμην	ἡλλαγμένος εἶην
Imv.	ἀλλάσσου		ἀλλάξαι	ἡλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἡλλάχθαι
Par.	ἀλλασσόμενος	ἀλλαξόμενος	ἀλλαξάμενος	ἡλλαγμένος
		2 Future P.	2 Aorist P.	
Ind.		ἀλλαγήσομαι	ἡλλάγῃν	
Sub.			ἀλλαγῶ	
Opt.		ἀλλαγησοίμην	ἀλλαγεῖην	
Imv.	Verbals. ἀλλακτός ἀλλακτέος		ἀλλάγητι	
Inf.		ἀλλαγήσεσθαι	ἀλλαγῆναι	
Par.		ἀλλαγησόμενος	ἀλλαγείς	

a. Less common are 1 Aor. P. ἡλλάχθην, etc., 1 Fut. P. ἀλλαχθήσομαι.

295. πείθω (πίθ) *to persuade, Mid. to obey.*

Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
πείθω	πείσω		πέπεικα	πέποιθα <i>trust</i>
ἔπειδον		ἔπεισα	ἐπεπείκειν	ἐπεποιδίειν
πείθω		πείσω	πεπείκω	πεποιδῶ
πείθοιμι	πείσοιμι	πείσαιμι	πεπείκοιμι	πεποίδοιμι
πείθε		πείσον	πέπεικε	πέποιθε
πείθειν	πείσειν	πείσαι	πεπεικέναι	πεποιδέναι
πείθων	πείσων	πείσας	πεπεικώς	πεποιδώς
Pr. Impf. M. P.	Future M.	Aorist M.	Perf. Plup. M. P.	
πείθομαι	πείσομαι	not used	πέπεισμαι	
ἐπειδόμεν		[ἐπεισάμην	ἐπεπείσμεν	
πείθωμαι		πείσωμαι	πεπεισμένος ὦ	
πειθοίμην	πεισοίμην	πεισάμην	πεπεισμένος εἶην	
πείθου		πείσαι	πέπεισο	
πείσεσθαι	πείσεσθαι	πείσασθαι	πεπεισθαι	
πεισόμενος	πεισόμενος	πεισάμενος]	πεπεισμένος	

Future P.

Aorist P.

πεισθήσομαι

ἐπείσθην

πεισθήσοίμην

πεισθήην

πεισθήσεσθαι

πεισθήναι

πεισθήσόμενος

πεισθήεις

Verbals.
πειστός
πειστέος

a. Poetic are 2 Aor. A. ἔπειδον, etc., 2 Aor. M. ἐπιδόμεν, etc.

296. ἐθίζω (ἐθιδ) *to accustom.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
ἐθίζω	ἐθίω (from ἐθί- -σω, 376)		ἐθίκα
ἐθίζον		ἐθίσα	ἐθίκειν
ἐθίζω		ἐθίσω	ἐθίκω
ἐθίζοιμι	ἐθίοιμι	ἐθίσαιμι	ἐθίκοιμι
ἐθίζε		ἐθίσον	ἐθίκε
ἐθίζειν	ἐθίειν	ἐθίσαι	ἐθικέναι
ἐθίζων	ἐθίων	ἐθίσας	ἐθικώς
M. P.	M.	M.	M. P.
ἐθίζομαι	ἐθειόμαι		ἐθίσμαι
ἐθειζόμεν		ἐθισάμην	ἐθίσμεν
ἐθίζωμαι		ἐθίσωμαι	ἐθισμένος ὦ
ἐθειζοίμην	ἐθειοίμην	ἐθισάμην	ἐθισμένος εἶην
ἐθίζου		ἐθίσαι	ἐθισο
ἐθίξεσθαι	ἐθειξεσθαι	ἐθίσασθαι	ἐθίσθαι
ἐθειζόμενος	ἐθειζόμενος	ἐθισάμενος	ἐθισμένος

P.

P.

ἐθεισθήσομαι

ἐθίσθην

ἐθεισθήσοίμην

ἐθίσθήην

ἐθεισθήσεσθαι

ἐθίσθήναι

ἐθεισθήσόμενος

ἐθίσθήεις

Verbals.
ἐθιστός
ἐθιστέος

297.

Present System,

		τίθημι (θε) to put.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2	τί-θη-ς	ἐ-τί-θη-ς, ἐτίθεις	τί-θε-σαι, τίθη	ἐ-τί-θε-σο, -θου
	3	τί-θη-σι	ἐ-τί-θη, ἐτίθει	τί-θε-ται	ἐ-τί-θε-το
	D.	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P.	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τι-θέ-ασι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
		Present.		Present.	
Subjunctive.	S.	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇ-ς		τι-θῇ	
	3	τι-θῇ		τι-θῇ-ται	
	D.	τι-θῇ-τον		τι-θῇ-σθον	
	3	τι-θῇ-τον		τι-θῇ-σθον	
	P.	τι-θῶ-μεν		τι-θῶ-μεθα	
Optative.	2	τι-θῇ-τε		τι-θῇ-σθε	
	3	τι-θῶ-σι		τι-θῶ-νται	
	S.	τι-θείη-ν		τι-θεί-μην or τι-θοί-μην	
	2	τι-θείη-ς		τι-θεί-ο τι-θοί-ο	
	3	τι-θείη		τι-θεί-το τι-θοί-το	
	D.	τι-θείη-τον or	τι-θεί-τον	τι-θεί-σθον	τι-θοί-σθον
Imperative.	3	τι-θείη-την	τι-θεί-την	τι-θεί-σθην	τι-θοί-σθην
	P.	τι-θείη-μεν	τι-θεί-μεν	τι-θεί-μεθα	τι-θοί-μεθα
	2	τι-θείη-τε	τι-θεί-τε	τι-θεί-σθε	τι-θοί-σθε
	3	τι-θείη-σαν	τι-θείε-ν	τι-θεί-ντο	τι-θοί-ντο
	S.	τί-θει		τί-θε-σο, τίθου	
	3	τι-θέ-τω		τι-θέ-σθω	
Infinitive.	D.	τί-θε-τον		τί-θε-σθον	
	3	τι-θέ-των		τι-θέ-σθων	
	P.	τί-θε-τε		τί-θε-σθε	
	3	τι-θέ-τωσαν or		τι-θέ-σθωσαν or	
		τι-θέ-ντων		τι-θέ-σθων	
		τι-θέ-ναι		τί-θε-σθαι	
Participle.	N.	τι-θείς		τι-θέ-μενος	
		τι-θείσα		τι-θε-μένη	
		τι-θέ-ν		τι-θέ-μενον	
	G.	τι-θέ-ντος		τι-θε-μένου	
		τι-θείσης		τι-θε-μένης	

MI-Form.

298.

δίδωμι (δο) to give.

ACTIVE.

MIDDLE (PASSIVE).

Present.

Imperfect.

Present.

Imperfect.

δί-δω-μι

ἐ-δί-δω-ν, ἐδίδουν

δί-δο-μαι

ἐ-δι-δό-μην

δί-δω-ς

ἐ-δί-δω-ς, ἐδίδους

δί-δο-σαι

ἐ-δί-δο-σο, -δου

δί-δω-σι

ἐ-δί-δω, ἐδίδον

δί-δο-ται

ἐ-δί-δο-το

δί-δο-τον

ἐ-δί-δο-τον

δί-δο-σθον

ἐ-δί-δο-σθον

δί-δο-τον

ἐ-δι-δό-την

δί-δο-σθον

ἐ-δι-δό-σθην

δί-δο-μεν

ἐ-δί-δο-μεν

δι-δό-μεθα

ἐ-δι-δό-μεθα

δί-δο-τε

ἐ-δί-δο-τε

δί-δο-σθε

ἐ-δί-δο-σθε

δι-δό-ασι

ἐ-δί-δο-σαν

δί-δο-νται

ἐ-δί-δο-ντο

Present.

Present.

δι-δῶ

δι-δῶ-μαι

δι-δῶ-ς

δι-δῶ

δι-δῶ

δι-δῶ-ται

δι-δῶ-τοῦ

δι-δῶ-σθον

δι-δῶ-τον

δι-δῶ-σθον

δι-δῶ-μεν

δι-δῶ-μεθα

δι-δῶ-τε

δι-δῶ-σθε

δι-δῶ-σι

δι-δῶ-νται

δι-δοίη-ν

δι-δοί-μην

δι-δοίη-ς

δι-δοί-ο

δι-δοίη

δι-δοί-το

δι-δοίη-τον ΟΓ δι-δοί-τον

δι-δοί-σθον

δι-δοίη-την δι-δοί-την

δι-δοί-σθην

δι-δοίη-μεν δι-δοί-μεν

δι-δοί-μεθα

δι-δοίη-τε δι-δοί-τε

δι-δοί-σθε

δι-δοίη-σαν δι-δοί-ε-ν

δι-δοί-ντο

δί-δου

δί-δο-σο, δίδου

δι-δό-τω

δι-δό-σθω

δί-δο-τον

δί-δο-σθον

δι-δό-των

δι-δό-σθων

δί-δο-τε

δί-δο-σθε

δι-δό-τωσαν ΟΓ

δι-δό-σθωσαν ΟΓ

δι-δό-ντων

δι-δό-σθων

δι-δό-ναι

δί-δο-σθαι

δι-δούς

δι-δό-μενος

δι-δοῦσα

δι-δο-μένη

δι-δό-ν

δι-δό-μενον

δι-δό-ντος

δι-δο-μένου

δι-δούσης

δι-δο-μένης

299.

Present System,

		ἵστημι (στᾶ) <i>to set.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	ἵ-στη-μι	ἵ-στη-ν	ἵ-στά-μαι	ἵ-στά-μην
	2	ἵ-στη-ς	ἵ-στη-ς	ἵ-στα-σαι	ἵ-στα-σο, ἵστω
	3	ἵ-στη-σι	ἵ-στη	ἵ-στα-ται	ἵ-στα-το
	D.	ἵ-στά-τον	ἵ-στά-τον	ἵ-στα-σθον	ἵ-στα-σθον
	3	ἵ-στα-τον	ἵ-στά-την	ἵ-στα-σθον	ἵ-στά-σθην
	P.	ἵ-στα-μεν	ἵ-στα-μεν	ἵ-στά-μεθα	ἵ-στά-μεθα
	2	ἵ-στα-τε	ἵ-στα-τε	ἵ-στα-σθε	ἵ-στα-σθε
	3	ἵ-στά-σι	ἵ-στα-σαν	ἵ-στα-νται	ἵ-στα-ντο
		Present.		Present.	
Subjunctive.	S.	ἵ-στῶ		ἵ-στῶ-μαι	
	2	ἵ-στῇ-ς		ἵ-στῇ	
	3	ἵ-στῇ		ἵ-στῇ-ται	
	D.	ἵ-στῇ-τον		ἵ-στῇ-σθον	
	3	ἵ-στῇ-τον		ἵ-στῇ-σθον	
	P.	ἵ-στῶ-μεν		ἵ-στῶ-μεθα	
	2	ἵ-στῇ-τε		ἵ-στῇ-σθε	
	3	ἵ-στῶ-σι		ἵ-στῶ-νται	
Optative.	S.	ἵ-σταίη-ν		ἵ-σταί-μην	
	2	ἵ-σταίη-ς		ἵ-σταί-ο	
	3	ἵ-σταίη		ἵ-σταί-το	
	D.	ἵ-σταίη-τον ἢ ἵ-σταί-τον		ἵ-σταί-σθον	
	3	ἵ-σταίη-την ἢ ἵ-σταί-την		ἵ-σταί-σθην	
	P.	ἵ-σταίη-μεν ἢ ἵ-σταί-μεν		ἵ-σταί-μεθα	
	2	ἵ-σταίη-τε ἢ ἵ-σταί-τε		ἵ-σταί-σθε	
	3	ἵ-σταίη-σαν ἢ ἵ-σταί-ε-ν		ἵ-σταί-ντο	
Imperative.	S.	ἵ-στη		ἵ-στά-σο, ἵστω	
	3	ἵ-στά-τω		ἵ-στά-σθω	
	D.	ἵ-στα-τον		ἵ-στα-σθον	
	3	ἵ-στά-των		ἵ-στά-σθων	
	P.	ἵ-στα-τε		ἵ-στα-σθε	
	3	ἵ-στά-τωσαν ἢ ἵ-στά-ντων		ἵ-στά-σθωσαν ἢ ἵ-στά-σθων	
Inf.		ἵ-στά-ναι		ἵ-στα-σθαι	
Participle.	N.	ἵ-στάς		ἵ-στά-μενος	
		ἵ-στάσα		ἵ-στα-μένη	
		ἵ-στά-ν		ἵ-στά-μενον	
	G.	ἵ-στά-ντος		ἵ-στα-μένου	
		ἵ-στάσης		ἵ-στα-μένης	

MI-Form.

300.

δείκνυμι (δεῖκ-νύ) to show.

ACTIVE.

MIDDLE (PASSIVE).

Present.

Imperfect.

Present.

Imperfect.

δείκ-νύ-μι

ἐ-δείκ-νύ-ν

δείκ-νύ-μαι

ἐ-δεῖκ-νύ-μην

δείκ-νύ-ς

ἐ-δείκ-νύ-ς

δείκ-νυ-σαι

ἐ-δεῖκ-νυ-σο

δείκ-νύ-σι

ἐ-δείκ-νύ

δείκ-νυ-ται

ἐ-δεῖκ-νυ-το

δείκ-νύ-τον

ἐ-δείκ-νύ-τον

δείκ-νυ-σθον

ἐ-δεῖκ-νυ-σθον

δείκ-νυ-τον

ἐ-δεῖκ-νύ-την

δείκ-νυ-σθον

ἐ-δεῖκ-νύ-σθην

δείκ-νυ-μεν

ἐ-δείκ-νυ-μεν

δείκ-νύ-μεθα

ἐ-δεῖκ-νύ-μεθα

δείκ-νυ-τε

ἐ-δείκ-νυ-τε

δείκ-νυ-σθε

ἐ-δεῖκ-νυ-σθε

δείκ-νύ-ασι

ἐ-δείκ-νυ-σαν

δείκ-νυ-νται

ἐ-δεῖκ-νυ-ντο

Present.

Present.

δεικνύω

δεικνύμαι

δεικνύης

δεικνύη

δεικνύη

δεικνύηται

δεικνύητον

δεικνύησθον

δεικνύητον

δεικνύησθον

δεικνύωμεν

δεικνύμεθα

δεικνύητε

δεικνύησθε

δεικνύωσι

δεικνύωνται

δεικνύοιμι

δεικνυίμην

δεικνύοις

δεικνυίο

δεικνύοι

δεικνυίτο

δεικνύοιτον

δεικνύοισθον

δεικνυοίτην

δεικνυοίσθην

δεικνύοιμεν

δεικνυόμεθα

δεικνύοιτε

δεικνύοισθε

δεικνύοιεν

δεικνυίντο

δείκ-νύ

δείκ-νύ-σο

δείκ-νύ-τω

δείκ-νύ-σθω

δείκ-νυ-τον

δείκ-νυ-σθον

δείκ-νύ-των

δείκ-νύ-σθων

δείκ-νυ-τε

δείκ-νυ-σθε

δείκ-νύ-τωσαν ΟΓ

δείκ-νύ-σθωσαν ΟΓ

δείκ-νύ-ντων

δείκ-νύ-σθων

δείκ-νύ-ναι

δείκ-νυ-σθαι

δείκ-νύς

δείκ-νύ-μενος

δείκ-νύσα

δείκ-νυ-μένη

δείκ-νύ-ν

δείκ-νύ-μενον

δείκ-νύ-ντος

δείκ-νυ-μένου

δείκ-νύσθης

δείκ-νυ-μενης

Second Aorist System,

301.

302.

		τίθημι (θε) to put.		δίδωμι (δο) to give.	
2 Aor.		Active.	Middle.	Active.	Middle.
Indicative.	S.	(ἔθηκα)	ἐ-θέ-μην	(ἔδωκα)	ἐ-δό-μην
	2	(ἔθηκας)	ἔ-θου	(ἔδωκας)	ἔ-δου
	3	(ἔθηκε)	ἔ-θε-το	(ἔδωκε)	ἔ-δο-το
	D.	ἔ-θε-τον	ἔ-θε-σθον	ἔ-δο-τον	ἔ-δο-σθον
	3	ἔ-θε-την	ἔ-θε-σθην	ἔ-δό-την	ἔ-δό-σθην
	P.	ἔ-θε-μεν	ἔ-θε-μεθα	ἔ-δο-μεν	ἔ-δό-μεθα
	2	ἔ-θε-τε	ἔ-θε-σθε	ἔ-δο-τε	ἔ-δο-σθε
	3	ἔ-θε-σαν	ἔ-θε-ντο	ἔ-δο-σαν	ἔ-δο-ντο
Subjunctive.	S.	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῇ-ς	θῇ	δῶ-ς	δῶ
	3	θῇ	θῇ-ται	δῶ	δῶ-ται
	D.	θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	3	θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	P.	θῶ-μεν	θῶ-μεθα	δῶ-μεν	δῶ-μεθα
	2	θῇ-τε	θῇ-σθε	δῶ-τε	δῶ-σθε
	3	θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S.	θείη-ν	θεί-μην, θοίμην	δοίη-ν	δοί-μην
	2	θείη-ς	θεί-ο θοίο	δοίη-ς	δοί-ο
	3	θείη	θεί-το θοίτο	δοίη	δοί-το
	D.	θείη-τον	θεί-σθον etc.	δοίη-τον	δοί-σθον
	3	θείη-την	θεί-σθην	δοίη-την	δοί-σθην
	P.	θείη-μεν	θεί-μεθα	δοίη-μεν	δοί-μεθα
	2	θείη-τε	θεί-σθε	δοίη-τε	δοί-σθε
	3	θείη-σαν, or	θεί-ντο	δοίη-σαν, or	δοί-ντο
	D.	θεί-τον		δοί-τον	
	3	θεί-την		δοί-την	
	P.	θεί-μεν		δοί-μεν	
	2	θεί-τε		δοί-τε	
	3	θείε-ν		δοίε-ν	
Imperative.	S.	θέ-ς	θου	δος	δου
	3	θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D.	θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3	θέ-των	θέ-σθων	δό-των	δό-σθων
	P.	θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3	θέ-τωσαν or	θέ-σθωσαν or	δό-τωσαν or	δό-σθωσαν or
		θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
Infinitive.		θεῖναι	θείσθαι	δοῦναι	δοῖσθαι
Participle.		θείς, θείσα, θέ-ν	θεί-μενος, η, ον	δούς, δοῦσα, δό-ν	δοί-μενος, η, ον
		θεί-ντος, θείσης	θε-μένου, ης	δό-ντος, δούσης	δο-μένου, ης

MI-Form.		Second Perfect System, MI-Form.	
303.	304.		305.
ἴσθημι (σῆ).	δύ-ω to enter.	ἴσθημι (σῆ) to set.	
Active.	Active.	2 Perfect A.	2 Pluperf. A.
ἔ-στη-ν stood	ἔ-δύ-ν	(ἔστηκα) stand	(ἔστήκειν)
ἔ-στη-ς	ἔ-δύ-ς	(ἔστηκας)	(ἔστήκεις)
ἔ-στη	ἔ-δύ	(ἔστηκε)	(ἔστήκει)
ἔ-στη-τον	ἔ-δύ-τον	ἔ-σῆ-τον	ἔ-σῆ-τον
ἔ-στη-την	ἔ-δύ-την	ἔ-σῆ-τον	ἔ-σῆ-την
ἔ-στη-μεν	ἔ-δύ-μεν	ἔ-σῆ-μεν	ἔ-σῆ-μεν
ἔ-στη-τε	ἔ-δύ-τε	ἔ-σῆ-τε	ἔ-σῆ-τε
ἔ-στη-σαν	ἔ-δύ-σαν	ἔ-σῆ-σι	ἔ-σῆ-σαν
		2 Perfect A.	
σῆ	δύω		
σῆ-ς	δύης		
σῆ	δύη		
σῆ-τον	δύητον		
σῆ-τον	δύητον		
σῆ-μεν	δύωμεν	ἔ-σῆ-μεν	
σῆ-τε	δύητε		
σῆ-σι	δύωσι	ἔ-σῆ-σι	
σταίη-ν	δύοιμι	ἔ-σταίη-ν	
σταίη-ς	δύοις	ἔ-σταίη-ς	
σταίη	δύοι	ἔ-σταίη	
σταίη-τον	δύοιτον	ἔ-σταίη-τον	
σταίη-την	δύοιτην	ἔ-σταίη-την	
σταίη-μεν	δύοιμεν	ἔ-σταίη-μεν	
σταίη-τε	δύοιτε	ἔ-σταίη-τε	
σταίη-σαν, οἱ	δύοιεν	ἔ-σταίη-σαν, οἱ	
σταί-τον		ἔ-σταί-τον	
σταί-την		ἔ-σταί-την	
σταί-μεν		ἔ-σταί-μεν	
σταί-τε		ἔ-σταί-τε	
σταί-ν		ἔ-σταί-ν	
στή-σι	δύ-σι	ἔ-σῆ-σι	
στή-τω	δύ-τω	ἔ-σῆ-τω	
στή-τον	δύ-τον	ἔ-σῆ-τον	
στή-των	δύ-των	ἔ-σῆ-των	
στή-τε	δύ-τε	ἔ-σῆ-τε	
στή-τωσαν οἱ	δύ-τωσαν οἱ	ἔ-σῆ-τωσαν οἱ	
σῆ-ντων	δύ-ντων	ἔ-σῆ-ντων	
στή-ναι	δύ-ναι	ἔ-σῆ-ναι	
στάς, στάσα, στά-ν	δύς, δύσα, δύ-ν	ἔ-σῆς, ἔ-σῆσα, ἔ-σῆς	
στά-ντος, στάσης	δύ-ντος, δύσης	ἔ-σῆτος, ἔ-σῆσης	

ELEMENTS OF THE VERB.

306. The elementary parts, which are combined in the different forms of the verb, are the *augment*, and *reduplication*; the *stem*, original or modified; the *signs of voice, tense, and mode*; the *connecting vowels*, and the *endings*.

Augment.

307. The augment is the sign of *past time*. It belongs, therefore, to the historical tenses of the indicative,—the *imperfect*, *aorist*, and *pluperfect*. It has two forms:

1. *Syllabic* augment, made by prefixing *ε*.
2. *Temporal* augment, made by lengthening an initial vowel.

REM. a. The syllabic augment is so named, because it increases the number of *syllables*: the temporal augment, because it increases the quantity (*time*) of the initial vowel.

308. The *syllabic* augment belongs to verbs beginning with a *consonant*: λύω to *loose*, ἔ-λυνον, στέλλω to *send*, ἐ-στάλην, ῥίπτω to *throw*, ἔ-ρριψα (43).

REM. a. The syllabic augment assumes the stronger form of *η*, instead of *ε*, in ἡ-μέλλον from μέλλω to *be about*, ἡ-βουλόμεν from βούλομαι to *wish*, ἡ-δυνάμην from δύναμαι to *be able*. These verbs have also the common form with *ε*: ἔ-μελλον, ἐ-βουλόμεν, ἐ-δυνάμην. So in the Aor., ἡ-μέλλησα or ἐ-μέλλησα, etc.

309. The *temporal* augment belongs to verbs beginning with a *vowel*: ἤλαυνον from ἐλαύνω to *drive*, ὤνειδιζον from ὀνειδίζω to *reproach*, ἱκέτευσα from ἱκετεύω to *supplicate*, ὕβρισθην from ὑβρίζω to *insult*.—*a* becomes *η*: ἦγον from ἄγω (*ᾶ*) to *lead*.

307 D. In Hm., the augment, both syllabic and temporal, is often *omitted*: λυε, ἔλαυνε, ἔχε, for ἔλυε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

308 D. In Hm., initial *λ* is sometimes doubled after the augment (40 D): ἐ-λλίσσεται (λίσσεται to *pray*). Similarly, *μ* is doubled in ἔ-μμαθε *learned*, *ν* in ἔ-ννεον *were swimming*, *σ* in the verbs σενώω to *drive* and σείω to *shake*, and *δ* in the stem δει: ἔ-σσενα *drove*, ἔ-δδεισε *feared*.

a. The other dialects have *only ε* as augment in μέλλω, etc.; so also the Att. Trag.

309 D. In Hd., the temporal augment is often *omitted*; the syllabic augment, only in the Plup.—In the Dor., *ᾶ* by the temporal augment becomes *ᾷ*: ᾶγον (24 D b).

The long vowels remain unchanged; only \bar{a} becomes η : ἡἄλουν from ἄλῶ to contend.—ἀἰω (ā) to hear makes ἄιον (ā).

310. *Diphthongs* take the temporal augment in the *first* vowel: ἡσθάνομην from αἰσθάνομαι to perceive, ὤκτειρα from οἰκτεῖρω to pity, ἡῦξάνην from αὔξω to increase.

But in *av, oi*, the first vowel sometimes remains unchanged: it is usually so in *ev*, and always so in *ei, ou*. Only εἰκάζω to conjecture sometimes has η : ἥκασα.

REM. a. If a verb has the *rough breathing*, it is always retained in the augmented form.

311. *Augment of the Pluperfect.* The augment of the pluperfect is applied to the *reduplicated* stem: ἐ-λελύκειν.

But if the reduplicated stem begins with a vowel, it remains unchanged: στέλλω to send, Perf. ἔσταλκα, Plup. ἐστάλκειν (not ἡσταλκειν), οἰκέω to inhabit, Perf. ὤκηκα, Plup. ὤκῃκειν. But ἀκούω to hear, Perf. ἀκήκοα, has in the Plup. usually ἡκηκόειν.

REM. a. The augment of the Plup. is often *omitted*, even in Attic: λελύκειν.

312. *Syllabic Augment before Vowel-Initial.* A few verbs beginning with a vowel take the syllabic augment: ἄγνυμι to break, ἔαξα. This with ϵ is contracted to $\epsilon\iota$: ἐθίζω to accustom, εἰθίζον (from $\epsilon\epsilon$ -θίζον). Here belong

ἄγνυμι to break
ἀλίσκομαι to be taken
ἀνδάνω to please
ἀνοίγω to open
ὄράω to see
οὐρέω to make water
ὤθῆω to push
ὠνέομαι to buy

ἔαω to permit
ἐθίζω to accustom
ἐλίσσω to turn
ἔλκω to draw
ἐπομαι to follow
ἐργάζομαι to work
ἐρπῶ or ἐρπύζω to creep
ἐστιάω to entertain
ἔχω to have, hold

Here belong, further, the aorists εἶλον (αἰρέω to take, 450, 1) and εἶσα *I set* (431 D, 6). Cf. 2 Aor. of ἵημι (ϵ) to send (403, 1).

Of these, ὄράω to see and ἀν-οίγω to open have both the syllabic and the temporal augment at the same time: ἑώραν, ἀν-έφῆξα.

311 D. Hm. ἡλήλατο for ἐλήλατο Plup. 3 S. of ἐλαύνω (ελα) to drive, ἡρήριστο from ἐρεῖδ-ω to support, ἠρώρει from ὀρώρε. from ὕρνυμι (ορ) to rouse.

312 D. To this series belong also εἶλω (ελ) to press, εἶρω (ερ) to join, ἐρύω (ερῦ) to draw. Hm. forms ἐφνοχέει from οἰνοχοεῖω to pour out wine, ἡνδανον and ἐήνδανον from ἀνδάνω to please. In Hd., ἄγνυμι, ἔλκω; ἐπομαι, ἔχω are augmented as in Att.; ἀνδάνω has Impf. ἡνδανον (ἐάνδανον?), 2 Aor. ἔαδον: the rest usually (perhaps always) reject ϵ , and take either the temporal augment (so ἀλίσκομαι, ὄράω), or none at all (so ἀνοίγω, ἔαω, ἐργάζομαι, ὤθῆω, ὠνέομαι).

REM. a. It is believed that all, or nearly all, of these verbs began originally with a consonant, Φ or σ : ἄγνυμι, orig. Φ αγνυμι, Aor. $\epsilon\Phi$ αξα, $\epsilon\alpha$ ξα; ἔρπω, orig. σ ερπω, Impf. ϵ σερπον, ϵ ερπον, ϵ ίρπον.

b. Irregularly, ἑορτάζω to *keep festival* has the augment on the second vowel: ἑώρταζον instead of ἡορταζον, cf. 190 f.

AUGMENT OF COMPOUND VERBS.

313. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: εἰσφέρω to *bring in*, εἰσέφερον, προσάγω to *lead to*, προσῆγον.

The prepositions ἐξ, ἐν, σύν recover their proper form before ϵ : ἐκτείνω to *extend*, ἐξέτεινον, ἐμβάλλω to *invade*, ἐνέβαλλον, συλλέγω to *collect*, συνέλεξα.——Prepositions ending in a vowel lose that vowel before ϵ : ἀποφέρω to *bear away*, ἀπέφερον. But περί and πρό retain the final vowel: πρό is often contracted with ϵ : προβαίνω to *advance*, προύβαινον for προέβαινον.

314. Exc. In some cases the preposition has so far lost its separate force, that the compound verb is augmented as if it were simple: καθεύδω to *sleep*, ἐκάθευδον (yet also καθηύδον), κασίζω to *sit*, ἐκάσιζον. Cf. ἀφίημι (403, 1), κάζημαι (406, 2), ἀμφιέννυμι (440, 1).

Some verbs have a *double* augment: ἀνέχομαι to *endure*, ἡνειχόμεν, ἀνορθώω to *set right*, ἡνώρθουν; ἐνοχλέω to *annoy*, ἡνώχλουν.——So, also, the two following, which are not in reality compound verbs: διαιτᾶω (from δίαιτα *mode of living*), ἐδιήτων; διακονέω (from διάκονος *servant*), ἐδιηκόνουν.

315. *Denominative compounds beginning with a preposition* (265). Some verbs, beginning with a preposition, are not compounds of a preposition and a verb, but are derived from nouns already compounded: thus ἐναντιόομαι to *oppose* does not consist of ἐν and ἀντιόομαι, but is derived from the compound adjective ἐναντίος *opposite*.——Such verbs are *properly* augmented at the beginning: ἡναντιούμην; poet. ἐναίρω to *kill*, 2 Aor. ἦναρον; μετεωρίζω to *raise aloft* (from μετέωρος *raised aloft*), ἐμετεώριζον. More commonly, however, they are augmented *after* the preposition: ἐκκλησιάζω to *hold an assembly* (ἐκκλησία), ἐξεκκλησιάζον; ὑποπτεύω to *suspect* (ὑποπτος *suspected*), ὑπόπτευον; κατηγορέω to *accuse* (κατήγορος *accuser*), κατηγοροῦν.——Irregularly, παρανομέω to *transgress law* (from παρά-νομος *contrary to law*) makes παρηνόμουν (as if from παρανομέω), παραινέω to *act like a drunken man* (πάρ-οινος) makes ἐπαρόνουν.

316. *Compounds of εἰ and δύς*. Verbs compounded with δύς *ill* have the augment *after* the adverb, when a short vowel follows it: δυσᾶρεστέω to *be ill-pleased*, δυσηρέστουν (but δυστυχέω to *be unfortunate* ἐδυστύχουν).——The same thing occurs also, though seldom, in compounds of εἰ *well*: εὐεργετέω to *be a benefactor*, εὐεργέτουν or εὐηργέτουν.

317. All other compound verbs are augmented at the beginning: ἀδυσμέω to *be dispirited*, ἡδύμουν.

Reduplication.

318. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

319. Verbs beginning with a *consonant* repeat that consonant with *ε*: λύω, λέ-λυκα. A rough mute becomes smooth in the reduplication (65 a): θύω *to offer*, τέ-θυκα.

Exc. But when the reduplication-syllable is long by position, it omits the consonant and consists of *ε only*. This applies to verbs beginning

a. with a *double consonant* ζ, ξ, ψ: ψεύδομαι *to lie*, ἔ-ψευσμαι, not πε-ψευσμαι.

b. with *two consonants*, unless they are a *mute and liquid*: στέλλω *to send*, ἔ-σταλκα, not σε-σταλκα; γράφω *to write*, γέ-γραφα.—But the stems κτα and μνα make κέκτημαι *possess* and μέμνημαι *remember*. Cf. πέπτωκα *am fallen* (449, 4), πέπταμαι *am spread* (439, 3).

c. with γν, γλ, and, in some cases, βλ: γινώσκω (γνο) *to know*, ἔ-γνώκα, not γε-γνώκα; βλαστάνω (βλαστ-ε) *to sprout*, ἐ-βλάστηκα, also βε-βλάστηκα.

d. with ρ: ρίπτω (ρίφ) *to throw*, ἔ-ρρίφα, not ρε-ρρίφα (43).

NOTE. c. Instead of the reduplication, we find *ει* in εἴληφα from λαμβάνω (λαβ) *to take*, εἴληχα from λαγχάνω (λαχ) *to obtain by lot*, εἴλοχα from λέγω *to gather*, δι-είλεγμαι from δια-λέγομαι *to converse* (although λέγω *to speak* makes λέλεγμαι); also in εἶρηκα (ρε 450, 8) *have said*, and, with rough breathing, in εἵμαρται (μερ) *it is fated*.

320. Verbs beginning with a *vowel* lengthen that vowel (i. e. repeat it in *quantity*). Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω *to hope*, ἤλπικα, ὀρμᾶω, *to move*, ὄρμηκα, ἀπορέω *to be at a loss*, ἠπόρηκα, αἰρέω *to take*, ἤρηκα.

318 D. The reduplication is regularly retained in Hm.; yet we find δέχα-ται (for δεδέχεται, Pf. 3 P. of δέχομαι *to receive*),—εἶμαι, ἔσται (orig. ρεσμαι, ρεσται, from ἐννυμι *to clothe*),—ἐρχεται, ἐρχατο or ἐέρχατο (from ἔργω or ἐέργω *to shut*):—cf. Pf. οἶδα *know* in all dialects. The long *a* remains unchanged in the defective perfect participles, ᾤδης *sated* (Aor. Opt. ᾠδήσειε *might be sated*), and ᾤρημένος *distressed*. In 2 Pf. ἄνωγα *order*, *a* is not made long. So in Hd., an initial vowel in some words remains short in the Pf.

319 D. Hm. has βερρυπώμενος *soiled* (for ἐβρυπ.); but, on the other hand, ἔμμορε (for με-μορε) from μείρομαι *to receive part*, ἔσσυμαι (for σε-συμαι) from σεύω *to drive*, like the verbs with initial ρ. In δει-δοικα and δει-δια *fear* (409 D, 5), δει-δεγμαι *greet* (442 D, 3), the redupl. is irregularly lengthened. The Ion. has reg. ἔκτημαι.

321. *Attic Reduplication.* Some verbs, beginning with *a, e, o*, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called *Attic reduplication*.

The vowel of the third syllable is generally short: ἀλείφω (*αλιφ*) to *anoint*, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω to *hear*, ἀκ-ήκοα (39), but Perf. Mid. ἤκουσμαι; ὀρύσσω (*ορυχ*) to *dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ἐλαύνω (*ελα*) to *drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω to *convict*, ἐλ-ήλεγμαι (391 b), etc.—Irregularly, ἐγείρω (*εγερ*) to *wake* has ἐγρ-ήγορα, the last letter of the stem being repeated, as well as the first two; but the Perf. Mid. is regular, ἐγ-ήγερμαι.

322. *E as reduplication before a vowel-initial.* The verbs mentioned in 312 have *ε* for the reduplication also, and contract it with initial *ε* to *ει*: ἄγνυμι to *break* (orig. φαγνυμι, Perf. φεφαγα), ἔαγα, ἐξίζω to *accustom*, εἴδικα (from *ε-εδικα*).—ὁράω to *see* makes ἐώρακα; ἀν-οίγω to *open*, ἀν-έωγα or ἀν-έωχα.—The stem *εικ* (not used in the Pres.) makes Perf. ἔ-οικα *am like, appear*, Plup. ἐ-ώκειν. Similarly the stem *εῖ* or *ηῖ* makes εἵ-ωσα *am accustomed*.

323. In *compound verbs*, the reduplication has the same place as the *augment*.

Stem and Changes of Stem.

324. Stems are named, according to their final letters, *vowel-stems, consonant-stems, mute stems, liquid stems*, etc.

Verbs are named according to their stems: thus *mute verbs, liquid verbs*. Those which have *vowel-stems* are commonly called *pure verbs*.

The original stem may be modified in form by various changes. They are especially frequent in the formation of the present system. In reference to these changes, we distinguish the following

321 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-άλημαι *wander* from ἀλδ-ομαι to *wander*, ἀλ-αλκτέμαι *am distressed* (cf. Hd. ἀλκτάζω to *be distressed*), ἄρ-ηρα *am fitted* from ἀραρίσκω (*αρ*) to *fit*, ἐρ-έριπτο from ἐρείπω (*ερίπ*) to *overthrow*, ὀδ-ώδυσται (st. οδus, Aor. ὠδυσάμην, 55, *became wroth*), ὕρ-ωρα *am roused* from ὕρνυμι (*ορ*) to *rouse*, etc.—and with inserted *ν*, ἐμν-ήμνκα from ἡμύ-ω to *bow the head*;—also the defective perfects, ἀν-ήνοδε *issues* (or *issued*), ἐπ-εν-ήνοδε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpened*, see 46 D.—Hd. has irreg. ἀρ-αίρηκα from αἰρέ-ω to *take*.

322 D. For εἵ-ωδα, Hm. has also ἔ-ωδα (Hd. only ἔωδα): the orig. stem was perhaps σφηδ, Pf. *ε-σφωδ-α* (25).—Further, Hm. has ἔλπ-ω (*φελπ*) to *cause to hope*, Pf. ἔολπα *hope*, Plup. ἐώλπειν, and ἐρδω (*φεργ*, Eng. *work*) to *do*, Pf. ἔοργα, Plup. ἐώργειν.

CLASSES OF VERBS.

325. I. FIRST CLASS (*Stem-Class*). The stem appears without change in the present: λύ-ω, τιμά-ω (contr. τιμῶ), μέν-ω to remain, τρέπ-ω to turn, ἄγ-ω to lead.

326. II. SECOND CLASS (*Protracted Class*). These lengthen a short *a*, *ι*, *υ* of the stem to *η*, *ει*, *ευ* respectively. In most of them, the short stem appears only in the 2 Aor. and 2 Fut.

Here belong a number of mute stems, as τήκ-ω (τᾶκ) to melt, λείπ-ω (λιπ) to leave, φεύγ-ω (φῦγ) to flee;—also a few stems in *υ*, which lose this vowel in the Pres. by 39: thus ἔει-ω (for ἔευ-ω, st. 3ῦ) to run, χέ-ω (χῦ) to pour.

Some verbs of other classes (especially cl. 5, 437 N) have, in particular tenses, a similar *lengthening* of the short vowel: λαμβάνω (λᾶβ) to take, Fut. λήψομαι (= ληβ-σομαι); ἔρχομαι cl. 9 (ερχ, ελῦς) to come, Fut. ἐλεύσομαι (= ελευς-σομαι).

327. III. THIRD CLASS (*Tau-Class*). The stem assumes τ in the present. Here belong many stems ending in a labial mute (*π*, *β*, *φ*): τύπτ-ω (τῦπ) to strike, καλύπτ-ω (καλύβ) to cover, βάπτ-ω (βᾶφ) to dip, dye.

REM. *a*. Whether the stem of these verbs ends in *π*, or *β*, or *φ*, cannot be determined from the Pres. It may be ascertained by referring to the second aorist, if this is in use, or by referring to other words connected with the verb in derivation; e. g. to the 2 Aor. ἐ-τύπ-ην, ἐ-βάφ-ην, or the noun καλύβ-η cabin, cover.

328. IV. FOURTH CLASS (*Iota-Class*). The stem assumes *ι* in the present. This occurs in palatal, lingual, and liquid stems: it always occasions *euphonic changes* (see 58–61).

a. *Palatals* with *ι* produce σσ (later Attic ττ): φυλάσσ-ω (for φυλακι-ω) to guard, τάσσ-ω (for ταγι-ω) to arrange, ταρασσ-ω (for ταραχι-ω) to disturb.

σσ (ττω) may arise from a *lingual*, and even from a *labial* stem: see 429–30.

REM. The final consonant must be determined as above (327 *a*). In some instances, however, it can only be ascertained that the stem ends in a palatal, or lingual mute. This is shown in the *future*, which has ξω from a *palatal* stem, and σω from a *lingual*.

328 D. *b*. Aeol. σδω for ζω, frequent in Theoc. (56 D): συνρίσδω for συνρίζω to pipe. In Dor., most verbs in ζω have stems in γ: κομίζω to take care of, Aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιξα (for ε-κομιγ-σα). In Hm. too, these verbs have γ much oftener than in Att.: so in ἀλαπάδω to lay waste, δαίττω to divide, ἐναρίζω to slay, strip, κερμηνίζω to debate in mind, πολεμίζω to war, στυφελίζω to push, etc.

b. δ (less often γ) with ι produces ζ : $\phi\rho\acute{\alpha}\zeta\text{-}\omega$ (for $\phi\rho\alpha\delta\iota\text{-}\omega$) *to tell*, $\kappa\rho\acute{\alpha}\zeta\text{-}\omega$ (for $\kappa\rho\alpha\gamma\iota\text{-}\omega$) *to cry*.

REM. Here also the Fut. will show whether the stem ends in a lingual (δ), or a palatal (γ). For ζ arising from $\beta\text{-}\iota$, see 429.

NOTE. The following have stems in $\gamma\gamma$: $\kappa\lambda\acute{\alpha}\zeta\text{-}\omega$ ($\kappa\lambda\alpha\gamma\gamma$) *to make a loud noise*, $\pi\lambda\acute{\alpha}\zeta\text{-}\omega$ ($\pi\lambda\alpha\gamma\gamma$) *to cause to wander*, $\sigma\alpha\lambda\pi\acute{\iota}\zeta\text{-}\omega$ ($\sigma\alpha\lambda\pi\gamma\gamma$) *to sound the trumpet*.

c. λ with ι produces $\lambda\lambda$: $\beta\acute{\alpha}\lambda\lambda\text{-}\omega$ (for $\beta\alpha\lambda\iota\text{-}\omega$) *to throw*.

Only $\delta\phi\epsilon\iota\lambda\text{-}\omega$ (for $\phi\epsilon\lambda\iota\text{-}\omega$) *to be obliged* follows the analogy of d , being distinguished thus from $\delta\phi\acute{\epsilon}\lambda\lambda\text{-}\omega$ (also for $\phi\epsilon\lambda\iota\text{-}\omega$) *to increase*.

d. ν and ρ With ι transpose it to the preceding syllable, where it unites with the stem-vowel: $\phi\alpha\acute{\iota}\nu\text{-}\omega$ (for $\phi\alpha\nu\iota\text{-}\omega$) *to show*, $\phi\theta\acute{\epsilon}\rho\text{-}\omega$ (for $\phi\theta\epsilon\rho\iota\text{-}\omega$) *to destroy*.—If the stem-vowel is ι or υ , it becomes long (33): $\kappa\rho\acute{\iota}\nu\text{-}\omega$ (for $\kappa\rho\acute{\iota}\nu\iota\text{-}\omega$) *to distinguish*, $\sigma\acute{\upsilon}\rho\text{-}\omega$ (for $\sigma\acute{\upsilon}\rho\iota\text{-}\omega$) *to drag*.

e. To this class belong further two *vowel-stems* in $\alpha\nu$: $\kappa\alpha\acute{\iota}\text{-}\omega$ (for $\kappa\alpha\nu\text{-}\iota\text{-}\omega$ by 39) *to burn*, and $\kappa\lambda\alpha\acute{\iota}\text{-}\omega$ (for $\kappa\lambda\alpha\nu\text{-}\iota\text{-}\omega$) *to weep*. The Attic, however, uses the forms $\kappa\acute{\alpha}\omega$, $\kappa\lambda\acute{\alpha}\omega$ (39 a).

329. V. FIFTH CLASS (*Nasal Class*). The stem assumes ν , or a syllable containing ν , in the present:

a. ν : $\phi\theta\acute{\alpha}\nu\text{-}\omega$ *to anticipate*, $\kappa\acute{\alpha}\mu\text{-}\nu\text{-}\omega$ *to be weary*.

b. $\acute{\alpha}\nu$ (alone): $\acute{\alpha}\mu\alpha\rho\tau\text{-}\acute{\alpha}\nu\text{-}\omega$ *to err*.

$\acute{\alpha}\nu$ (with inserted nasal): $\mu\alpha\nu\theta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\mu\acute{\alpha}\theta$) *to learn*, $\lambda\alpha\mu\beta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\acute{\alpha}\beta$) *to take*, $\lambda\alpha\gamma\chi\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\acute{\alpha}\chi$) *to obtain by lot*.

REM. $\alpha\nu$ is used alone, if the stem-vowel is long by nature or position: if otherwise, with an inserted nasal (ν , μ , γ according as it precedes a lingual, labial, or palatal mute).

c. $\nu\epsilon$: $\acute{\iota}\kappa\text{-}\nu\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$ *to come*.

d. $\nu\nu$: $\delta\acute{\epsilon}\iota\kappa\text{-}\nu\nu\text{-}\mu\iota$ *to show*; after a vowel, $\nu\nu\nu$: $\sigma\beta\acute{\epsilon}\text{-}\nu\nu\nu\text{-}\mu\iota$ *to extinguish*.

330. VI. SIXTH CLASS (*Inceptive Class*). The stem assumes $\sigma\kappa$ in the present, sometimes with a connecting ι : $\acute{\alpha}\rho\acute{\epsilon}\text{-}\sigma\kappa\text{-}\omega$ *to please*, $\epsilon\acute{\upsilon}\rho\text{-}\acute{\iota}\sigma\kappa\text{-}\omega$ *to find*.

REM. a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: $\gamma\eta\rho\acute{\alpha}\text{-}\sigma\kappa\text{-}\omega$ *to grow old*.

c. Hm. has $\acute{\epsilon}\acute{\iota}\lambda\omega$ ($\epsilon\lambda$) *to press* (not $\epsilon\lambda\lambda\omega$). But instead of $\delta\phi\acute{\epsilon}\iota\lambda\omega$ he commonly uses the form $\delta\phi\acute{\epsilon}\lambda\lambda\omega$.

e. In Hm., some other vowel-stems annex ι , see 434 D.

329 D. A number of stems assume $\nu\alpha$, chiefly in Epic, see 443 D.

331. VII. SEVENTH CLASS (*Epsilon-Class*). A number of stems assume ϵ in the present: $\delta\omicron\kappa\text{-}\acute{\epsilon}\text{-}\omega$ to *seem, think*, Fut. $\delta\acute{\omicron}\xi\omega$ (= $\delta\omicron\kappa\text{-}\sigma\omega$); $\rho\acute{\iota}\pi\tau\text{-}\acute{\epsilon}\text{-}\omega$ another form for $\rho\acute{\iota}\pi\tau\omega$ ($\rho\acute{\iota}\phi$) cl. 3, to *throw*.

Many verbs of *other classes* annex ϵ in particular systems to the stem, original or modified: $\mu\acute{\alpha}\chi\text{-}\omicron\mu\alpha\iota$ cl. 1, to *fight*, Aor. $\acute{\epsilon}\text{-}\mu\alpha\chi\epsilon\text{-}\sigma\acute{\alpha}\mu\eta\nu$; $\chi\alpha\acute{\iota}\rho\text{-}\omega$ ($\chi\alpha\rho$) cl. 4, to *rejoice*, Fut. $\chi\alpha\iota\rho\acute{\eta}\text{-}\sigma\omega$ (335). This is the case especially with many verbs of the first, fifth, and sixth classes.—Similarly, a few stems annex \omicron : $\delta\mu\text{-}\nu\upsilon\mu\iota$ to *swear*, Aor. Inf. $\delta\mu\acute{\omicron}\text{-}\sigma\alpha\iota$. And a few, chiefly poetic, annex α , see 448 D.

332. VIII. EIGHTH CLASS (*Reduplicating Class*). The stem assumes a reduplication in the present. This consists of the first consonant repeated with ι : so $\tau\iota\text{-}\tau\rho\acute{\alpha}\text{-}\omega$ to *bore*, $\tau\acute{\iota}\text{-}\vartheta\eta\text{-}\mu\iota$ ($\vartheta\epsilon$) to *put* (65 a).

Consonant-stems of this class omit the stem-vowel (339): $\gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$ (for $\gamma\iota\text{-}\gamma\epsilon\nu\text{-}\omicron\mu\alpha\iota$, st. $\gamma\epsilon\nu$) to *become*, $\tau\acute{\iota}\kappa\tau\omega$ (for $\tau\iota\text{-}\tau\epsilon\kappa\text{-}\omega$, $\tau\iota\tau\kappa\omega$, 44 a, st. $\tau\epsilon\kappa$) to *beget, bring forth*. Nearly all vowel-stems have the $\mu\iota$ -form. In $\acute{\iota}\eta\mu\iota$ (= $\acute{\iota}\text{-}\acute{\eta}\text{-}\mu\iota$, st. $\acute{\epsilon}$) to *send*, the breathing is repeated as if it were a consonant.— $\acute{\iota}\sigma\tau\eta\mu\iota$ ($\sigma\tau\alpha$) to *set* is for $\sigma\iota\text{-}\sigma\tau\eta\text{-}\mu\iota$ (63) Lat. *sisto*.— $\acute{\iota}\sigma\chi\omega$ ($\sigma\epsilon\chi$) to *hold*, another form of $\acute{\epsilon}\chi\omega$ cl. 1, is for $\acute{\iota}\sigma\chi\omega$ (65 e), and that for $\sigma\iota\text{-}\sigma\chi\text{-}\omega$ (63): with this are connected $\acute{\alpha}\mu\pi\text{-}\acute{\iota}\sigma\chi\nu\acute{\epsilon}\omicron\mu\alpha\iota$ to *have on* and $\acute{\iota}\pi\text{-}\acute{\iota}\sigma\chi\nu\acute{\epsilon}\omicron\mu\alpha\iota$ to *promise*, which belong to the fifth class.—The Attic reduplication is seen in $\delta\acute{\omicron}\nu\acute{\iota}\eta\mu\iota$ (= $\omicron\nu\text{-}\omicron\nu\eta\text{-}\mu\iota$, st. $\omicron\nu\acute{\alpha}$) to *profit*.

REM. a. Several reduplicating stems are referred to the *sixth* class, because they assume $\sigma\kappa$, as $\gamma\iota\text{-}\gamma\acute{\nu}\omega\text{-}\sigma\kappa\text{-}\omega$ ($\gamma\upsilon\omicron$) to *know*.

333. IX. NINTH CLASS (*Mixed Class*). This is added to include the verbs in which different parts are derived from stems essentially different: $\phi\acute{\epsilon}\rho\text{-}\omega$ to *bear*, Fut. $\omicron\acute{\iota}\text{-}\sigma\omega$, Aor. $\acute{\eta}\nu\epsilon\gamma\kappa\text{-}\omicron\nu$.

Other Changes of the Stem.

The stem is further modified in different parts of the verb, chiefly by vowel-changes.

334. I. VARIATION (of vowels, 25).

a. α , ϵ , \omicron may be interchanged: $\tau\rho\acute{\epsilon}\phi\text{-}\omega$ to *nourish*, 2 Aor. $\acute{\epsilon}\text{-}\tau\rho\acute{\alpha}\phi\text{-}\eta\nu$, 2 Perf. $\tau\acute{\epsilon}\text{-}\tau\rho\omicron\phi\text{-}\alpha$.

This occurs chiefly in consonant-stems of one syllable, which have a *liquid* before or after the stem-vowel. Verbs which make this interchange, have α in the 2 Aor. of all voices, \omicron in the 2 Perf. But liquid stems of one syllable have α also in the 1 Perf. and the Perf. Mid.: $\sigma\tau\acute{\epsilon}\lambda\text{-}\lambda\omega$ to *send*, $\acute{\epsilon}\text{-}\sigma\tau\alpha\lambda\text{-}\kappa\alpha$, $\acute{\epsilon}\text{-}\sigma\tau\alpha\lambda\text{-}\mu\alpha\iota$.

b. $\epsilon\iota$, arising from $\acute{\iota}$, is exchanged for $\omicron\iota$ in the 2 Perf.: $\lambda\acute{\epsilon}\acute{\iota}\pi\text{-}\omega$ ($\lambda\acute{\iota}\pi$) to *leave*, $\lambda\acute{\epsilon}\text{-}\lambda\omicron\iota\pi\text{-}\alpha$.

c. ϵ is rarely exchanged for ι : $\pi\iota\tau\text{-}\nu\acute{\epsilon}\omega$ ($\pi\epsilon\tau$) to *fall*.

-d. Cases which stand by themselves are ῥήγ-νυμι (ῥᾶγ) *to break*, 2 Perf. ῥῶ-ρωγ-α (25); st. τῥᾶγ, 2 Aor. ῥ-τῥᾶγ-ον, Pres. τῥώγ-ω (for τῥηγ-ω) *to gnaw*; st. εῖ or ηῖ, 2 Perf. εῖ-ωῖ-α *am accustomed*.

335. II. LENGTHENING (of vowels. *Protraction*, 28).

1. *Vowel-stems* lengthen a final short vowel, wherever it is followed by a *consonant*, and hence, in general, everywhere out of the present system. The short vowels pass into the corresponding long φιλέ-ω, Fut. φιλή-σω, δηλό-ω, Aor. ἐ-δήλω-σα. But *ä* becomes *ā* only after *ε, ι, ρ*, elsewhere *η*: θηρά-ω, Perf. τε-θήρᾱ-κα, τιμά-ω, Aor. Pass. ἐ-τιμή-θην.

Exc. a. The stem *χα* (*χράω to give oracles, χράομαι to use, κίχρημι to lend*) is lengthened to *χη*: *χρήσω, ἐχρησάμην*. So too *τι-τρά-ω to bore, ἔτρησα*. On the other hand, *ἀκροά-ομαι to hear* makes *ἀκροάσο-μαι, etc.*

For many vowel-stems which *retain* the short vowel, see 419. — For *μi-forms* of vowel-stems, we have the following special rule:

336. 2. *Μi-forms* lengthen the final stem-vowel

a. in the Pres. and Impf. Act., but only in the Sing. of the Indic.: ἵ-στη-μι (στᾶ) *to set*, ἐ-δείκνυ-ς 2 Sing. Impf. Act. of δείκνυ-μι *to show*.

b. in the 2 Aor. Act., Ind., Imv., and Inf.: στή-θῃ 2 S. Imv., ἀπο-δρᾶ-ναι 2 Aor. Inf. of ἀποδι-δρά-σκω *to run away*. Cf. 400 n.

337. 3. *Liquid stems* lengthen the short stem-vowel in the *first aorist system*, as a compensation for the omitted tense-sign *σ*. The vowels are changed as in pure verbs, except that *ε* becomes *ει*: πε-ραίν-ω (περᾶν) *to bring to an end*, ἐ-πέρᾱν-α, φαίν-ω (φᾶν) *to show*, ἔ-φην-α, μέν-ω *to remain*, ἔ-μειν-α, κρίν-ω (κρίν) *to distinguish*, ἔ-κρίν-α, ἀμύν-ω (αμύν) *to ward off*, ἤμυν-α.

338. 4. *a* is generally lengthened in the 2 Perf. of consonant-stems: κράξ-ω (κρᾶγ) *to cry*, κέ-κρᾶγ-α, φαίν-ω (φᾶν) *to show*, πέ-φην-α. But before aspirates it sometimes remains short: γράφ-ω *to write*, γέ-γρᾶφ-α, τάσσ-ω (τᾶγ) *to arrange*, τέ-τᾶχ-α.

339. III. *Omission* (of vowels, 38): γί-γν-ομαι (for γι-γεν-ομαι, st. γεν) *to become*, ἀκού-ω *to hear*, 2 Perf. ἀκ-ήκο-α (for ακ-ηκου-α, 39).

335 D. In Dor., the lengthened form of *ä* is *ā* after all letters (29 D): ἐσι-μάθην, ἱστᾶμι, στᾶδι, ἔφᾶνα, πέφᾶνα. In Ion., *ä* is lengthened to *η*, even after *ε, ι, ρ*: ἰήσομαι (ἰδομαι *to heal*), εὐφρῆναι (εὐφραίνω *to gladden*). Yet *ἔδω to permit* makes *ā* (not *η*): ἔᾶσω, εἶᾶσα. The stem *πα to get* (chiefly poetic, Pres. not used) always appears as *pā*: πᾶσομαι, ἐπᾶσάμην, ἐπᾶμαι *possess*.

336 D. b. For stem-vowel lengthened in the (uncontracted). 2 Aor. Sub. of *μi-forms*, see 400 D i.

338 D. In Hm., the 2 Pf. Par. Fem. sometimes keeps the short vowel, when it is lengthened in other forms of the tense: ἀρηρᾶς *fitted*, Fem. ἀρᾶρῖα, Ind. ἔηρα (ἀραρίσκω), τεθηλᾶς *blooming*, Fem. τεθᾶλῖα (θάλλω).

340. IV. *Transposition* (of vowel and liquid. *Metathesis*, 57): st. *Θᾶν to die*, 2 Aor. *ἔ-Θᾶν-ον*, 2 Perf. 1 P. *τέ-Θνᾶ-μεν*, Pres. *Θνήσκω* (335).

341. V. *Aspiration* (of labial or palatal mute). This occurs in some *second perfects* (387 b): *πέμπ-ω to send*, *πέ-πομφ-α*, *τάσσ-ω* (τάγ) *to arrange*, *τέ-τᾶχ-α*.

For aspiration in Perf. Mid. 3 P., see 392. For transfer of aspiration in *τρέφ-ω*, Fut. *ἔρέψω*, and the like, see 66 c.

342. VI. *Addition of σ* (to a vowel-stem). This occurs in the *perfect middle* and *first passive* systems of some *pure verbs*, especially such as retain a final short vowel (419–21): *τελέ-ω to complete*, *τετέλεσ-μαι*, *ἀκού-ω to hear*, *ἠκούσ-θην*.

For *ν* omitted at the end of a few liquid stems, see 433.

Passive-Sign.

343. The *active* and *middle* have no special *voice-sign*, being distinguished from each other by their different *endings*. But the *passive voice* affixes to the stem a *passive-sign*, *Θε* in the *first passive* system, and *ε* in the *second*.

In both systems, the *ε* is contracted with a following *mode-sign*: *λυ-ῶμεν* for *λυ-Θε-ω-μεν*, *σταλείην* for *σταλ-ε-ιη-ν*. And in both, the *ε* becomes *η*, when a *single consonant* follows it: *ἐλύθη-ν*, *ἐλύθη* (for *ελυθη-τ*), *σταλή-σομαι*; but 3 P. Inv. *λυθέντων*, Par. Fem. *σταλείσα* (for *σταλε-νσα*), Par. Neut. *λυθέν* (for *λυθε-ντ*).

Tense-Signs.

344. In some of the *tense-systems*, the consonants *κ* and *σ* are added to the stem, as *tense-signs*. Thus the *tense-sign* is

κ in the *first perfect* system: *λέλυ-κ-α*, *ἐλελύ-κ-ειν*.

σ in the *first aorist* system: *ἔλυ-σ-α*, *ἐλυ-σ-άμην*.

σ in the *future* of all voices: *λύ-σ-ω*, *λύ-σ-ομαι*, *λυθή-σ-ομαι*.

σ in the *future perfect*: *λελύ-σ-ομαι*.

345. But a liquid before *σ* was a combination of sounds which the Greek generally avoided. Hence

343 D. In the uncontracted 2 Aor. Sub. Pass., Hm. often lengthens *ε* to *ει* (in 3 Sing. also to *η*): *δαμεί-ετε* for (*δαμέ-ητε*) *δαμήτε* *ye may be overcome*, *φανή-η* for (*φανε-η*) *φανῆ* *he may appear*.

344 D. In Hm., the *tense-sign σ* is often doubled after a short vowel: *ἀνύσσω* for *ἀνύω* Fut. of *ἀνύω to achieve*, *ἐγέλασσα* for *ἐγέλασα* Aor. of *γελάω to laugh*.

For Doric Future with *σε* as *tense-sign* instead of *σ*, see 377 D.

1. Liquid verbs, in the *future* system, take ϵ instead of σ : $\phi\acute{\alpha}\nu\text{-}\acute{\epsilon}\text{-}\omega$, contracted $\phi\alpha\nu\hat{\omega}$, instead of $\phi\alpha\nu\text{-}\sigma\text{-}\omega$, from $\phi\alpha\acute{\iota}\nu\omega$ ($\phi\acute{\alpha}\nu$).

2. Liquid verbs, in the *first aorist* system, lengthen the stem-vowel in compensation for the omitted σ : $\acute{\epsilon}\text{-}\phi\eta\nu\text{-}\alpha$ instead of $\epsilon\text{-}\phi\alpha\nu\text{-}\sigma\text{-}\alpha$. For the consequent change of vowels, see 337.

REM. a. κ was first used in *pure* verbs to separate the vowels: $\acute{\epsilon}\sigma\tau\eta\text{-}\kappa\text{-}\alpha$ for $\acute{\epsilon}\sigma\tau\eta\text{-}\alpha$. Homer uses it only in such verbs. But it was afterwards extended, as a tense-sign, to *liquid* and to *lingual* verbs.

b. ϵ in the Future of liquid verbs appears to have been originally inserted for the sake of euphony: $\phi\alpha\nu\text{-}\epsilon\text{-}\sigma\omega$ for $\phi\alpha\nu\text{-}\sigma\omega$. The σ afterwards fell away between the two vowels (64), which were then subject to contraction.

TENSE-STEM. The elements already described, so far as they are found in any tense, form its tense-stem. The augment, however, being confined to the indicative, is not considered as belonging to the tense-stem.

Connecting Vowels and Mode-Signs.

346. In most cases, the endings are not applied *directly* to the tense-stem, but *vowels* are interposed between them. These, for the most part, are mere *connecting* vowels: they serve to facilitate pronunciation: when not required for this purpose, they are sometimes dispensed with. But the *subjunctive* is always distinguished by the long vowels η , ω : the *optative*, always by the vowel ι . These vowels, therefore, are properly called *mode-signs*.

MODE-SIGNS.

347. *Subjunctive*. The Sub. has ω before a nasal (μ , ν), elsewhere η : $\lambda\acute{\upsilon}\text{-}\omega$ (for $\lambda\nu\text{-}\omega\text{-}\mu\iota$), $\lambda\acute{\upsilon}\text{-}\omega\text{-}\sigma\iota$ (for $\lambda\nu\text{-}\omega\text{-}\nu\sigma\iota$), $\lambda\acute{\upsilon}\sigma\text{-}\eta\text{-}\sigma\theta\epsilon$.

345 D. In Hm., several liquid verbs have σ as tense-sign: Fut. $\theta\rho\text{-}\sigma\omega$, Aor. $\theta\rho\text{-}\sigma\alpha$ ($\theta\rho\text{-}\nu\mu\iota$ to rouse), $\acute{\epsilon}\kappa\rho\sigma\alpha$ ($\kappa\nu\rho\text{-}\acute{\epsilon}\omega$ to fall in with), $\acute{\epsilon}\kappa\epsilon\lambda\sigma\alpha$ ($\kappa\acute{\epsilon}\lambda\lambda\omega$ to drive), $\acute{\epsilon}\kappa\epsilon\rho\sigma\alpha$ ($\kappa\acute{\epsilon}\iota\rho\omega$ to shear),— $\delta\acute{\epsilon}\rho\sigma\omicron\mu\alpha\iota$ ($\delta\acute{\epsilon}\rho\text{-}\omicron\mu\alpha\iota$ to grow warm), $\phi\acute{\upsilon}\rho\sigma\omega$ (Aor. Sub. of $\phi\acute{\upsilon}\rho\text{-}\omega$ to mingle), $\acute{\epsilon}\lambda\sigma\alpha$ ($\epsilon\acute{\iota}\lambda\omega$ to press), and the defective $\acute{\alpha}\pi\delta\acute{\epsilon}\rho\sigma\alpha$ took away. The first four of these are found also in Attic poetry.

In Aeol., σ of the 1 Aor. is assimilated to a preceding liquid: so in Hm., in one word, $\acute{\omega}\phi\epsilon\lambda\lambda\alpha$ (= $\acute{\omega}\phi\epsilon\lambda\text{-}\sigma\alpha$) for $\acute{\omega}\phi\epsilon\iota\lambda\alpha$, Pr. $\delta\phi\acute{\epsilon}\lambda\lambda\omega$ to increase.

347 D. Hm. often has \omicron , ϵ , instead of ω , η , as mode-signs of the Sub.; but the Sing. and 3 Pl. of the active voice (and of the Aor. Pass., 354 D) have only ω , η .

This formation occurs especially in aorists of the $\mu\iota$ -form and in the 2 Aor Pass. (395); the preceding vowel is then usually lengthened (400 D i, 343 D): $\delta\acute{\omega}\text{-}\omicron\mu\epsilon\nu$ for ($\delta\acute{\omicron}\text{-}\omicron\mu\epsilon\nu$) $\delta\acute{\omega}\mu\epsilon\nu$, $\delta\epsilon\acute{\iota}\text{-}\omicron\mu\alpha\iota$ for ($\delta\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$) $\delta\acute{\omega}\mu\alpha\iota$, $\sigma\acute{\tau}\acute{\eta}\text{-}\epsilon\tau\omicron\nu$ (for $\sigma\acute{\tau}\acute{\alpha}\text{-}\eta\tau\omicron\nu$) $\sigma\acute{\tau}\acute{\eta}\tau\omicron\nu$, $\delta\alpha\mu\acute{\epsilon}\text{-}\epsilon\tau\epsilon$ for ($\delta\alpha\mu\acute{\epsilon}\text{-}\eta\tau\epsilon$) $\delta\alpha\mu\acute{\eta}\tau\epsilon$.

REM. a. The *ι* subscript of the 2, 3 Sing. Act. and the 2 Sing. Mid. comes from the original endings *σι, τι, και σαι*.

b. The mode-signs of the Sub. were formed by lengthening *ο* and *ε*, the usual connecting vowels of the Ind. Hence the Sub. never has a connecting vowel in addition to its mode-sign.

348. *Optative*. The mode-sign of the Opt. is *ι*: *λύοι-μι, λυσαί-μην*.

Before active endings, *ιη* is often used instead of *ι*. This is always the case in the Sing. of the *passive aorists* and of *μi-forms*, and frequently in their Dual and Plur.: *λυθεί-ν, διδοίη, σταλεί-τε* or *σταλείη-τε*. It is also frequently the case in *contract* forms and in the *Perf. Act.*: *τιμαοίη-ν, contr. τιμώη-ν, πεποιθοίη-ν*.

Before *ν* in the 3 Plur. Act., *ιε* is always used.

REM. a. The mode-sign of the Opt. is usually joined to the tense-stem by a *connecting* vowel: it is always so, when the tense-stem ends in a consonant. *ι* forms a diphthong with a preceding vowel: *λύ-οι-μι, λυσ-αί-μην*.

CONNECTING VOWELS.

349. 1. The *first aorist* system has *α* throughout: *λύσ-αι-μι, λύσ-α-σθαι*.

Exc. a. *α* is changed to *ε* in the Ind. Act. 3 Sing.: *ἔλυσ-ε*,—to *ο* before *ν*, in the Imv. Act. 2 Sing.: *λῦσ-ον*,—to *αι* in the Imv. Mid. 2 Sing.: *λῦσ-αι*; also in the Inf. Act.: *λῦσ-αι*. All these forms omit the ending, as does also the Ind. Act. 1 Sing.: *ἔλυσ-α* (for *ελυσ-α-ν*).

REM. b. In the irregular, but more common, forms of the Opt. Act., 2 Sing. *ει-ας*, 3 S. *ει-ε*, 3 P. *ει-αν*, the connecting vowel of the Ind. is thrown in after the mode-sign *ι*, in consequence of which the preceding *α* is changed to *ε*.

350. 2. The *perfect active indicative* has *α*: *λελύκ-α-τε*. But the 3 Sing. has *ε*: *λέλυκ-ε*.

The same short vowels are frequent in the Sub. of the first aorist system: *νεμεσήσ-ετε* for *νεμεσήσ-ητε* (*νεμεσά-ω* to *resent*), *ἐφάψ-εαι* for (*ἐφάψ-ηαι*) *ἐφάψη* (*ἐφάπτομαι* to *touch upon*). These forms are often liable to be confounded with those of the Fut. Ind.—In other tenses this formation is less frequent. It is seldom or never found in the Pr. Sub. of verbs in *ω*.

348 D. Hm. almost never has *ιη* in the dual and plural. In contract verbs, *ιη* is rarely used by Hm., never by Hd.

349 D. In Hm., the 1 Aor. sometimes has the connecting vowels *ο, ε* (352) like the 2 Aor.: *ἴξε, ἴξον* came (*ἴκω*), *ἐβήσετο* went (*βαίνω*), *ἐδύσετο* went under (*δύω*). So especially in the Imv.: *ῥρσεο, ῥρσευ* rise (*ῥρνυμι*), *ἄξετε* lead (*ἄγω*), *οἶσε* bring (*φέρω*), *λέξεο* lay thyself, *πελάσσετον* bring near (*πελάζω*).

350 D. In Dor., the Sing. of the Pf. Ind. may have the connecting vowels of the Pres.: *λελύκ-ω* for *λέλυκ-α, λελύκ-εις, -ει* (the forms *λελυκ-ης, -η* are probably incorrect) for *λέλυκ-ας, -ε*.

351. 3. The *pluperfect active* has *ει*, but in the 3 *Plur.* commonly *ε*: ἐλελύκ-ει-ν, ἐλελύκ-ε-σαν.

REM. a. ἐλελύκεσαν ought, in strictness, to be divided ἐλελυκ-εσα-ν(τ), cf. Lat. *pend-erant* for *pend-erant*. εσα here belongs to an old Impf. of εἰμί = εσ-μι, Lat. (*e*)s-um, Impf. *erant*, for *erant*. In the other numbers and persons of the Plup., σ was dropped, and *ει* formed by contracting the vowels. The Old Attic η for ειν and ει (1, 3 Sing.) was also formed by contraction from ε(σ)α(ν) and ε(σ)ε.

352. 4. The *other forms* which have a connecting vowel, take *ο* or *ε*: thus

a. The *indicative* has *ο* before a nasal, elsewhere *ε*: λύ-ο-μεν, λύσ-ου-σι (for λυσ-ο-νσι), λελύσ-ε-σθαι.

In the Pres. and Fut. Act., *ο* in the 1 Sing. becomes *ω* (on account of the omitted ending *μι*); *ε* in the 2, 3 Sing. takes *ι* (derived from the original endings *σι*, *τι*): λύ-ω, λύσ-ει-ς.

b. The *optative* has *ο*: λελύκ-οι-μι, λυθῇσ-οί-μην.

c. The *imperative* follows the same rule with the indicative: λυ-ό-ντων, λύ-ε-σθαι.

d. The *infinitive* has *ε*, which becomes *ει* in the Pres., Fut., and 2 Aor. Act.: λύσ-ει-ν, λελυκ-έ-ναι, λύ-ε-σθαι.

e. The *participle* has *ο*: λύ-ο-ντες, λύσ-ου-σαι (for λυσ-ο-νσαι).

353. 5. *Forms without Connecting Vowels.* There are no connecting vowels

a. in the perfect and pluperfect middle, the aorist passive, and the perfect participle active.

b. in *μι*-forms (of the present, second aorist, and second perfect systems).

351 D. Hd. has in the Plup. Act. 1 Sing. *εα* for *ει-ν*, 2 S. *εας* for *ει-ς*, 3 S. *εε* for *ει*, 2 Pl. *εα-τε* for *ει-τε*, 3 Pl. only *εσα-ν*.—Hm. has 1 S. *εα*, 2 S. *εας* (also contracted *η-ς*), 3 S. *ει* or *ει-ν* (contracted from *εε*, *εε-ν*): ἐτεδήπεα *was astonished*, ἐτεδήπεας, δεδειπνήκειν *he had feasted*. The uncontracted 3 Sing. is seen only in ᾔδεις, comm. ᾔδῃ *he knew*.—In two or three words, Hm. forms a Plup. with the connecting vowels *ο*, *ε*, after the analogy of the Impf.: ἡνωγ-ο-ν (also ἡνώγ-εα) Plup. of ἄνωγα *command*, ἐμέμηκ-ο-ν Plup. of μέμηκα *bleat*, ἐγέγων-ε (also ἐγεγών-ει) Plup. of γέγωναι *shout*. Still more irreg. are 3 Pl. ἡνώγ-ευν, γεγών-ευν (contracted from *-εο-ν*).

352 D. Hm. and Hd. often have *έει-ν* for *εἶ-ν* in the 2 Aor. Inf. Act.: βαλ-έει-ν *to throw*, ἰδ-έει-ν *to see*.

The Dor. (Theoc.) often has *ε-ς* for *ει-ς* in the Ind. 2 Sing., and *ε-ν* for *ει-ν* in the Inf.: σὺπλσδ-ε-ς for σὺπρίζ-ει-ς *art piping*, ἀεῖδ-ε-ν for ἀεῖδ-ει-ν *to sing*. The accent is the same as in the Attic forms. Rare is Dor. ἦ-ν for *εἶ-ν* in the 2 Aor. Inf.

Endings.

354. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the active; the *passive future*, those of the middle.

The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

355. INDICATIVE. The personal endings of the Ind. are

Active.		Middle.	
Principal tenses.	Historical.	Principal.	Historical.
S. 1. μι	ν [μ]	μαι	μην
2. σ [σι]	ς	σαι	σο
3. σι [τι]	— [τ]	ται	το
D. 2. τον	τον	σθον	σθον
3. τον	την	σθον	σθην
P. 1. μεν [μες]	μεν [μες]	μεθα	μεθα
2. τε	τε	σθε	σθε
3. (ν)σι [ντι]	ν [ντ]	νται	ντο
or σαν [σαντ]			

The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects or kindred languages. For change of *τι*, *ντι*, to *σι*, (*ν*)*σι*, see 62: for change of *μ* to *ν*, 77: for dropping of a final *τ*, 75. The forms *μι*, *σι*, *τι*, *ντι* were weakened in the historical tenses, on account of the augment at the beginning, to *μ*, *ς*, *τ*, *ντ*. In the middle they were extended to *μαι*, *σαι*, *ται*, *νται*; of these, again, the last three were weakened in the historical tenses to *σο*, *το*, *ντο*.

355 D. a. The Dor. retains the earlier forms *τι* for *σι*, *ντι* for (*ν*)*σι*, *μες* for *μεν*. It has *τᾶν* for *την*, *μᾶν* for *μην*, *σδᾶν* for *σθην* (24 D b). Thus *τίθῃτι*, *λύοντι*, *λύσωντι*, *λελύκαντι*, *λύσομες*, *ἐλυόμᾶν*, *ἐλελύσδᾶν*, for *τίθῃσι*, *λύουσι*, *λύσωσι*, *λελύκᾱσι*, *λύσομεν*, *ἐλυόμην*, *ἐλελύσδην*.

b. Hm. sometimes has *τον* for *την* and *σθον* for *σθην* in the third person dual of the historical tenses.

c. Hm. often has *ν* for *σαν* in the Aor. Pass. and in *μι*-forms: *λύθε-ν* (orig. *ελυθε-ντ*) for *ἐλύθη-σαν*, *ἔστα-ν* (orig. *εστα-ντ*) for *ἔστη-σαν*.

d. The poets often have *μεσθα* for *μεθα*: *λυό-μεσθα* for *λυό-μεθα*.

e. Hm. often has *ᾱται*, *ᾱτο* for *νται*, *ντο* in the Pf. Plup. Mid. This occurs chiefly after consonants (cf. 392), but sometimes after vowels: *δαίδα-ται* (*δαίο-μαι* to divide), *βεβλή-ατο* (*βάλλω* to throw). Also in the Pr. Impf. of *κεῖμαι* to lie, *ἡμαι* to sit: *κέ-αται*, *έ-ατο*.—Hd. usually has *αται*, *ατο* in the Pf. Plup. Mid., even after vowels, and often in the Pr. Impf. of *μι*-forms; a preceding *α* or *η* becomes *ε*: *οικέ-αται* for *ᾠκη-νται* (*οικέ-ω* to inhabit), *τιδέ-αται* for *τίδε-νται*, *ἐδυνέ-ατο* for *ἐδύνα-ντο* (*δύνα-μαι* to be able).—The endings *αται*, *ατο* do not occur after a connecting vowel. Such forms as *κηδ-έ-αται* for *κήδ-ο-νται* they care for, *έγεν-έ-ατο* for *έγέν-ο-ντο* they became, which are found in most editions of Hd., are probably incorrect.

356. a. The endings of the three singular persons are clearly seen to be appended pronouns, *I, thou, that*: thus *μι, σι, τι*, the original forms, correspond to the personal stems *με, σε* (231), and the demonstrative stem *το* of the article.

The ending *σα* for *s* is found only in a few *μι*-forms: *ἔφη-σα* *thou saidst*.

b. The ending of the first person plural is also used for the *first person dual*.—A special ending *μεσον*, for the middle first person dual, occurs only in Hom. Il. ψ, 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

την is sometimes used for *τον* in the second person dual of the historical tenses.

c. The ending *σαν* is found in the Plup. Act. and Aor. Pass.; also in *μι*-forms: *ἐλελύκε-σαν*, *ἐλύζη-σαν*, *ἐτίξε-σαν*.

357. SUBJUNCTIVE AND OPTATIVE. The Sub. and Opt. take the personal endings of the Ind. The *Sub.* has the endings of the *principal* tenses: the *Opt.*, those of the *historical* tenses.

Exc. a. The 1 Sing. Opt. Act. takes *μι*: *λύοι-μι*; unless *ιη* is the mode-sign. In that case, the 1 Sing. has *ν*: *λυθείη-ν*; and the 3 Plur. has *σαν*: *δοίη-σαν*, or *δοίε-ν*.

358. IMPERATIVE. The personal endings of the Imv. are

	<i>Active.</i>			<i>Middle.</i>		
S.	2.	ῖι	3.	τω	2.	σο
D.	"	τον	"	των	"	σθον
P.	"	τε	"	τωσαν	"	σθε
				OR ντων		OR σθων

359. INFINITIVE. The infinitive-endings are

Act. *ν* after *ει*, elsewhere *ναι*: *λύει-ν*, *λελυκέ-ναι*, *λυθῆ-ναι*.

Mid. *σθαι*: *λύσα-σθαι*, *λυθήσε-σθαι*.

357 D. In the Opt., Hm. and Hd. always have *ατο* for *ντο*: *γίγνοι-ατο* for *γίγνοι-ντο*; though in the Sub. they always have *νται*: *γίγνων-νται*. In the 2 Sing. Sub., Hm. often has *σθα* for *s*: *ἐδέλῃσθα* for *ἐδέλῃς* (*ἐδέλω* to wish); rarely so in the Opt.: *κλαίοισθα* for *κλαίοις* (*κλαίω* to weep).

358 D. The endings *τωσαν* and *σθωσαν* do not occur in Hm., and the Attic drama. Even in Attic prose they are less frequent than *ντων* and *σθων*.

359 D. For *ν* or *ναι*, Hm. often has *μναι* or *μν* (also Dor.), with the accent always on the preceding syllable: *πέμπειν* or *πεμπέμεναι* or *πεμπέμεν* to send. Hm. never uses *μν* after a long syllable or *ναι* after a short one: hence *στήμναι* or *στήναι*, never *στήμεν*, *δαμήμεναι* or *δαμῆναι* Aor. Pass. to be subdued, never *δαμημεν*, *ἐστᾶμεναι* or *ἐστᾶμεν*, never *ἐστάναι*. Yet we have *ἵεναι* as well as *ἵμεναι*, *ἵμεν* to go.

In Dor., the Inf. of the Pf. Act. is sometimes formed like the Pres.: *λελυκ-εῖν* for *λελυκέ-ναι*.

360. PARTICIPLE. The participle-endings are

<i>Act. M. N.</i>	<i>ντ</i>	<i>F. (ν)σα :</i>	λύο-ντ-ι, λύσᾱ-(ν)σα-ν: but
<i>Perf. Act.</i>	<i>οτ</i>	<i>νια :</i>	λέλυκ-ότ-ων, λέλυκ-ῶνια-ν.
<i>Mid.</i>	<i>μενο</i>	<i>μενᾱ :</i>	λυνό-μενο-ς, λυνο-μένα-ς.

The participle-stem is further declined by case-endings like an adjective: see 207, 214-6. For the feminine endings (ν)σα, νια, see 214 a, 216 b.

ENDINGS OMITTED OR ALTERED.

361. 1. The active endings μι, σι, ρι are dropped after a vowel: λύσ-ω (for λυσ-ο-μι and λυσ-ω-μι), λέλυκ-ε (for λέλυκ-ε-σι), λῦ-ε (for λυ-ε-ρι).

But if the vowel belongs to the tense-stem, the endings are retained: τίξη-μι, δείκνῦ-σι, στάλη-ρι. μι remains also in the Opt.: λῦοι-μι.

For an exception in regard to ρι, see 401 b. For τι in λῦρη-τι, see 65 b.

362. 2. The personal ending (ν)σι and the participle-ending (ν)σα always drop ν before σ: the preceding vowel is then lengthened in compensation, see 48.

363. 3. The middle endings σαι and σο, after a vowel, drop σ (64); this is followed by contraction: thus λύσ-η or λύσ-ει from λυσ-ε-(σ)αι, λύσ-η from λυσ-η-(σ)αι, ἐλύ-ου from ελυ-ε-(σ)ο, ἐλύσ-ω from ελυσ-α-(σ)ο, λῦοι-ο from λυοι-(σ)ο. In the last case (the optative), contraction is of course impossible.

But if the vowel belongs to the tense-stem, σ is generally retained. τίξε-σαι or τίξη (τίξει), ἴστα-σο or ἴστω; it is always so in the Perf. and Plup.: λέλυ-σαι, λέλυ-σο.

REM. a. From ε-(σ)αι are formed both η and ει. Of these, η is the usual form; but the Attic, especially the older Attic, has also ει: βούλο-μαι to wish and οἶμαι (οἶμαι) to think have only βούλει, οἶει, in the 2 Sing.

360 D. The participle of the Pf. Act. is formed like the Pres. Par., in κεκλήγ-ο-ντ-ες Hm. for κεκληγ-ότ-ες (κλάζω to make a noise). Cf. πεφρίκ-ο-ντ-ας, κεχλάδ-ο-ντ-ος in Pindar.

Hm. often lengthens οτ to ωτ in the Pf. Par.: τεθνηῶτος, Att. τεθνηκότος (θνήσκω to die).

361 D. Hm. often retains μι, σι in the Sub.: ἐθέλωμι, ἐθέλησι (more correctly written ἐθέλησι) for ἐθέλω, ἐθέλη, may wish.

362 D. The Aeol. has οισα for ουσα and αισα for ᾠσα in the Fem. Par.: τρέφουσα nourishing, δρέψαισα. The first of these forms is used by Theoc., and both of them by Pindar.

363 D. In Hm., the vowels, after σ is dropped, usually remain uncontracted: λύσαι, λύσῃ, ἐλύεο, etc. Hd. contracts ηι to η and sometimes εο to ευ: 2 Sing. Sub. βούλη, Imv. βούλεο or βούλεν wish. Hm. contracts εαι to ει only in ὅψαι thou wilt see.

Hm. sometimes drops σ in the Pf. Plup.: μέμνη-αι Lat. meministi, also contracted μέμνη. So in Hd., 2 Sing. Imv. μέμνε-ο, with ε for η.

364. 4. The *first aorist* system omits the endings in the 1 Sing. Ind. Act., the 2 Sing. Imv. Act. and Mid., and the Inf. Act.: ἔλυσ-α (for ἐλυσ-α-ν), λῦσ-ον (for λυσ-α-σι), λῦσ-αι (for λυσ-α-σο), λῦσ-αι (for λυσ-α-ναι). The ν in λῦσον is a euphonic addition. See 349 a.

Accent of the Verb.

365. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 97); on the penult, when the ultima is long by nature; otherwise, on the antepenult: λυσά-σθων, λύσσασθε.

Final αι and οι have the effect of *short* vowels on the accent (95 a): λύονται, λύσαι, λυξησόμενοι. But not so in the Opt.: λύσαι, λελύκοι.

For *contract* forms, the accent is determined by the rules in 98: hence δοκῶ (δοκέ-ω), ἐλῶμεν (ἐλά-ομεν from ἐλαύνω, 435, 2), πεσοῦμαι (πεσέ-ομαι from πίπτω, 449, 4), διδῶμαι (διδό-ωμαι), λυῶ, λυῆς (λυέ-ω, λυέ-ης).

EXCEPTIONS.

366. In the *finite* verb there is only the following exception:—The 2 Aor. Imv. 2 Sing. accents the connecting vowel

a. regularly in the *middle*: λιπ-οῦ contracted from λιπ-έ-(σ)ο.

b. in the following *active* forms: εἰπ-έ *say*, ἐλθ-έ *come*, εὗρ-έ *find*, ἰδ-έ *see*, λαβ-έ *take*; but not in their compounds: ἀπ-ειπε.

REM. Of course, this exception has no reference to μι-forms, which are without connecting vowel.

367. The *infinitive* and *participle*, which are essentially nouns, present numerous exceptions.

a. In the 2 Aor. Act. and Mid., they accent the connecting vowel: the Inf. Act. is perispomenon, the Par. Act. oxytone: λιπ-εῖ-ν, λιπ-ώ-ν, λιπ-έ-σθαι, λιπ-ό-μενος. For the 2 Aor. Par. Mid., this gives the same accent as the general rule.

b. In the 1 Aor. Act. and Perf. Mid., they accent the penult: τιμῆσαι, τιμήσας, τετιμῆσθαι, τετιμημένος. For the 1 Aor. Par. Act., this gives the same accent as the general rule.

c. All infinitives in ναι accent the penult: τιθέναι, λευκέναι, λυθῆναι, σταλῆναι.

364 D. In all tenses, ν of the 1 Sing. is dropped when ᾱ precedes: Hm. ἦα (orig. ἦσαμ, ἦσαν) *I was*, ἦῖα *I went*, ἦδεα *I knew*. Only ἔκτα-ν *I killed*, where α belongs to the stem.

367 D. a. In Hm., the Inf. of the 2 Aor. Mid. conforms in some words to the general rule: ἀγέρεσθαι (ἀγείρω *to assemble*), ἔρεσθαι (εἰρωμαι *to ask*), ἔχθρεσθαι (ἐχθάνομαι *to be odious*), ἔγρεσθαι (ἐγείρω *to arouse*).

b. In Hm., the Perf. ἀλάλησθαι, ἀλαλήμενος (ἀλάομαι *to wander*), ἀκἀχησθαι, ἀκαχήμενος or ἀκηχήμενος (ἀχυνμαι *to be pained*), ἑσσύμενος (σεύω *to drive*), conform to the general rule.

d. All participles of the third decl., formed *without connecting vowels*, are oxytone: διδούς, λευκώς, λυθείς, σταλείς. This includes all third declension participles in *s*, except that of the 1 Aor. Act.

REM. e. In the 1 Aor., these three forms, the 3 Sing. Opt. Act., the Inf. Act., and the 2 Sing. Imv. Mid., which have the same letters, are often distinguished by the accent:

3 Sing. Opt. Act.	πλέξαι	παύσαι	τέλσαι	δηλώσαι
Inf. Act.	πλέξαι	παῦσαι	τέλσαι	δηλῶσαι
2 Sing. Imv. Mid.	πλέξαι	παῦσαι	τέλσαι	δηλῶσαι

368. *Compound Verbs* follow the rules above given, but with the following restrictions:

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σches *hold on*, συνέκ-δος *give out together*, not ἔπισches, συνέκδος.

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ἵκται *he has arrived*, παρ-ῆν *he was present*, not ἀπηλθε, ἀφικται, πάρην. This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εἶκε *he was yielding*, but ὕπ-εικε Pres. Imv. *be yielding*, ἀν-εὔρον *I found again*.

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, or

Present and Imperfect.

369. FORMATION of the tense-stem: see 325-33 (*Classes of Verbs*).

INFLECTION (*Paradigm*, 270). The *elements* of which the forms consist are generally obvious. For λύω, λύει, λύη, and λυε, see 361: for λύουσι and λύουσα, see 362: for the middle λύη, λύει, ἐλύου, λύοιο, and λύου, see 363.—For the present system without connecting vowels (*μι-form*), see 399 ff.

370. CONTRACT VERBS (*Paradigms*, 279-81). The connecting vowels of the present system are contracted with a final *a*, *e*, *o*, in the tense-stem. Verbs which have this peculiarity are called *Contract Verbs*.

For the rules of contraction, see 32-5. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τιμ(ά-ει)ᾶ, τιμ(ά-ου)ῶ-σι, the uncontracted forms are τιμάει, τιμίουσι; the contract forms, τιμᾶ, τιμῶσι.

370 D. CONTRACT VERBS IN THE DIALECTS.

Usage of Homer. a. Verbs in *aw* are commonly contracted; but often, with a peculiar Epic duplication of the contract vowel. By this a contract *ω* becomes *ωω*, or (after a long syllable, 28 D) *ωω*:

ὄρω, from ὄράω, ὄρῶ to see; ὄρῳμι, from ὄράοιμι, ὄρῳμι;
ὄρώωσι, “ ὄράουσι, ὄρῶσι; μενούνῳω, “ μενούνῳω, μενούνῳω to long;
ὄρώοντες, “ ὄράοντες, ὄρῶντες; ἡβῳῶσα, “ ἡβῳῶσα, ἡβῳῶσα being young.

Under like circumstances, a contract *ā* becomes *āā* or *āā*:

ὀράᾱ, from ὀράει, ὀρᾶ; μνάσσῳσαι, from μνάσῳσαι, μνάσῳσαι to woo
ὀράσσῳδε, “ ὀράεσσῳδε, ὀράσσῳδε; (the syll. before *μνα* is long by position).

ωω becomes *ωο*, when the latter syllable will not be made short by it: ἡβῳόντες, ἡβῳοίμι. The duplicate form has the accent of the uncontracted form. It is only used where the *second* of the two syllables contracted was *long*: thus we do not find ὀρώωμεν for ὀράωμεν, ὀρῶωμεν.

ἐᾱω to permit has only the duplication of *α*, but often lengthens *ε* before *ω* to *ει*: ἐᾱας, ἐᾱῶσι. Irreg. forms are μνωόμενος (μναόμενος), γελῳόντες (γελδόντες laughing), ναιετῳῶσα (ναιετῳῶσα inhabiting), χρεῳόμενος (χραδόμενος using).

αο is sometimes changed to *εο* without contraction in the Impf. Act.: ἤντεον (ἀντῳάω to encounter), ὁμοκλέομεν (ὁμοκλῳάω to rebuke).

b. Verbs in *εω* are commonly uncontracted, but sometimes *εε*, *εει* go into *ει*; *εο*, *εου*, into *ευ*: τελέει, τελέουσι, τελέεται, τελέομενος, or τελεῖ, τελεῦσι, τελεῖται, τελεθόμενος. *εο* may unite by Synizesis: ἐδρήνεον they were mourning, as three syllables. In the 2 Sing. Mid. *έ-ε-αι*, *έ-ε-ο* may become *εῖαι*, *εῖο*, by contraction of *εε*, or *έαι*, *έο*, by rejection of one *ε*: μνδεῖαι or μνδέαι, for μνδέ-ε-αι thou sayest. The final *ε* of the stem is sometimes lengthened to *ει*: νεικείω for νεικέω to quarrel, ἐτελεῖετο from τελέω to complete.

c. Verbs in *ωω* are contracted as in Att. But sometimes they have forms with a duplicate O-sound, as if the stem ended in *α* (see *a* above): ἀρώωσι (as if for ἀρα-ουσι, ἀρῳάω to plough), δηῖόωμεν (as if for δηῖα-οιμεν, δηῖῳάω to treat as an enemy), ὑπνώοντας (as if for ὑπνα-οντας, ὑπνώῳάω to sleep).

Usage of Herodotus. d. Verbs in *αω* commonly change *α* before *ο*, *ου*, *ω*, to *ε*: τιμέονται, τιμέόμενος, τιμέουσι, τιμέω, τιμέόμεθα (the first three are often less correctly written τιμέωνται, τιμέόμενος, τιμέωσι.—*εο* rarely goes into *ευ*: ἐτίμευν, Att. ἐτίμων). In their other forms, they contract *α* with the following vowel as in Att.: τιμᾶς, τιμᾶτε, τιμέμην, τιμᾶσθαι; so also 2 Sing. Mid., Inv. τιμῳ, Impf. ἐτιμῳ, from (ε)τιμα-ε-(σ)ο.

e. Verbs in *εω* are uncontracted, except that *εο*, *εου* may go into *ευ*: φιλέω, φιλέει, φιλέοιμι, φιλέομαι or φιλεῖμαι, φιλέουσι or φιλεῦσι. But *δεῖ* it is necessary and its Inf. *δεῖν* are usually contracted. Instead of 2 Sing. Mid. φιλέ-ε-αι, φιλέ-ε-ο, ἐφιλέ-ε-ο, we find forms with only one *ε*, φιλέαι, φιλέο, ἐφιλέο; but these are of doubtful correctness.

f. Verbs in *ωω* are contracted as in Att., but sometimes have *ευ* instead of *ου*: δηλῳάω, δηλοῖ, δηλῳάμαι, δηλοῖμην, δηλοῦσι or δηλεῦσι, ἐδήλου or ἐδήλευ.

Doric Contraction. g. The Dor. contracts *α* with *ο*, *ω* (not in the ultima) to *ā* instead of *ω*: it contracts *α* with *ε*, *η*, *ει*, *η*, to *η*, *η*, instead of *α*, *α*: πεινᾶμες (for πεινῳάμεν), πεινᾶντι (for πεινῳᾶσι), ὀρήτε (for ὀρᾶτε), ὀρή (for ὀρᾶ), ὀρήν (for ὀρᾶν). The Ion. contraction of *εο*, *εου* to *ευ* belongs also to the Dor.

371. Remarks on Contract Verbs.

a. The connecting vowel of the Inf. Act. was originally *ε*, not *ει* (352 d): hence for *ά-ειν*, *ό-ειν*, the contract forms are not *ᾶν*, *οῖν*, but *ᾶν*, *οῦν* (as if from *άεν*, *όεν*).

b. Stems of one syllable in ϵ admit only the contraction into $\epsilon\iota$. Wherever contraction would result in any other sound, the uncontracted form is used. Thus $\pi\lambda\acute{\epsilon}\text{-}\omega$ to *sail* makes in the Pres. Ind. $\pi\lambda\acute{\epsilon}\text{-}\omega$, $\pi\lambda\epsilon\acute{\iota}\varsigma$, $\pi\lambda\epsilon\acute{\iota}$, Du. $\pi\lambda\epsilon\acute{\iota}\tau\omicron\nu$, Pl. $\pi\lambda\acute{\epsilon}\text{-}\omicron\mu\epsilon\nu$, $\pi\lambda\epsilon\acute{\iota}\tau\epsilon$, $\pi\lambda\acute{\epsilon}\text{-}\omicron\upsilon\varsigma\iota$. Except $\delta\acute{\epsilon}\text{-}\omega$ to *bind*, which makes $\tau\omicron$ $\delta\omicron\upsilon\nu$ (for $\delta\acute{\epsilon}\text{-}\omicron\nu$), $\delta\omicron\upsilon\mu\alpha\iota$ (for $\delta\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$), etc., and is thus distinguished from $\delta\acute{\epsilon}\text{-}\omega$ to *want, require*, which follows the rule, making $\delta\epsilon\acute{\iota}$ it is necessary, but $\tau\omicron$ $\delta\acute{\epsilon}\text{-}\omicron\nu$ the requisite.

c. A few stems in α take η instead of $\bar{\alpha}$ in the contract forms: $\zeta\acute{\alpha}\text{-}\omega$ to *live*, $\zeta\eta\varsigma$ (not $\zeta\alpha\varsigma$), $\zeta\eta$, $\zeta\eta\tau\epsilon$, $\zeta\eta\nu$, etc. (cf. 370 D g). So also $\pi\epsilon\iota\omega\acute{\alpha}\text{-}\omega$ to *hunger*, $\delta\iota\psi\acute{\alpha}\text{-}\omega$ to *thirst*, $\kappa\upsilon\acute{\alpha}\text{-}\omega$ to *scratch*, $\sigma\mu\acute{\alpha}\text{-}\omega$ to *wash*, $\psi\acute{\alpha}\text{-}\omega$ to *rub*, and $\chi\rho\acute{\alpha}\text{-}\omicron\mu\alpha\iota$ to *use*.

d. $\rho\acute{\iota}\gamma\omicron\text{-}\omega$ to *be cold* has ω and φ in contract forms, instead of $\omicron\upsilon$ and $\omicron\iota$: Inf. $\rho\acute{\iota}\gamma\omicron\nu$, Opt. $\rho\acute{\iota}\gamma\omicron\eta\nu$.

e. $\lambda\omicron\upsilon\text{-}\omega$ to *bathe* sometimes drops υ (39), and is then contracted as a verb in $\omicron\omega$: $\acute{\epsilon}\lambda\omicron\nu$ for $\acute{\epsilon}\lambda\omicron(\upsilon)\text{-}\epsilon$, $\lambda\omicron\upsilon\mu\alpha\iota$ for $\lambda\omicron(\acute{\upsilon})\text{-}\omicron\mu\alpha\iota$, etc.

FUTURE SYSTEM, or

Future Active and Middle.

372. The future active and middle adds σ to the stem, and has the inflection of the present. (*Paradigm, 271.*)

a. *Mute Verbs.* A labial or palatal mute at the end of the stem unites with σ , forming ψ or ξ : a lingual mute is dropped before σ (47).

$\kappa\omicron\psi\tau\omega$ ($\kappa\omicron\psi$) to cut	$\kappa\omicron\psi\omega$	$\tau\acute{\alpha}\sigma\sigma\omega$ ($\tau\alpha\gamma$) to arrange	$\tau\acute{\alpha}\xi\omega$
$\beta\lambda\acute{\alpha}\psi\tau\omega$ ($\beta\lambda\alpha\beta$) to hurt	$\beta\lambda\acute{\alpha}\psi\omega$	$\delta\omicron\rho\acute{\upsilon}\sigma\sigma\omega$ ($\omicron\rho\nu\chi$) to dig	$\delta\omicron\rho\acute{\upsilon}\xi\omega$
$\gamma\rho\acute{\alpha}\phi\text{-}\omega$ to write	$\gamma\rho\acute{\alpha}\psi\omega$	$\phi\rho\acute{\alpha}\xi\omega$ ($\phi\rho\alpha\delta$) to tell	$\phi\rho\acute{\alpha}\sigma\omega$
$\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$ to twist	$\pi\lambda\acute{\epsilon}\xi\omega$	$\sigma\pi\acute{\epsilon}\nu\delta\text{-}\omega$ to pour	$\sigma\pi\acute{\epsilon}\iota\sigma\omega$ (49)

For $\tau\rho\acute{\epsilon}\phi\text{-}\omega$ to *nourish*, $\mathfrak{z}\rho\acute{\epsilon}\psi\omega$, and the like, see 66 c.

b. *Pure Verbs.* A short vowel at the end of the stem becomes long before σ (335).

$\acute{\epsilon}\acute{\alpha}\text{-}\omega$ to permit	$\acute{\epsilon}\acute{\alpha}\sigma\omega$	$\pi\omicron\iota\acute{\epsilon}\text{-}\omega$ to make	$\pi\omicron\iota\eta\sigma\omega$
$\tau\iota\mu\acute{\alpha}\text{-}\omega$ to honor	$\tau\iota\mu\acute{\eta}\sigma\omega$	$\delta\omicron\upsilon\lambda\acute{\omicron}\text{-}\omega$ to enslave	$\delta\omicron\upsilon\lambda\acute{\omicron}\sigma\omega$

For exceptions, see 419.

371 D. c. Hm. has 2 Sing. Mid. $\delta\rho\eta\alpha\iota$ with irreg. accent for $\delta\rho\acute{\alpha}\text{-}\epsilon\text{-}\alpha\iota$. Before $\tau\eta\nu$ of the 3 Du., Hm. contracts $\alpha\epsilon$, $\epsilon\epsilon$, to η : $\pi\rho\omicron\sigma\alpha\upsilon\delta\acute{\eta}\tau\eta\nu$ ($\pi\rho\omicron\sigma\alpha\upsilon\delta\acute{\alpha}\omega$ to address), $\sigma\upsilon\nu\alpha\nu\tau\acute{\eta}\tau\eta\nu$ ($\sigma\upsilon\nu\alpha\nu\tau\acute{\alpha}\omega$ to meet together), $\acute{\alpha}\pi\epsilon\iota\lambda\acute{\eta}\tau\eta\nu$ ($\acute{\alpha}\pi\epsilon\iota\lambda\acute{\epsilon}\omega$ to threaten). So, before $\mu\epsilon\nu\alpha\iota$ in the Inf.: $\pi\epsilon\iota\nu\acute{\eta}\mu\epsilon\nu\alpha\iota$ ($\pi\epsilon\iota\nu\acute{\alpha}\omega$ to hunger), $\pi\epsilon\nu\delta\acute{\eta}\mu\epsilon\nu\alpha\iota$ ($\pi\epsilon\nu\delta\acute{\epsilon}\omega$ to mourn), $\pi\omicron\delta\acute{\eta}\mu\epsilon\nu\alpha\iota$ ($\pi\omicron\delta\acute{\epsilon}\omega$ to miss), $\phi\omicron\rho\acute{\eta}\mu\epsilon\nu\alpha\iota$ and more irregularly $\phi\omicron\rho\acute{\eta}\nu\alpha\iota$ ($\phi\omicron\rho\acute{\epsilon}\omega$ to bear).

Hd. seldom, if ever, contracts $\alpha\epsilon$, $\alpha\epsilon\iota$, to η , η : $\chi\rho\acute{\alpha}\sigma\delta\alpha\iota$ to use, not $\chi\rho\acute{\eta}\sigma\delta\alpha\iota$.

e. Hm. has Impf. $\lambda\acute{\omicron}\epsilon$ uncontracted for $\acute{\epsilon}\lambda\omicron(\upsilon)\epsilon$; and, with ϵ added to the stem, $\lambda\acute{\omicron}\epsilon\omicron\nu$ for $\acute{\epsilon}\lambda\omicron(\upsilon)\epsilon\text{-}\omicron\nu$. In the Aor. he has $\acute{\epsilon}\lambda\omicron\upsilon\sigma\alpha$ and $\acute{\epsilon}\lambda\acute{\omicron}\epsilon\sigma\sigma\alpha$.

372 D. a. For Fut. in $\xi\omega$ from Pres. in $\zeta\omega$, frequent in Hm., see 328 D b.

b. For lengthened forms of $\acute{\alpha}$, Dor. $\tau\iota\mu\acute{\alpha}\sigma\omega$, Ion. $\iota\eta\sigma\omicron\mu\alpha\iota$, $\pi\epsilon\iota\rho\acute{\eta}\sigma\omicron\mu\alpha\iota$, see 335 D. — For σ doubled in Hm. after a short vowel ($\acute{\alpha}\nu\acute{\iota}\sigma\sigma\omega$), see 344 D.

c. *Verbs of the second class* have the lengthened stem in the Fut. *πείσω* (πίσ) *to persuade*, *πείσω* (not πίσω); *πνέω* (πνῦ) *to breathe*, *πνεύσομαι* (not πνύσομαι).

373. *Liquid Verbs* take ε instead of σ in the future (345); ε is contracted with the connecting vowels, as in the Pres. of *φιλέω*: *φαίνω* (φᾶν) *to show*, *φανέ-ω*, contracted *φανῶ*. (*Paradigm*, 282.)

Exc. *κέλλω* (κελ) *to drive* and *κυρέω* (κυρ) *to fall in with* make *κέλσω*, *κύρσω*, with σ.

Contract Future from Pure and Mute Verbs.

374. 1. Some pure verbs in εω drop σ in the future, and contract: *τελέ-ω* *to complete*, *τελέσω*, *τελέ-ω*, *τελῶ*, 1 P. *τελοῦμεν*, etc. The Fut. thus made has the same form as the Pres.

375. 2. Mute stems in αδ (Pres. αζω) sometimes do the same: *βιβάζω* *to cause to go*, *βιβάσω*, *βιβά-ω*, *βιβῶ*. Similarly *ἐλαύνω* (ελα) *to drive*, *ἐλά(σ)ω*, *ἐλῶ*, *ἐλᾶς*, *ἐλᾶ*, etc.

376. 3. Mute stems in ιδ (Pres. ιζω), after dropping σ, insert ε and then contract: *κομίζω* (κομιδ) *to convey*, *κομίσω*, *κομι-έ-ω*, *κομιῶ*, 1 P. *κομιοῦμεν*, etc., Fut. Mid. *κομιοῦμαι*. The name *Attic Future* has been given to this formation.

377. 4. Some verbs take σε instead of σ, contracting ε with the connecting vowel: *πνέ-ω* (πνῦ, πνευ) *to breathe*, *πνευσέ-ομαι*, *πνευσοῦμαι* (also *πνεύσομαι*); *πλέ-ω* (πλῦ, πλευ) *to sail*, *πλευσοῦμαι* (also *πλεύσομαι*); *φεύγ-ω* (φῦγ) *to flee*, *φευξοῦμαι* (also *φεύξομαι*). This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (377 D).

378. *Future without tense-sign.* A few verbs form their Fut. without any tense-sign: *χέω* (χῦ) *to pour*, Fut. *χέω*, Mid. *χέομαι*. So the irregular futures *ἐδομαι* *shall eat* (450, 3), *πίομαι* *shall drink* (435, 4).

379. *Future Middle used as passive or active.* Beside its proper meaning, the Fut. Mid. has in many verbs a passive sense: in not a few, it has an active sense. The latter is found especially in many verbs which express an action or function of the body: *ἀκούω* *to hear*, *ᾄδω* *to*

373 D. The Fut. in εω has in the dialects the same forms, contracted and uncontracted, as the Pres. in εω (370 D b, e).

For poetic Fut. in σω from other liquid verbs, see 345 D.

375 D. The Fut. in αω has in Hm. the same variety of forms as the Pres. in αω (370 D a): thus *ἐλῶω*, *ἐλᾶας*, *ἐλᾶα*. In Hd., it is contracted as in Att.

377 D. In Dor., the usual tense-sign of the Fut. Act. and Mid. is σε instead of σ: ε is contracted with the following vowel: *λυσῶ* (for *λυ-σέ-ω*), *λυσεῖς*, *λυσεῖτον*, *λυσεῖμες*, *λυσεῖτε*, *λυσεῖντι*; Mid. *λυσεῖμαι* (for *λυ-σέ-ομαι*), *λυσῆ*, *λυσεῖται*, etc., *λυσεῖσθαι*, *λυσεῖμενος*.

378 D. Similarly, Hm. has Fut. *βέλομαι* or *βέομαι* (39 a) *shall live* connected with *βιῶω* *to live*, *δέωω* *shall find* connected with 2 Aor. Pass. *ἐ-δά-ην* *learned*, *κέωω* or *κέω* (39 a) *shall lie* from *κείμεαι*.—Hm. sometimes omits σ of the Fut. after υ: *ἐρύωω* Fut. of *ἐρύω* *to draw*.

sing, ἀπαντᾷ to *meet*, ἀπολαύω to *enjoy*, βαδίζω (Fut. βαδιούμαι) to *walk*, βοᾷ to *cry*, γελᾷω to *laugh*, οἰμῶζω to *wail*, σιγᾷω and σιωπᾷω to *be silent*, σπουδάζω to *be busy*.

FIRST AORIST SYSTEM, or

First Aorist Active and Middle.

380. INFLECTION (*Paradigm*, 272). The connecting vowel is *a* throughout: for ἔλυσε, λύσον, λύσαι (Inf. Act., and Imv. Mid.), see 349 a: for ἔλυσα, see 364. For the middle forms ἐλύσω, λύσῃ, λύσαιο, see 363. For the optative forms εἷας, εἶε, εἷαν, which are called Aeolic, but are more used than the regular forms, see 349 b. For the accent of certain forms, see 367 e.

381. FORMATION. The first aorist active and middle adds *σ* to the stem.

The *future* and *first aorist* systems, when formed with *σ*, have the same tense-stem: hence the rules in 372 apply also to the 1 Aor.

κόπ-τω	ἔκοψα	τάσσω (ταγ)	ἔταξα	ἐά-ω	εἵασα
βλάπτω	ἔβλαψα	δρύσσω (ορυχ)	ᾠρυξα	τιμά-ω	ἐτίμησα
γράφ-ω	ἔγραψα	φράζω (φραδ)	ἔφρασα	ποιέ-ω	ἐποίησα
πλέκ-ω	ἔπλεξα	σπένδ-ω	ἔσπεισα	δουλό-ω	ἐδούλωσα
τρέφ-ω	ἔτρεψα	πείθω (πιθ)	ἔπεισα	πνέω (πνυ)	ἔπνευσα

Χέω to *pour* makes ἔχεα (for ἐχευσα) corresponding to the Fut. χέω (378). Cf. the irregular εἶπα said (450, 8), ἤνεγκα (450, 6).

For three aorists in κα, ἔζηκα from τίθημι (ζε) to *put*, ἔδωκα from δίδομι (δο) to *give*, ἔηκα from ἵημι (έ) to *send*, see 402.

382. *Liquid Verbs*. These reject *σ* in the first aorist, and lengthen the stem-vowel in compensation for it: φαίνομαι (φᾶν), ἔφηναι (for ἐφανσα); see 345. (*Paradigm*, 283.)

REM. a. The verbs αἶρω (αρ) to *raise* and ἄλλομαι (άλ) to *leap* make ᾠρ and ᾠλ in the 1 Aor., except in the Ind., which has η on account of the augment: ἤρα, ἠλάμην, but ᾠρας, ᾠλάμενος.

b. A few other verbs have *ā* where the rule (335) requires η: κερδαίνω to *gain*, ἐκέρδᾱνα; ὀργαίνω to *enrage*, ὠργᾱνα;—or, on the contrary, have η after ρ, instead of *ā*: τετραίνω to *bore*, ἐτέτρηναι.

380 D. For 1 Aor. in Hm. with *ο* and *ε*, like the 2 Aor., see 349 D.

381 D. For *σ* doubled in Hm. after a short vowel (ἐγέλασσα), see 344 D. For ἐλέεσσα=ἔλουσα from λούω to *bathe*, see 371 D e.

For ἔχεα, Hm. has commonly ἔχενα. Similarly, Hm. makes 1 Aor. ἐκη-α (also written ἐκεια) Att. ἔκαυσα from καίω (καν) to *burn*, ἔσσενα from σείω (συ) to *drive*, ἠλεάμην and ἠλευδάμην from ἁλέομαι or ἁλεύομαι to *avoid*, and the defective Aor. δέαστο seemed (connected perhaps with ἐ-δά-ην *learned*).

Hes. has δατέασθαι from δατέομαι to *divide*.

382 D. Hm. has 1 Aor. in σα from some liquid verbs (345 D).—Hm. ὠφέλλα for ὠφειλα from ὀφέλλω to *increase* (345 D).

SECOND AORIST SYSTEM, OR

Second Aorist Active and Middle.

383. The tense-stem of the second aorist active and middle is the same as the verb-stem. It has the inflection of the present system, the second aorist indicative being inflected like the imperfect. (*Paradigm*, 276.)

For the change of ϵ to α in the 2 Aor., see 334 a. For the accent of the 2 Sing. Imv., the Inf. and Par., see 366-7 a. For the second aorist system without connecting vowels (*μi-form*), see 399 ff.

384. ἄγω *to lead* has in the 2 Aor. a reduplicated stem (332): ἤγαγον, ἀγαγ-εῖν. Syncopated stems (339) are seen in ἐ-πτ-όμην (πέτ-ομαι *to fly*), ἔ-σχ-ον (for ε-σεχ-ον, Pr. ἔχω *to have*), ἐ-σπ-όμην (for ε-σεπ-ομην, Pr. ἐπομαι *to follow*), ἤλθον (for ἤλυθ-ον Hm., Pr. ἔρχομαι *to come*), and some others: ἤνεγκον (for ἤν-ενεκ-ον, Pr. φέρω *to bear*) has both reduplication and syncope.—For τρώγω *to gnaw*, 2 Aor. ἔ-τράγ-ον, see 334 d.

PERFECT ACTIVE SYSTEMS, OR

Perfect and Pluperfect Active.

385. The two perfect active systems have the reduplication (318 ff.) in common, and are alike in their inflection (*Paradigms*, 273, 277). For the augment of the Plup., see 311. For the connecting vowels of the Ind., see 350-1. For the older Attic η in the 1, 3 Sing. of the Plup., see 351 a. For σάν in the 3 Pl. Plup., see 356 c. For the forms λέλυκα and λέλυκε, see 361. For the accent of the Inf. and Par., see 367 c, d.

383 D. In Hm., a few stems which end in a mute after ρ , suffer transposition as well as variation of vowel in the 2 Aor.: δέρκ-ομαι *to see*, ἔδρᾱκον, πέρδ-ω *to destroy*, ἔπρᾶδον.

For Ion. εῖν instead of εῖν in 2 Aor. Inf., see 352 D.

384 D. In Hm., a considerable number of verbs have reduplicated stems in the 2 Aor.: ἐ-πέφρᾶδ-ον (φράζω *to declare*), πέπιθ-ον (πείθω *to persuade*), τεταρπ-όμην (τέρπ-ω *to delight*), πεφιδ-έσθαι (φείδομαι *to spare*), etc.—ἤρᾱ-ον (st. ἀρ, Pr. ἀραρίσκω *to fit*), ὄρῳ-ον (ὄρ-νυμι *to rouse*).—Reduplicated and syncopated are ἐ-κεκλ-όμην (κέλ-ομαι *to command*), ἔλαλκ-ον (st. αλεκ, Pr. ἀλέξω *to ward off*). Not used in the Pres. are πέφν-ον (st. φεν) *killed*, τέτμ-ον (st. τεμ) *came up to*, τετᾱγ-ών (st. ταγ, Lat. tango) *taking hold of*.—Two verbs, ἐρύκ-ω *to draw*, ἐνίπ-τω *to chide*, reduplicate the final consonant of the stem, with α as a connective: ἠρύκ-ᾱκ-ον, ἠνίπ-ᾱπ-ον (also ἐνένιπ-ον).

Of syncopated stems, Hm. has also ἐγρ-όμην *awoke* (found even in Att., from ἐγείρω st. εγερ), ἀγρ-όμενοι *assembled* (Inf. ἀγέρ-εσθαι 367 D, Pr. ἀγείρω), ἐπλ-όμην (πέλ-ομαι *to be*).

385 D. For Dor. ω , εις, ει, instead of α , as, ε, in the Sing. of the Pf. Ind., see 350 D.—For Dor. ειν instead of ειναι in the Pf. Inf., see 359 D.—For Ionic forms of the Plup. in Hm. and Hd., see 351 D.—For Ep. ω - instead of σ in the Pf. Par., see 360 D.

For the second perfect system without connecting vowels (*μi-form*) see 399 ff.

The Sub., Opt., and Imv. have the inflection of the Pres. The Imv. is very rarely used, and only in perfects which have a present meaning. In place of it, the Perf. Par. can be used with the Imv. of εἰμί *to be*: thus λελυκὼς ἴσσι, ἔστω, etc. Even the Sub. and Opt. are quite generally made in this way: thus λελυκὼς ᾖ, λελυκὼς εἴην, instead of λελύκω, λελύκοιμι, which do not very often occur.

386. FIRST PERFECT AND PLUPERFECT. The first perfect and pluperfect add κ to the reduplicated stem. (*Paradigm*, 273.)

a. This is the only form for pure verbs (but see 409). It is the prevailing form for liquid verbs, and for mute verbs with lingual stems: the lingual mute is dropped before κ: κομίζω (κομιδ) *to convey*, κεκόμικα.

The pure verb ἀκούω *to hear* has the 2 Perf. ἀκήκοα (321), 2 Plup. ἤκηκόειν or ἀκηκόειν (311),—the only instance of the kind in Attic prose.

b. Pure verbs, and verbs of the second class, have the lengthened stem in the 1 Perf.

ἐά-ω	εἶακα	ποιέ-ω	πεποίηκα	πεῖθ-ω (πίθ)	πέπεικα
τιμά-ω	τετίμηκα	δουλό-ω	δεδούλωκα	πνέω (πνύ)	πέπνευκα

c. Liquid stems of one syllable change ε to α (334 a): στέλλω (στέλ) *to send*, ἔσταλκα, φθείρω (φθερ) *to destroy*, ἔφθαρκα.

ν is rejected in a few verbs: κρίνω (κρίν) *to distinguish*, κέκρικα, τείνω (τεν) *to extend*, τέτακα, etc. (433). If not rejected, it must be changed to γ nasal: φαίνω (φαν), πέφαγκα.

Several liquid stems suffer transposition (340), and thus become vowel-stems: βάλλω (βαλ) *to throw*, βέ-βλη-κα, κάμ-νω *to be weary*, κέ-κμη-κα.

387. SECOND PERFECT AND PLUPERFECT. The tense-stem of the second perfect and pluperfect is the reduplicated verb-stem.

(*Paradigm*, 277.)

a. *Vowel-Changes*. ε in the stem becomes ο in the 2 Perf. (334 a): στρέφ-ω *to turn*, ἔστροφα, τίκτω (τεκ) *to bring forth*, τέτοκα.

Verbs of the second class have the lengthened stem, but change ει to οι (334 b): τήκ-ω (τάκ) *to melt*, τέτηκα, λείπ-ω (λίπ) *to leave*, λέλοιπα, φεύγ-ω (φύγ) *to flee*, πέφευγα.

386 D. In Hm., only vowel-stems (or such as become so by transposition) form a first perfect; and even these often have a *second* perfect form: πεφύ-ασι Att. πεφύκασι (φύ-ω *to produce*), κεκμη-ώς Att. κεκμηκώς (κάμ-νω *to be weary*), τετη-ώς troubled (defective, used only in this form and in Pf. Mid. τετίημαι, Par. τετιγημένος troubled).

387 D. a. In Hm., the Fem. Par. sometimes has ᾱ when other forms of the perfect have η (338 D).

b. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

In other verbs also, *a* is lengthened (338): κράζω (κράγ) *to cry*, κέ-κράγα, ἄγ-νυμι *to break*, ἔαγα, λαγχάνω (λάχ) *to obtain by lot*, εἶλχα, φαίνα (φᾶν), πέφνηα.

But the stem-vowel remains short,—1. After the Attic reduplication (321): ἀλείφω (αλίφ) *to anoint*, ἀλήλιφα.—2. In some instances, before a rough mute: γράφ-ω *to write*, γέγραφα, τάσσω (ταγ) *to arrange*, τέταχα.

For ἔρρωγα from ῥήγνυμι (ῥᾶγ) *to break*, and εἴωθα *am accustomed* from στ. εῖ or ηῖ, see 334 d.

b. *Aspiration of Final Mute.* Some verbs aspirate a labial or palatal mute at the end of the stem (341), changing π, β, to φ, and κ, γ, to χ: κλέπτω (κλεπ) *to steal*, κέκλοφα, ἀλλάσσω (αλλᾶγ) *to exchange*, ἥλλαχα.

A few verbs have two forms, aspirate and unaspirate: πράσσω (πράγ) *to do*, πέπρᾶγα intransitive, *am doing* (succeeding, well or ill), πέπρᾶχα transitive, *have done*; ἀν-οίγ-ω *to open*, ἀνέφωγα intrans. *am open*, ἀνέφωχα trans. *have opened*.

PERFECT MIDDLE SYSTEM, OR

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

388. PERFECT AND PLUPERFECT. The tense-stem of the perfect and pluperfect middle is the reduplicated verb-stem. The endings are applied directly to the stem, without connecting vowels. (*Paradigm, 274.*)

For the accent of the Inf. and Par., see 367 b.

389. *Vowel-Changes.* The vowel-changes which occur in the 1 Perf. Act., are found also in the Perf. Mid.

εἶ-ω	εἶᾶμαι	δουλό-ω	δεδούλωμαι	στέλλω (στέλ)	ἔσταλμαι
τιμά-ω	τετίμημαι	πείζω (πῖζ)	πέπεισμαι	φθείρω (φθερ)	ἔφθαρμαι
ποιέ-ω	πεποίημαι	πλέω (πλῦ)	πέπλευσμαι	βάλλω (βαλ)	βέβλημαι

Further, the verbs τρέφ-ω *to nourish*, τρέπ-ω *to turn*, and στρέφ-ω *to turn*, change ε to α: τέτραμμαι (66 c, d), τέτραμμαι, ἔστραμμαι.

390. *Addition of σ.* Many pure verbs add σ before the endings of the perfect middle: τελέ-ω *to complete*, τε-τέλε-σ-μαι, ἔτε-τέλε-σ-το. But the added σ falls away before endings that begin with σ (55): τε-τέλε-σαι, ἔτε-τέλε-σθε. (*Paradigm, 284.*)

This σ is almost always added to the Perf. Mid. of pure verbs which retain a short stem-vowel (419) contrary to the rule in 335: ἔ-σπα-σ-μαι (not ε-σπη-μαι) from σπά-ω *to draw*. Other pure verbs in which it occurs, are enumerated in 421; some have both forms, with and without σ: κλεί-ω *to close*, κέκλεισμαι and κέκλειμαι.

388 D. For Ionic forms such as μέμνη-αι or μέμνη (Hm.), μέμνε-ο (Hd.), see 363 D.

391. *Liquid Verbs and Mute Verbs.* The concurrence of consonants in the stem and endings gives occasion to a number of euphonic changes. These are shown in the *Paradigms*, 284. They take place according to the rules of euphony in 44-7.

a. Verbs which reject *ν* in the Perf. Act. (386 c), reject it also in the Perf. Mid.: κέκριμαι, τέταμμι. If not rejected, it becomes *σ* when the ending begins with *μ* (51): φαίνω (φαν), πέφασμαι;—but sometimes it becomes *μ*: ὀξύ-ω to sharpen, ὤξυμαι. Before other endings, it remains unchanged: πέφανσαι (51), ὤξυνται.

b. When *μμ* or *γγ* would be brought before *μ*, the first consonant is rejected; πέμπ-ω to send, πέ-πεμ-μαι (for πε-πεμμ-μαι), ἐλέγχ-ω to convict, ἐλ-ήλεγ-μαι (for ἐλ-ηλεγγ-μαι).

c. σπένδ-ω to pour makes ἔσπεισμαι (for εσπενσ-μαι, for εσπενδ-μαι).

392. *Third Person Plural of the Indicative.* The endings νται, ντο can only stand after a vowel. When the tense-stem ends in a consonant, the 3 Pl. Ind. is made by using the perfect participle, with the auxiliary verb εἰσί they are for the perfect, and ἦσαν they were for the pluperfect. See 284.

REM. a. The Ionic endings ἄται, ἄτο (before which, π, β, κ, γ are aspirated) sometimes appear in Attic, after a consonant: τετάχεται, ἐτετάχ-ατο, for τεταγμένοι εἰσί, ἦσαν, from τάσσω (ταγ) to arrange.

393. *Perfect Subjunctive and Optative.* The perfect subjunctive and optative are made by using the perfect participle with the Sub. and Opt. of εἰμί to be. See 274, 284.

REM. a. A few pure verbs form these modes directly from the stem: κτά-μαι to acquire, Perf. κέκτη-μαι possess, Sub. κεκτώμαι, κεκτῇ, κεκτῆται (contracted from κεκτη-ώμαι, etc.), Opt. κεκτώμην, κεκτῶ, κεκτῶτο (from κεκτη-οιμην, etc.), OR κεκτῆμην, κεκτῆ, κεκτῆτο (from κεκτη-ιμην, etc., without connecting vowel). So μινύσκω (μνα) to remind, Perf. μέμνη-μαι remember.

394. *FUTURE PERFECT.* The future perfect adds *σ* to the tense-stem of the perfect middle. It has the inflection of the future middle,

392 D. The use of αται, ατο is much more common in Hm. and Hd., see 355 D e. Hm. has τετεύχ-αται, ατο (1 S. τέτυγμαί, τεύχω to make) with *ευ* for *υ*, ἐρηρέδ-ατο (1 S. ἐρηρείσμεν, ἐρείδω to support) with *ε* for *ει*,—the change of quantity in each case being required by the hexameter verse, cf. 28 D. Before these endings, he inserts *δ* in ἀκ-ηχέ-δ-αται (Par. ἀκ-ηχέ-μενος pained), ἐλ-ηλέ-δ-ατο (for ἐλ-ηλα-δ-ατο, st. ελα, Fr. ἐλαύνω to drive). In ἐρράδαται (ραίνω to sprinkle), ραδ appears to be the primitive stem, cf. Aor. ῥάσσατε. And *δ* belongs to the stem in Hd. παρ-εσκευάδ-αται (παρασκευάζω to prepare), and like forms from verbs in ζω. In ἀπ-ίλ-αται, ατο (Hd.) = Att. ἀφιγμένοι εἰσί, ἦσαν, *κ* is not changed to *χ*.

393 D. Hm. has Sub. 1 P. μεμνώμεθα (Hd. μεμνῶμεθα), Opt. μεμνήμην, 3 S. μεμνέφτο (εφ for ηοι, αοι, 26); also Opt. 3 P. λελύντο (for λελυ-ι-ντο, 33).

from which tense it differs in form only by having a reduplication. (*Paradigm*, 274.)

The Fut. Perf. is not used in liquid verbs, nor in verbs beginning with a vowel. Yet we have *βεβλήσομαι*, *τετμήσομαι*, from *βάλ-λω* to *throw*, *τέμ-νω* to *cut*, with transposition of the liquid (386 c).

REM. a. There are two cases of a Fut. Perf. with *active* endings: in both, the stem is formed by adding *σ* to the stem of the 1 Perf.: *ἵστημι* (*στα*) to *set*, 1 Perf. *ἕστηκα* stand, Fut. Perf. *ἑστήξ-ω* shall stand; *θνήσκω* (*θᾶν*) to *die*, *τέθνηκα* am dead, *τεθνήξ-ω* shall be dead.

PASSIVE SYSTEMS, OR

Aorist and Future Passive.

395. FORMATION. The tense-stem of the passive aorist is formed by adding a passive-sign to the verb-stem (343). The first aorist takes *θ*, the second aorist *ε*. These become *θη* and *η* before a single consonant.—The passive future annexes *σ* to the tense-stem of the corresponding aorist (344). Thus the first future adds *θησ*, the second future *ησ*, to the verb-stem.

INFLECTION (*Paradigms*, 275, 278). Both passive systems have the same inflection. The Aor. Pass. takes the endings of the Act. without connecting vowels, and thus resembles the *μ*-forms. For the contraction of *ε* with the mode-signs of the Sub. and Opt., see 343. For *σαν* in the 3 Plur., see 356 c. For the mode-sign of the Opt., see 343. For the ending *τι* instead of *σι* in the 1 Aor. Imv., see 65 b. For the accent of the Inf. and Par., see 367 c, d.

The Fut. Pass. has the inflection of the Fut. Mid.

396. Remarks on the First Passive System.

a. In regard to *vowel-changes*, the 1 Aor. Pass. agrees with the Perf. Mid. (389). So also, in the rejection of *ν* from liquid stems (391 a), and the addition of *σ* to vowel-stems (390).

ἐά-ω	εἰάσθην	πείθω (πιθ)	ἐπείσθην	βάλ-λω	ἐβλήσθην
τιμά-ω	ἐτιμήσθην	πλέω (πλυ)	ἐπλεύσθην	σπά-ω	ἐσπάσθην
ποιέ-ω	ἐποίησθην	τείνω (τεν)	ἐτάσθην	τελέ-ω	ἐτελέσθην
δουλό-ω	ἐδουλώσθην	κρίνω (κριν)	ἐκρίσθην	ἀκού-ω	ἤκουσθην

395 D. Hm. *ν* for *σαν* in 3 P. Aor. Ind., see 355 D c:—the passive-sign *ε* lengthened to *ει* (or *η*) in the uncontracted 2 Aor. Sub., see 343 D:—the mode-vowels of the Sub. shortened in the Du. and Pl., see 347 D:—*μεναι* for *ναι* in the Aor. Inf., see 359 D.

In the Aor. Sub., Hd. contracts *εη* to *η*, but leaves *εω* uncontracted: *λυθέω*, *λυθῆς*, *λυθῆν*, etc.

In Hm., the 1 Fut. Pass. is never found; the 2 Fut. only in *δαήσομαι* (2 Aor. Pass. *ἐδάην* learned), *μυγήσομαι* (*μύγ-νυμι* to *mix*).

396 D. Hm. adds *ν* before *θ* to some vowel-stems: *ἰδρύ-ν-θην* became seated (*ἰδρύ-ω*), *ἀμ-πνύ-ν-θην* revived (st. *πνυ*, *πνέω* to breathe). In *φάειν-θην* (*φασίνω* to shine, = *φαίνω*) he changes *φαιν* to *φσαν* (cf. 370 D a).

But στρέφω, τρέπω, and τρέφω (389) have ε in the 1 Aor. Pass. This, however, is little used, the 2 Aor. Pass. of these verbs being much more common.

b. *Mute Stems.* Before ζ, a labial or palatal mute (π, β, κ, γ) becomes rough (φ, χ): a lingual mute (τ, δ, ζ) becomes σ: see 44-5, and *Paradigms*, 284.

For ἐσρέφζην, etc., see 66 d. For ἐτέζην, ἐτύζην, see 65 c.

397. *Remarks on the Second Passive System.*

a. The verb-stem is only modified by variation of ε to α (383). στέλ-λω *to send*, ἐστάλην.

But πλήσσω (πλάγ) *to strike* makes ἐπλήγην; yet in composition with ἐκ and κατά, it takes the form -επλάγην.

b. The second passive system is not formed from verbs which have a 2 Aor. Act. The only exception is τρέπω *to turn*, ἔτραπον and ἐτράπην.

Some verbs have both passive systems in use: βλάπτω (βλάβ) *to injure*, ἐβλάφζην and ἐβλάβην.

Verbal Adjectives.

398. The verbal adjectives are analogous to passive participles. They are formed by annexing τό or τέο to the verb-stem.

1. λῦ-τό-ς, ἡ, ό-ν *loosed, looseable* (solutus, solubilis).

2. λῦ-τέο-ς, ᾱ, ο-ν (requiring) *to be loosed* (solvendus).

The verb-stem assumes the same form as in the 1 Aor. Pass., except that a mute before τός and τέος must be *smooth* (44).

ἐά-ω	ἐάτός, τέος	πείζω	πειστός, τέος	βάλλω	βλητός, τέος
τιμά-ω	τιμητός, τέος	πλέω	πλευστός, τέος	πλέκω	πλεκτός, τέος
τελέ-ω	τελεστός, τέος	τείνω	τατός, τέος	τάσσω	τακτός, τέος
ἀκού-ω	ἀκουστός, τέος	κρίνω	κριτός, τέος	τρέφω	ζρεπτός, τέος

PRESENT, SECOND AORIST, AND SECOND PERFECT SYSTEMS,

according to the μi-form.

399. Some verbs inflect the *present* system without connecting vowels. These are called *Verbs in μi* (267).

In like manner, but less often, the *second aorist* and *second perfect* systems are inflected without connecting vowels. These also are called *μi-forms*, though belonging for the most part to verbs in ω. (*Paradigms*, 297-305.)

397 D. Hm. has τραπ-ελομεν *gaudeamus* (2 Aor. Sub. 1 Plur. for τραπ-ωμεν 343 D, from τέρπ-ω *to delight*, 2 Aor. Pass. ἐτάρπ-ην) with transposition and variation of vowel as in 383 D.

398 D. Hm. δρᾶ-τός, by transposition, for δαρτός, from δέρ-ω *to flay*.

400. *Further peculiarities of this formation.*1. In respect to the *endings*,a. *μι* and *σι* are retained in the Ind.: *φη-μί, φη-σί*.b. *σι* is often retained in the Impv.: *φά-σι say*.c. *σαι* and *σο* usually retain *σ*: *ἴστα-σαι, ἐδείκνυ-σο*.d. the 3 Pl. of the histor. tenses has *σαν*: *ἔφα-σαν, ἔξε-σαν*.e. the Inf. Act. has *ναι*: *φά-ναι, δοῦ-ναι*.f. the Par. Act. retains *ς* in the Nom. Masc.: *διδούς* (not *διδων*).g. for the ending *σα* in the 2 Sing., see 356 a.2. h. A *connecting vowel α* is inserted before *(ν)σι* in the Pres. Ind.

3 Pl.: *τιθέ-α-σι* (for *τιθέ-α-νσι*), *διδό-α-σι*:—this *α* is contracted with an *α* in the stem: *ιστᾶσι* (for *ἴστα-α-νσι*);—and sometimes with *ε* or *ο* in the stem: *τιθεῖσι, διδοῦσι*, rare forms for *τιθέασι, διδόασι*.—The same insertion appears also in the Perf. Ind.: *δεδι-α-σι they are afraid, ἑστᾶσι* (for *ἑστα-α-νσι*).

3. i. A final *α, ε, ο* of the stem is *contracted* with the mode-signs of the Sub. and Opt.: *τιζῶμαι* (for *τιζε-ωμαι*), *δοῖην* (= *δο-ιη-ν*).

k. Hence these modes have the *accent* of *contract* forms. Compare the accent of the Sub. and Opt. in *contract* presents (279–81), and in the *passive aorist* (275, 278).

4. The *stem-vowel* in *μι-forms* is generally *short*; but

m. the Pres. and Impf. Act. make it long in the Sing. of the Ind.: *φη-μί, ἔφη*, but *φα-μέν, φαῖην, φά-ναι*.

n. the 2 Aor. Act. makes it long before a single consonant: *ἔστη-ς, ἔστη* (for *εστη-τ*), *στῆ-σι, στῆ-ναι*; but *σταῖην, στά-ντων, στάν* (Neut. Par. for *στα-ντ*).

For the *accent* of the Inf. and Par. Act., see 367 c, d.

400 D. a. The Dor. has *τι* for *σι*: *φᾶ-τί* for *φη-σί*; and *ντι* for *(ν)σι*: *φα-ντι* for *φᾶσι*. See 355 D a.

d. Hm. *ν* for *σαν*, often: *ἔφα-ν* for *ἔφα-σαν, ἔ-ν* for *ἔε-σαν* (355 D c).

e. Hm. *μεναι* or *μεν* for *ναι*: *δó-μεναι* or *δó-μεν* for *δοῦ-ναι* (359 D).

g. The ending *σθα* is more freq. in Hm. than in Att.: *τίθησθα, διδοῖσθα*. For *αται, ατο* used instead of *νται, ντο* (Hd.), see 355 D e.

h. Hm. and Hd. always have *τιθεῖσι, διδοῦσι, ῥηγνῦσι*, etc.; but two presents insert *α*, *ἔασι* (or *εἰσί*) *they are*, *ἔασι* *they go*. The forms *ιστέ-ασι, ἑστέ-ασι* (in Hd.), for *ιστᾶσι, ἑστᾶσι*, are doubtful.

i. In Hm., the Sub. of the 2 Aor. Act. often remains uncontracted. The stem-vowel is then usually lengthened and the mode-vowel shortened: but in the Sing. and 3 Pl. of the Act., the mode-vowel is always long: *στή-ετον* for *(στα-ητον) στήτον, δέ-ης* or *δή-ης* for *(δε-ης) δῆς, δώ-ησι* for *(δο-η) δῶ*. Similarly we find *δέι-ομαι* for *(δε-ωμαι) δῶμαι* in the 2 Aor. Mid. *η*, lengthened from *αι*, is sometimes changed to *ει*: *στέι-ομεν* (instead of *στη-ομεν*) for *σῶμεν*.

In Hd., only *αω* and *εω* of the Sub. remain uncontracted: *αω* he changes to *εω*: *στέ-ωμεν* for *(στα-ωμεν) σῶμεν*. The same change is also found in Hm.

m, n. In Hm., the stem-vowel is sometimes long in other forms: thus in the Pr. Inf. *τιδῆμεναι, διδοῦναι, ἀνναι* *to blow*, Pr. Ind. Mid. *δίλῆμαι* *to seek*, Par. Mid. *τιδῆμενος*. For the 2 Aor. Sub., see i above.

401. *Remarks on the above peculiarities.*

b. In the Pres. Impv., *σι* is commonly rejected, and the vowel before it lengthened: ἴστη (not ἰσῥά-σι), τίθει, δίδου, δέικνῃ. — In the 2 Aor. Impv., *σι* after a *short* vowel loses *ι*, and *ς* is then changed to *σ*: δού-σ (not δο-σι), ἔς. But *σι* remains unchanged after a *long* vowel: στή-σι, βῆ-σι (in compounds sometimes σῥά, βῥά: thus παράσῥα, κατὰβῥα, poetic).

c. *σαι* and *σο* drop *σ* in the 2 Aor.; also in the Pres. Sub. and Opt.; and occasionally in other forms: ἔβου (not ἐβε-σο), ἔῃ (not ἐη-σαι), διδοίω (not διδοι-σο); ἴστασο and ἴστω.

h. A connecting vowel is sometimes found in the Sing. of the Impf. Act.: ἐδίδουν, ἐδίδους, ἐδίδου (contracted from ἐδιδου-ον, -ες, -ε) are almost always used for ἐδίδων, ἐδίδως, ἐδίδω. So also ἐτίσεις, ἐτίσει are more common than ἐτίσης, ἐτίση.

The connecting vowel *ο* takes the place of the stem-vowel *ε*, in the Opt. τιζοίμην for (τιζε-ιμην) τιζείμην.

i. In the contraction of the Sub., *αη*, *αη*, *οη* give *η*, *η*, *ω* (not *ā*, *α*, *οι*, 32, 34): ἰσῥῆται (for ἰστα-ηται), σῥῆς (for στα-ης), δῶ (for δο-η).

k. The Sub. and Opt. Mid. are sometimes accented without reference to the contraction. This is always the case with the deponents, δύνᾱμαι to be able, ἐπιστάμαι to understand, κρέμᾱμαι to hang, together with the second aorists ἐπρίᾱμην bought, ὠνήμην received profit: δύνωμαι, ὄναιτο (not δυνῶμαι, ὄναιτο). And it is sometimes the case with ἵημι, τίθημι, δίδωμι: τίθωμαι, δίδοιτο.

l. A close vowel (*ι*, *υ*) at the end of the stem, is not contracted with the mode-sign (33): the Opt. then takes a connecting vowel *ο*: ἰ-ω, δεικνύ-οιμι. In such verbs, the Sub. and Opt. are not distinguished from the ordinary formation.

n. The 2 Aor. Act. of ἵημι, τίθημι, δίδωμι, lengthens only the Inf.: εἶ-ναι, ἔει-ναι, δοῦ-ναι; though in ἵημι, the 2 Aor. Ind. is long (εἶ-) by the augment (312): εἶσαν, εἶμεθα.

The poetic 2 Aor. Act. ἔκταν (κῥᾱ) is also short. On the other hand, the 2 Aor. Mid. ὠνήμην (ονα) follows the rule for the Act.

401 D. b. Hm. sometimes retains *σι* in the Pr. Impv.: δίδωσι and δίδου give, ὅμνῃσι swear. He has καθ-ίσῥα for καθ-ίστη. Pind. δίδοι for δίδου.

h. Hm. sometimes has a connecting vowel in the Sing. of the Pr. Act.: δίδοις (cf. δηλοῖς for δηλό-εις) and διδοῖσθα for δίδως, διδοῖ (and δίδωσι), τιθεῖ (and τίθησι), ἔεις (with irreg. accent) for ἕης, ἔει (and ἕησι). In Hd. ἔει, τιθεῖς, τιθεῖ, διδοῖς, διδοῖ, ἰσῥᾶ, are perhaps always used in place of the Attic forms. So too, Hd. has Impf. 3 S. ἴστα (= ἰστα-ε) for ἴστη.

The connecting vowel *ο* takes the place of the stem-vowel *α*, in μαρνοίμεθα (Hm.) Pr. Opt. of μάρναμαι to fight. Hd. has θε-οίμην for (θε-ιμην) θείμην 2 Aor. Opt. of τίθημι.

k. So in Hm. and Hd., the Pr. Sub. Act. of ἵημι: thus ἕησι (Hm.) for ἵῃ.

l. Hm. contracts *ι*, *υ* of the stem with the mode-sign of the Opt. in δύνῃ (for δυ-η) 2 Aor. Opt. of δύω, δαινύτο (for δαυνυ-ιτο) Pr. Opt. of δαινύμαι to feast, φθίτο (for φθι-ιτο) 2 Aor. Opt. of φθίνω to perish.

n. With ἔκταν compare Hm. οὔῥα wounded; with ὠνήμην, Hm. πλητο approached.

402. *Peculiar First Aorist in κα*. Three verbs in *μι*, *ἴημι*, *τίθημι*, *δίδωμι*, have with the 2 Aor. a peculiar 1 Aor. in *κα* (tense-sign *κ*). But this is almost confined to the Ind. Act.: *ἦκα*, *ἔθηκα*, *ἔδωκα*. Here it is very common in the Sing., of which number the 2 Aor. is not in use: thus *ἔδωκα*, *ἔδωκας*, *ἔδωκε* (never *εδων*, *εδως*, *εδω*). It occurs also, but less often, in the Plur.: *ἔδώκαμεν*, *ἔδώκατε*, *ἔδωκαν* (usually *ἔδομεν*, *ἔδοτε*, *ἔδοσαν*).

ENUMERATION OF MI-FORMS.

403. Verbs in *μι* belong to the first, fifth, and eighth classes (325, 329, 332). Those of the first and fifth classes have the *μι*-form only in the present and imperfect (for one exception, see 408, 9). We begin, therefore, with

Verbs in μι of the Eighth Class.

1. *ἴημι* (ε 332) *to send*, inflected like *τίθημι* (297, 301, and 403, 2).
 Act. Pr. Ind. *ἴημι* (3 Pl. always *ἰᾶσι*, 400 h);
 Impf. *ἴην*, *ἴης*, *ἴη*, etc. (also [*ἴουν*], *ἴεις*, *ἴει*, 401 h; *ἀφίει* and *ἡφίει* from *ἀφ-ἴημι*, cf. 314);
 Sub. *ἰῶ*, Opt. *ἰείην*, Imv. *ἴει*, Inf. *ἰέναι*, Par. *ἰείς* (*ἰεντ*).
 2 Ao. Ind. (*ἦκα*, *ἦκας*, *ἦκε*, 402) *εἶτον*, *εἶτην*, *εἶμεν*, *εἶτε*, *εἶσαν*;
 Sub. *ῶ*, Opt. *εἴην*, Imv. *ἔς*, Inf. *εἶναι*, Par. *εἷς* (*έντ*).
 Mid. Pr. *ἴεμαι* *to hasten, strive*; Impf. *ἰέμην*;
 S. *ἰῶμαι*, O. *ἰέμην*, Imv. *ἴεσο* (or *ἴου*), Inf. *ἴεσθαι*, P. *ἰέμενος*.
 2 Ao. *εἶμην*, *εἶσο*, *εἶτο*, *εἶσθον*, *εἶσθην*, *εἶμεθα*, *εἶσθε*, *εἶντο*;
 Sub. *ῶμαι*, Opt. *εἴμην*, Imv. *οὖ*, Inf. *ἔσθαι*, Par. *ἔμενος*.
 Fu. *ἦσω*, 1 Ao. *ἦκα*, Pf. *εἶκα*, Pf. M. *εἶμαι*, Ao. P. *εἶσθην*, V. *έτός*, *έτέος*.
 REM. a. The Pr. Opt. has also *ἴοιμι* (*ἴοις*, *ἴοι*, etc.) for *ἰείην*, *ἰοίμην* for *ἰέίμην*; 2 Ao. Opt., *οἴμην* for *εἴμην*: cf. 401 h.
 2. *τίθημι* (3ε) *to put*. For *μι*-forms, see Paradigms 297, 301.
 Fu. *θήσω*, 1 Ao. *ἔθηκα*, Pf. *τέθεικα*, Pf. M. *τέθειμαι*, Ao. P. *έτέσθην* (65 c), V. *Ζετός*, *Ζετέος*. Cf. 402.
 3. *δίδημι* (δε) *to bind*, rare form for *δέω* (420, 1).
 4. *δίδωμι* (δο) *to give*. For *μι*-forms, see Paradigms 298, 302.
 Fu. *δώσω*, 1 Ao. *ἔδωκα*, Pf. *δέδωκα*, Pf. M. *δέδομαι*, Ao. P. *εδόσθην*, V. *δοτός*, *δοτέος*. Cf. 402.
 5. *ἵστημι* (στα 332) *to set*. For *μι*-forms, see Par. 299, 303, 305.
 Fu. *στήσω*, 1 Ao. *ἔστησα*, Pf. *ἔστηκα*, Pf. M. *ἑστᾶμαι*, Ao. P. *ἐστάσθην*, Plup. *ἐστήκειν* or *εἰστήκειν*, Fu. Pf. A. *ἐστήξω* (394 a), M. *ἐστήξομαι*, V. *στατός*, *στατέος*. For irregularity of meaning, see 416, 1.

403 D. 1. Hm. Impf. 1 S. *ἴειν*, 1 Ao. *ἦκα* and *ἔθηκα* (312): from *ἀν-ἴημι* he has a Fu. *ἀνέσω*, Ao. *ἄνεσα*.—Hd. Pf. Ind. 3 P. *ἀν-έωνται* irreg. for *ἀν-εῖνται*, and Pf. Par. *με-μετ-ι-μένος* very irreg. for *μεθ-ει-μένος*.

2. Hd. Impf. 1 S. *ἐτίθε-α* with irreg. connecting vowel *α* (406 D a, 364 D).

4. Hm. Fu. *δώσω*, and with redupl. *διδώσω*.

6. *δύνιμι* (ονα 332) *to benefit*;

Mid. *δυνῖσθαι to receive benefit*, Impf. *δυνάμην*,

2 Ao. *δυνήμην, δυνσο, δύνητο*, Opt. *δυναίμην* (401 k), Inf. *δυνασθαι*.

Fu. *δνήσω, δνήσομαι*, Ao. *δνησα*, Ao. P. *δνήσην*.

7. *πίμπλημι* (πλα) *to fill*, Impf. *ἐπίμπλην*, Inf. *πιμπλάναι*;

Mid. *πίμπλάμαι to fill one's self*, Impf. *ἐπιμπλάμην*, Inf. *πίμπλασθαι*.

Fu. *πλήσω*, Ao. *ἐπλησα*, Pf. *πέπληκα*, Pf. M. *πέπλησμαι*, Ao. P. *ἐπλήσθην*,

V. *πληστέος*. A kindred form is *πλήζω to be full*, Lat. *pleo*.

REM. a. In this verb and the next, the redupl. is strengthened by the nasal *μ*. This, however, falls away in the compounds, if the preposition has *μ*: *ἐμ-πίμπλημι*, but Impf. 3 P. *ἐν-ἐπίμπλασαν*.

8. *πίμπρηνμι* (πρα) *to burn* transitive, inflected like *πίμπλημι*.

9. *κίχρηνμι* (χρα) *to lend*, Mid. *κίχρᾶμαι to borrow*;

Fu. *χρήσω*, Ao. *ἐχρησα*, Pf. *κέχρηκα*, Pf. M. *κέχρημαι*: cf. 335 a.

Verbs in μι of the First Class.

404. A. Stems in α.

1. *ῆμι* (cf. Lat. *â-io*) *to say*, used only in Pr. 1 S. *ῆμι* and Impf. 1, 2 S. *ῆν, ῆ* (*ῆν δ' ἐγὼ said I, ῆ δ' ὅς said he*).

2. *φημί* (φα) *to say*, *φής, φησί, φᾶτόν, φατόν, φᾶμέν, φατέ, φᾶσί*;

Impf. *ἔφην, ἔφης comm. ἔφησθα, ἔφη, ἔφᾶτον, ἐφάτην, ἐφᾶμεν, ἔφατε, ἔφασαν*.

Pr. Sub. *φῶ*, Opt. *φαίην*, Imv. *φᾶσί* or *φάσι*, Inf. *φάναι* (Par. *φάς*).

Fu. *φήσω*, Ao. *ἔφησα*, V. *φατός, φατέος*.

REM. a. The forms of the Pr. Ind. are all enclitic except the 2 Sing. (105 c). The Par. *φάς* is never used in Attic prose, which takes *φάσκων* instead: cf. 444, 8.

3. *χρή* (χρα, χρε) *it behooves*, Impf. *ἐχρῆν* or *χρῆν*;

Pr. Sub. *χρῆ*, Opt. *χρεῖη*, Inf. *χρῆναι*, P. *χρεών* (only neut., for *χρᾶον* 26).

Fu. *χρήσει* (335 a). In composition,

ἀπό-χρη it is enough, 3 P. (contract) *ἀποχρῶσι*, Impf. *ἀπέχρη*;

Pr. Inf. *ἀποχρῆν* (371 c), Par. *ἀποχρῶν, -ῶσα, -ῶν*, both contract.

Fu. *ἀποχρήσει, ἀποχρήσουσι*, Ao. *ἀπέχρησε*.

5. Hm. 1 Ao. 3 P. *ἔστασαν* as well as *ἔστησαν*.

6. Hm. 2 Ao. Imv. *δνησο*, Par. *δνήμενος*.

7. Hm. Pres. Mid. also *πιμπλάνεται* (329 a); 2 Ao. Mid. 3 S. *πλήτο*, 3 P. *πλήντο*, *became full*, and in comp. *ἐμπλήτο, ἐμπλήντο* (in Aristoph. Opt. *ἐμπλήμην*, Imv. *ἐμπλησο*, Par. *ἐμπλήμενος*). *Πλήθω* is chiefly poetic, 2 Pf. *πέπληθα*.

8. The form *πρήθω* occurs only in *ἐν-ἐπρηθον* II. i, 589.

10. Hm. Pr. Par. *βιβάς*, from st. *βα*, common Pr. *βαίνω to go* (435, 1).

404 D. 2. Middle forms of *φημί* are rare in Att. (thus in Plato, Pf. Imv. 3 S. *πεφάσθω*), but common in other dialects; yet the Pr. Ind. Mid. is not used. Hm. has Impf. *ἐφάμην, ἔφατο* or *φάτο*, etc., Imv. *φάο, φάσθω*, etc., Inf. *φάσθαι*, Par. *φάμενος*.

3. Hd. has *χρή, χρῆν, χρῆναι*, but *ἀποχρᾶ* (*καταχρᾶ, κατέχρᾶ*), *ἀποχρᾶν*.

To which add the following deponent verbs:

4. ἀγά-μαι *to admire*, Impf. ἡγάμην.
Fu. ἀγάσομαι, Ao. P. ἡγάσῃην (413, rarely M. ἡγασάμην), V. ἀγαστός.
5. δύνᾱ-μαι *to be able*, δύνασαι (poet. δύνῃ), δύναται, etc.;
Impf. ἐδυνάμην, ἐδύνω (401 c), ἐδύνατο, etc.; Pr. Sub. δύνωμαι (401 k),
Opt. δυνάιμην (401 k), Imv. δύνω (401 c), Inf. δύνασθαι, P. δυνάμενος.
Fu. δυνήσομαι, Pf. δεδύνημαι, Ao. P. ἐδυνήσῃην (413, seldom ἐδυνάσῃην),
V. δυνατός *able, possible*. Augment often ἡ (308 a); but never ἠδυνασῃην.
6. ἐπίστᾱ-μαι *to understand*, ἐπίστασαι, ἐπίσταται, etc.;
Impf. ἠπιστάμην, ἠπίστω (401 c), ἠπίστατο, etc.; Sub. ἐπίστωμαι (401 k),
Opt. ἐπιστάιμην (401 k), Imv. ἐπίστω, Inf. ἐπίστασθαι, P. ἐπιστάμενος.
Fu. ἐπιστήσομαι, Ao. P. ἠπιστήσῃην, V. ἐπιστητός.
7. ἔρᾱ-μαι *to love* (poetic for ἐρά-ω 419, 3). Ao. P. ἠράσῃην (413)
V. ἐραστός.
8. κρέμᾱ-μαι *to hang* intrans. (cf. 439, 2), Impf. ἐκρεμάμην;
Sub. κρέμωμαι (401 k), Opt. κρεμαίμην (401 k). Fu. κρεμήσομαι.

405. B. Stems in ι.

1. εἶμι (ι, Lat. i-re) *to go*.

Pr. Ind.	εἶμι, εἶ, εἴσι,	ἴτον, ἴτον,	ἴμεν, ἴτε, ἴασι;
Impf.	ἦειν or ἦα, ἦεις “ ἦεισθα, ἦει “ ἦειν,	ἦειτον or ἦτον, ἦειτην “ ἦτην,	ἦειμεν or ἦμεν, ἦειτε “ ἦτε ἦσαν.
Pr. Sub.	ἴω, ἴης, ἴη,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι;
Opt.	ἰοίην, ἰοίς, ἰοί,	ἰοίτον, ἰοίτην,	ἰοίμεν, ἰοίτε, ἰοίεν;
Imv.	ἴσι, ἴτω,	ἴτον, ἴτων,	ἴτε, ἴτωσαν or ἰόντων;
Inf.	ιέναι; Par. ἰών, ἰούσα, ἰόν, G. ἰόντος (Lat. euntis);		
Verbals.	ἰτός, ἰτέος (also ἰτητέον <i>one must go</i>).		

5. Hm. and Hd. have in Ao. P. only ἐδυνάσῃην. Hm. has also Ao. M. ἐδυνήσῃην.

6. Hd. Pr. Ind. 2 S. ἐξ-επίσται for ἐξεπίστασαι.

9. St. ara, common Pr. ἀράομαι *to pray*, Hm. Pr. Act. Inf. ἀρήμεναι only Od. χ, 322.

10. St. ἱλα, common Pr. ἱλάσκομαι (444, 5) *to propitiate*, Ep. ἱλάμαι rare; also in Act., Imv. ἱλᾷδι Hm. (ἱλᾷδι Theoc.) *be propitious*.

Hm. has the following μι-verbs of the first class with stems in ε:

- a. ἀημι (ae) *to blow*, 2 D. ἄητον, Impf. 3 S. ἄη or ἄει, Inf. ἀῆναι or ἀήμεναι, Par. ἀεῖς; Mid. Impf. 3 S. ἄητο, Par. ἀήμενος.
b. St. διε *to make flee* (in Mid., also *to flee*), Impf. 3 P. ἐν-διέσαν; Mid. Pr. 3 P. διένται, Sub. δίωμαι, Opt. 3 S. δίοιτο (401 k), Inf. διέσθαι. See 409, 5.
c. δίζημαι (διζε) *to seek*, 2 S. δίζηαι, Par. διζήμενος; Fu. διζήσομαι.
d. St. κιχε (from κιχ, common Pr. κιχάνω *to come up to*, 436, 7), Impf. 2 S. ἐκίχεις, 3 D. κιχήτην, Sub. κιχείω, Opt. κιχέην, Inf. κιχῆναι or κιχήμεναι, Par. κιχέις, Mid. κιχήμενος (400 D m).

405 D. 1. Hm. Pr. Ind. 2 S. εἶσθα; Impf. ἦια (406 D a, 364 D) or ἦιον (401 h), 3 S. ἦτε or ἦε, 1 P. ἦομεν, 3 P. ἦιον, ἦισαν, or ἦσαν. Hm. has also an Impf. with simple ι: 3 S. ἴε, 3 D. ἴτην, 1 P. ἴμεν, 3 P. ἴσαν.—Hd. has in Impf. 1 S. ἦια, 3 S. ἦτε, 3 P. ἦισαν.

REM. a. The present has a future meaning, especially in the Ind. εἶμι *I am going*, i. e. *about to go*.

b. The Impf. has the inflection of a pluperfect. The initial η is formed from the lengthened stem $\epsilon\iota$ by applying the augment.

c. The Par. has the accent of the 2 Aor. (367 a).

2. κείμαι (κει) *to lie, to be laid or set*.

Pres. Ind.

Impf.

κέμαι,		κέμεθα,	ἐκέμην,	ἐκέμεθα,
κέσαι,	κέσθον,	κέσθῃς,	ἔκεισο,	ἔκεισθον,
κέται,	κέσθον,*	κείνται;	ἔκειτο,	ἔκεισθην,
				ἔκειντο;

Pr. Sub. 3 S. κέηται, 3 P. κέωνται; Opt. 3 S. κέοιτο, 3 P. κέοιντο (39 a);

Imv. κείσο, κείσθω, κείσθον, κείσθων, κείσθῃς, κείσθωσαν or κείσθων;

Inf. κείσθαι; Par. κείμενος. Fu. κείσομαι.

REM. a. The Inf. κείσθαι retains its accent in composition: κατακείσθαι, contrary to 365.

406. C. Stems in ς .

1. εἶμι (es, Lat. es-se) *to be*.

Pr. Ind.

Impf.

εἶμι,	ἐσμέν,	ἦν or ἦ,	ἦμεν,
εἶ,	ἐστόν,	ἦσθα,	ἦστον or ἦτον,
ἐστί,	ἐστόν,	ἦν,	ἦστην " ἦτην,
	εἰσί;		ἦσαν;

Pr. Sub.

Pr. Opt.

ᾶ,	ᾶμεν,	εἶην,	εἶημεν or εἶμεν,
ῆς,	ῆτον,	εἶης,	εἶητον or εἶτον,
ῆ,	ῆτον,	εἶη,	εἶητην " εἶτην,
	ᾶσι;		εἶησαν " εἶεν;

Hm. Sub. 2 S. ἴησθα, 3 S. ἴησι, 1 P. ἴομεν (ῖ) or ἴωμεν (ῖ), Opt. 3 S. ἴοι (once ἰέη), Inf. ἰέναι, ἴμεναι or ἴμεν; Fu. ἴσομαι, Aor. ἰσάμην, irreg. ἐἰσάμην.—*ἴενται* Od. χ , 304, sometimes regarded as Pr. Mid. of εἶμι, should be written *ἴενται* (403, 1).

2. Hm. Pr. Ind. 3 P. κείνται, κείαται (355 D e), κέαται (39 a); Impf. 3 P. ἔκειντο, κείατο, κέατο; Sub. 3 S. κῆται; Iterative (410 D) 3 S. κέσκετο; Fu. κείω or κέω (378 D).—Hd. resolves $\epsilon\iota$ into $\epsilon\epsilon$, but only in cases where ϵ might be used as a connecting vowel: κέεται, ἐκέετο, κέεαδω, κέεσθαι (not κεεμαι, κεεμενος). In the Ind. 3 P. he has κέαται, ἐκέατο.

Hm. has two or three $\mu\iota$ -verbs of the first class with stems in o and υ :

a. *ὄνο-μαι to find fault with*, 2 S. ὄνοσαι, Opt. 3 S. ὄνοιτο (401 k); Fu. ὄνόσομαι, Aor. ὄνοσάμην (Hd. ὠνόσθην).—Hm. has also from st. *ον*, Pr. 2 P. ὄννεσδε (24 D c) and Aor. ὠνάμην.

b. *ἐρύομαι (ερῦ, εἰρῦ 24 D c) to guard, preserve*, Ion. and poet. The $\mu\iota$ -forms are Pr. Ind. 3 P. εἰρύαται, Impf. 2 S. ἐρύσο, 3 S. ἐρύτῳ, εἰρυντο, 3 P. εἰρυντο, εἰρύατο, Inf. ἐρυσθαι, εἰρυσθαι. Fu. ἐρύσσομαι, (344 D; ἐρύεσθαι, 378 D), εἰρύσσομαι, Aor. ἐρυ(σ)άμην, εἰρυ(σ)άμην. Cf. ἐρύω *to draw* (420 D, 12).

From *ρύομαι* (ρῦ) = *ἐρύομαι* come $\mu\iota$ -forms, Impf. 3 P. ρύατο, Inf. ρύσθαι. Fu. ρύσομαι (Hd.), Aor. ῥῥύσάμην.

c. St. *στέν to stand to, undertake*, Pr. Impf. 3 S. στεύται, στεύτο (Aesch. *στεύνται*).

Pr. Imv. ἴσθι, ἔστω, ἔστον, ἔστων, ἔστε, ἔστωσαν or ἔστων;

Inf. εἶναι; Par. ὦν, οὔσα, ὦν (οντ).

Impf. Mid. ἦμην (rare, and only in 1 Sing.).

Fu. Mid. ἔσομαι (3 S. ἔσται), O. ἐσοίμην, I. ἔσεσθαι, P. ἐσόμενος.

REM. a. In the Pr. Ind., 1 S. εἰμί is for εσ-μι, σ being dropped and ε lengthened: 2 S. εἶ is for εσι (properly ἐσ-σί): 3 S. ἐσ-τί retains the orig. ending τι: 3 P. εἰσί has arisen from εσ-ντι. In the Impf., ἦν, ἦσα, ἦν are for η(σ)-ν, η(σ)-σα, η(σ)-τ: in ἦσ-α-ν(τ), α is a connecting vowel. The Sub. ὦ is for ἔω (Ion.) from εσ-ω: the Opt. εἴην is for εσ-ιη-ν. The Imv. 3 P. ἔστων is for εσ-ντων (a form ὄντων occurs only in Pl. Leg. 879 b). The Inf. εἶναι is for εσ-ναι: the Par. ὦν is for ἐών (Ion.) from εσ-ων.

REM. b. The forms of the Pr. Ind. are all enclitic, except the 2 S. εἶ. After a paroxytone, they have an accent on the ultima, by 108. But the 3 Sing. takes the regular accent, ἔστι,

1. when it expresses existence or possibility:
2. when it stands at the beginning of a sentence:
3. when it follows οὐ, μή, εἰ, ὥς, καί.

Thus τοῦτο ὃ ἔστι *that which exists*, ἔστι μοι βουλομένῳ *it is according to my wish*, εἰ ἔστιν οὕτως *if it is so*.

REM. c. The Par. ὦν, οὔσα, etc., retains its accent in composition: παρών, παρούσα; so also the 3 S. Fu. ἔσται for εσεται: παρείσται. The retention of the accent in several other compound forms is not irreg.: παρήν (368 b), παρῶ, παρείεν (400 k), παρείναι (367 c).

406 D. 1. Hm. has many peculiar forms:

Pr. Ind. 2 S. ἐσσί and εἰς, 1 P. εἰμέν, 3 P. (εἰσί, and) ἔασι not enclitic;

Impf. ἦα, ἔα, ἔον, 2 S. (ἦσα and) ἔησα, 3 S. (ἦν and) ἦεν, ἔην, ἦν,

3 P. (ἦσαν and) ἔσαν; Iterative (410 D) ἔσκον (for εσ-σκον);

Sub. ἔω, εἴω, 3 S. ἔη, ἔησι, ἦσι, 3 P. ἔωσι (once ὦσι);

Opt. (εἴην etc., also) ἔοις, ἔοι; Imv. 2 S. ἔσ-σο (middle ending);

Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμεναι, ἔμεν;

Par. ἐών, ἐούσα, ἐόν (εοντ). Fu. often with σσ: ἔσσομαι;

Fu. 3 S. (ἔσεται, ἔσται and) ἔσσεται, also ἔσσεῖται (as in Dor.).

Hd. Pr. Ind. 2 S. εἰς, 1 P. εἰμέν; Impf. ἔα, 2 S. ἔας, 2 P. ἔατε;

Iterative ἔσκον; Sub. ἔω, ἔωσι; Opt. once ἐν-έοι; Par. ἐών.

Dor. Pr. Ind. 2 S. ἐσσί, 1 P. εἰμές, 3 P. ἐντί; Impf. 3 S. ἦς, 1 P. ἦμες;

Inf. εἰμεν, ἦμεν; Par. ἐών. Fu. ἐσσεῦμαι, ἦ, εἴται, etc.

REM. a. Some of these forms have a connecting vowel: so ἔασι for ε(σ)-α-(ν)σι, ἦα for η(σ)-α-(ν) or ησαμ Lat. eram, cf. 3 P. ἦσ-α-ν(τ) Lat. erant. In ἔα, ἔσαν, the augment is omitted: ἦεν is for η(σ)-ε-ν: ἔην, ἦν come from ἦν by doubling the E-sound: ἔον for ε(σ)-ο-ν omits the augment, and has the usual connecting vowel ο: this appears also in the Opt. ἔοις, ἔοι. — ἐλάτο Od. v, 106, sometimes regarded as Impf. Mid. of εἰμί, should be written ἐλάτο (406 D, 2).

2. Hm. has Ind. 3 P. ἐλάται, ἐλάτο (355 D e), with irregular change of η to ει, rarely ἔαται, ἔατο, only once ἦντο. Hd. always ἔαται, ἔατο.

From two other consonant-stems, Hm. has μι-forms, viz.

3. From ἔδ-ω (450, 3) *to eat*, Pr. Inf. ἔδ-μεναι; cf. Lat. *estis* for *ed-tis*, 1886 for *ed-se*.

4. From φέρ-ω (450, 6) *to bear*, Pr. Imv. 2 P. φέρ-τε; cf. Lat. *fer-te*.

2. ἦμαι (ἦσ) to sit retains σ only before τ.

Pr. Ind.

Impf.

ἦμαι,	ἦμεθα,	ἦμην,	ἦμεθα,
ἦσαι,	ἦσθον,	ἦσο,	ἦσθον,
ἦσται,	ἦσθον,	ἦνται;	ἦσθην,
			ἦντο;

Pr. Impv. ἦσο, ἦσθω, ἦσθον, ἦσθων, ἦσθε, ἦσθωσαν or ἦσθων;

Inf. ἦσαι; Par. ἦμενος.

For ἦμαι, the Attic prose almost always uses the compound
κάθημαι to sit down.

Pr. Ind. κάθημαι, κάθησαι, κάθηται, etc.

Impf. ἐκάθημην, ἐκάθησο, ἐκάθητο, etc. (314)

or καθήμην, καθήσο, καθήστο, etc. (368 b)

Pr. Sub. καθώμαι, καθῆ, καθῆται, etc. (400 i)

Opt. καθοίμην, καθοίω, καθοίτο, etc. (400 i)

Impv. κάθησο, καθήσθω, etc. Inf. καθῆσαι, Par. καθήμενος.

REM. a. καθῆσαι irregularly keeps the accent of ἦσαι: cf. κατακεί-
σαι (405, 2 a).*Verbs in μι of the Fifth Class.*

407. In these, the endings of the present and imperfect are applied, not to the verb-stem itself, but to the syllable νν or (after a vowel) ννν, which is added to the stem: δείκ-νῦ-μι to show, κερά-ννῦ-μι to mix. The added ν is short, except in the singular of the indicative active, according to the rule in 336 a. *Paradigm*, 300.

REM. a. These verbs often take a connecting vowel, and thus conform to the ordinary inflection: δεικνύω, δεικνύεις, etc.; especially in the 3 P. Pr. Ind. Act.: δεικνύουσι. In the Sub. and Opt., they are never distinguished from verbs in ω (401 i).

The enumeration of these verbs will be found in 439-43, under Special Formation, Fifth Class.

Second Aorists of the μι-form.

408. For the 2 Aor. of Verbs in μι, ἵμι, see 403, 1; τίθημι, 403, 2; δίδωμι, 403, 4; ἵστημι, 403, 5; δύνημι, 403, 6; πίμπλημι, 403, 7.

Stems in α.

1. βαίνω (βα) to go (435, 1).

2 Aor. ἔβην, βῶ, βαίνην, βῆσι (401 b), βῆναι, βάς.

408 D. 1. Hm. Ind. 3 D. βήτην and βήτην, 3 P. ἔβησαν, and ἔβαν βάν (400 D d), once ἔβασαν, Sub. βείω (400 D i), 3 S. βῆη, 1 P. βείομεν (Hd. βέωμεν), Inf. βῆναι and βήμεναι.

2. γηρά-σκω *to grow old* (444, 1). 2 Ao. Inf. γηρᾶναι (poetic).
 3. διδράσκω (δρα) *to run* (444, 2), used only in compounds.
 2 Ao. ἔδρᾶν, ἔδρās, ἔδρᾱ, etc.; δρῶ, δρᾶς, δρᾱ, etc.; δραῖν, δρᾶσι, δρᾶναι, δρᾶς.
 4. κτείνω (κτεν, κτά) *to kill* (433, 4).
 2 Ao. (poetic) ἔκτᾶν, ἔκτās, ἔκτᾱ; Par. κτάς, M. κτάμενος.
 5. πέτομαι (πετ, also πτα) *to fly* (424, 19).
 2 Ao. Act. (only poetic) ἔπτην, πταῖν, πτῆναι, πτάς.
 Mid. (also in prose) ἐπτάμην, πτάσσαι, πτάμενος.
 6. St. τλα *to endure*, rare in Attic prose.
 2 Ao. ἔτλην, τλῶ, τλαῖν, τλήσι, τλήναι, τλάς.
 Fu. τλήσομαι, Pf. τέτληκα (409 D, 10), V. τλητός.
 7. φθάνω (φθα) *to anticipate* (435, 3).
 2 Ao. ἔφθην, φθῶ, φθαῖν, φθῆναι, φθάς.
 8. St. πριά, used for Aor. of ὠνέομαι *to buy* (450, 7).
 2 Ao. ἐπριάμην, πρίωμαι, πριαίμην (401 k), πρίω, πρίασθαι, πριάμενος.

Stems in ε.

9. σβέννυμι (σβε) *to put out, extinguish* (440, 3).
 2 Ao. ἔσβην *went out* (416, 5), Inf. σβῆναι.
 10. σκέλλω (σκελ, σκλε) *to dry trans.* (432, 15).
 2 Ao. ἔσκλην *became dry* (416, 6), Inf. σκλῆναι.
 11. ἔχω (σεχ, σχε) *to have, hold* (424, 11).
 2 Ao. Imv. σχές (for σχεσι, 401 b).

Stems in ο.

12. ἀλίσκομαι (άλ, ἄλο) *to be taken* (447, 1).
 2 Ao. ἔαλων or ἦλων, ἄλῶ, ἀλοίην, ἀλῶναι, ἀλούς (ā only in Indic.).
 13. βιό-ω *to live* (423, 2).
 2 Ao. ἐβίων, βιῶ, βιῶην, βιῶναι, βιούς.
 14. γινώσκω (γνο) *to know* (445, 4).
 2 Ao. ἔγνων, γνῶ, γνοίην, γνῶσι, γνῶναι, γνούς.

Stems in ι and υ.

15. πίνω (πι) *to drink* (435, 4). 2 Ao. Imv. πῖσι (poet. πίε).

2. Hm. Par. γηράς. 3. Hd. ἔδρην, Inf. δρῆναι, but Par. δρᾶς.
 4. Hm. 3 P. ἔκτᾶν, Sub. κτέωμεν (400 D i), Inf. κτάμεναι, κτάμεν; Mid.
 3 S. ἔκτατο *was killed*, Inf. κτάσθαι.
 5. The 2 Ao. Act. is not found in Hm.; in Att. Trag. (chorus) it appears
 as Dor. ἔπτᾶν.
 6. Hm. 3 P. ἔτλᾶν. Hm. has also Fu. ταλάσσω, Ao. ἐτάλασσα (st. ταλα).
 7. Hm. 3 P. φθάν, Sub. 3 S. φθῆν or φθῆσι (once παρ-φθαίησι), 1 P. φθέ-
 ωμεν, 3 P. φθέωσι.
 12. The form with ε is not found in Hm. and Hd. Hm. has Sub. 3 S.
 ἁλώη (400 D i), Opt. 3 S. ἁλοίη and ἁλόφῃ, Inf. ἁλῶναι and ἁλώμεναι.
 14. Hm. Sub. 3 S. γνῶη and γνῶφ, Inf. γνῶμεναι and γνῶναι. Pind. Ind.
 3 P. ἔγνων, ἔγγων.

16. δύ-ω to pass under, take on (423, 3).
 2 Aο. ἔδυν (304; 416, 4), δύω, δύναι, δύς.
 17. φύ-ω to produce (423, 4).
 2 Aο. ἔφυν (was produced, born, 416, 3), φύω, φύναι, φύς.

408 D. The following second aorists of the μι-form are peculiar to the Epic dialect:

18. ἄ-ω to satiate, Pr. M. 3 S. ἄσται (370 D a), Fu. ἄσω, 1 Aο. ἄσα; 2 Aο. became sated, Sub. 1 P. ἔωμεν (400 D i, wrongly ἔωμεν), Inf. ἄμεναι; V. ἄτος insatiate (for ἄτος).

19. ἀπαυρά-ω to take away, 2 Aο. Παρ. ἀπούρας (M. ἀπουράμενος Hes.).

20. βάλλω (βαλ, βλα) to throw at (432, 4), 2 Aο. 3 D. ξυμ-βλήτην encountered, Inf. ξυμβάλλεσθαι; Mid. 3 S. ἐβλήτο was hit, wounded, Sub. 3 S. βλήεται (400 D i), Opt. 2 S. βλεῖτο (for βλη-ιο), Inf. βλήσθαι, Par. βλήμενος.

21. οὔτά-ω to wound (423 D, 5), 2 Aο. 3 S. οὔτᾱ, Inf. οὔτάμεναι, οὔτάμεν, Mid. Par. οὔτάμενος wounded.

22. πελάζω (πελαδ) to come near (428 D, 21). From cognate stem πλα come 2 Aο. M. 3 S. πλήτο, ἐπλήτο, 3 P. ἐπλήντο, πλήντο.

23. πτήσσω (πτηκ) to crouch (428, 7). From cognate stem πτα come 2 Aο. 3 Du. κατα-πτήτην, Pf. Par. πεπτηώς, πεπτηῶτος.

24. βιβρώσκω (βορ, βρο) to eat (445, 3), 2 Aο. ἔβρων.

25. πλώ-ω Ion. and poet. for πλέω (πλυ) to sail (426, 3), 2 Aο. (in comp.) ἔπλων, Par. πλώς.

26. κτίζω (κτιδ) to found. From cognate stem κτι comes 2 Aο. M. Par. ἔϋ-κτίμενος well-founded.

27. φθί-νω to perish (435, 6), 2 Aο. M. ἐφθίμην, Sub. 3 S. φθίεται, 1 P. φθίσμεθα, Opt. φθίμην (for φθι-μην, 33), 3 S. φθίτο, Inf. φθίσθαι, Par. φθίμενος.

28. St. κλυ (426 D, 8), 2 Aο. ἔκλυον heard, Imv. κλύθι, 2 P. κλύτε, also κέκλυθι, κέκλυτε (384 D).

29. λύ-ω to loose (269), 2 Aο. M. λύμην, 3 S. λύτο and λύτο, 3 P. λύντο.

30. πνέω (πνυ) to breathe (426, 4), 2 Aο. M. 3 S. ἄμ-πνύτο recovered breath.

31. σεύω (συ) to drive (426 D, 9), 2 Aο. M. 3 S. σῦτο, Par. σύμενος (Trag.).

32. χέω (χυ) to pour (426, 6), 2 Aο. M. 3 S. χύτο, 3 P. χύντο, Par. χύμενος.

Also the following (all in the middle) from verbs with consonant-stems:

33. ἄλλομαι (ἄλ) to leap (432, 3), 2 Aο. 2, 3 S. ἄλσο, ἄλτο (ἐπ-ἄλτο), Sub. 3 S. ἄλεται, ἄληται, Par. ἐπ-άλμενος (also ἐπι-άλμενος).

34. ἀραρίσκω (αρ) to join (447 D, 15), 2 Aο. M. Par. ἄρμενος fitting.

35. St. γεν, only in 2 Aο. 3 S. γέντο he grasped.

36. δέχ-ομαι to receive, 2 Aο. ἐδέγμην, 3 S. δέκτο, Imv. δέξο, Inf. δέχθαι, Par. δέγμενος.

37. λέγ-ω to speak, 2 Aο. ἐλέγμην counted myself, 3 S. λέκτο counted (for himself).

38. St. λεχ (no Pres.), 2 Aο. 3 S. ἔλεκτο laid himself to rest, Imv. λέξο (as to λέξο, see 349 D), Inf. κατα-λέχθαι, Par. κατα-λέγμενος. Fu. λέξομαι, 1 Aο. ἐλεξάμην, and Act. ἔλεξα laid to rest.

39. μίγ-νυμι to mix (442, 7), 2 Aο. 3 S. ἐμικτο, μίκτο.

40. ὀρ-νυμι to rouse (442, 11), 2 Aο. 3 S. ὄρτο, Imv. ὄρσο (as to ὄρσο, see 349 D), Inf. ὀρθαι, Par. ὀρμενος.

16. Hm. 3 P. ἔδυν and ἔδυσαν, Sub. 3 S. δύη, Opt. 3 S. δύη (for δυ-η, 33), 1 P. δῶμεν (for δυ-μεν), Inf. δῶμεναι and δύναι; Iterative δύσκον.

17. Hm. 3 P. ἔφυν.

41. *πήγνυμι* to fix (442, 12), 2 Ao. 3 S. *κατ-έπηκτο* stuck.
 42. *πάλλω* (*παλ*) to shake (432 D, 26), 2 Ao. 3 S. *πάλτο* dashed himself.
 43. *πέρθ-ω* to destroy, 2 Ao. Inf. *πέρθαι* (for *περθ-σθαι*) to be destroyed.
 Here belong also two adjectives, originally participles of the 2 Ao. Mid.:
 44. *ἔσμενος* well-pleased, glad (st. *ἄδ*, Pr. *ἄνδάνω* to please, 437, 1).
 45. *ἔκμενος* favorable (st. *ἔκ*, Pr. *ἰκάνω* to come, 438 D, 2).

Second Perfects of the *μι*-form.

409. In the indicative, the *μι*-form appears only in the dual and plural; the singular always has a connecting vowel: see paradigm, 305.

1. *ἵστημι* (*στα*) to set, 1 Pf. *ἕστηκα* (for *σε-στηκα*) stand (416, 1), with regular inflection; 2 Pf. Dual. *ἕστατον*, etc. *Paradigm*, 305.

2. *βαίνω* (*βα*) to go (435, 1), 1 Pf. *βέβηκα* have gone, stand fast (416, 2), regular; 2 Pf. 3 P. *βεβᾶσι*, Sub. 3 P. *βεβῶσι*, Inf. *βεβάναι*, Par. *βεβῶς*, *βεβῶσα*, G. *βεβῶτος* (contracted from *βεβαῶς*).

3. *γίγνομαι* (*γεν*, also *γα*) to become (449, 1), 2 Pf. *γέγονα* regular; 2 Pf. Par. *γεγῶς*, *γεγῶσα*, G. *γεγῶτος* (contracted from *γεγαῶς*).

4. *ζνῆσκω* (*ζαν*, *ζνα*) to die (444, 4), 1 Pf. *τέζνηκα* am dead regular 2 Pf. Pl. *τέζνᾶμεν*, *τεζνᾶσι*, 2 Plup. 3 P. *έτέζνᾶσαν*, Pf. Opt. *τεζναίην*, Imv. *τέζνᾶσι*, Inf. *τεζνάσαι*, Par. *τεζνεῶς*, *-ῶσα*, *-ός*, G. *-ῶτος* (26).

5. St. *δι* (*δει* 30, *δοι* 25), 1 Pf. *δέδοικα*, 2 Pf. *δέδεια*, fear; 2 Pf. Pl. *δέδιμεν*, *δεδιάσι*, 2 Plup. 3 D. *έδεδίτην*, 3 P. *έδεδίσαν*, Pf. Sub. *δεδίω*, Opt. *δεδιείην*, Imv. *δέδιξι*, Inf. *δεδιέναι*, Par. *δεδιῶς*. Fu. *δέισομαι* (412 a), Ao. *ἔδεισα*.

REM. a. Instead of the *μι*-forms of this verb, forms with a connecting vowel are sometimes found: *δεδίμεν*, *έδεδιέσαν*.

The following have stems ending in a consonant, and are subject, therefore, to various euphonic changes:

409 D. 1. Hm. Pf. 2 P. *ἕστητε*, Inf. *έστάμεναι*, *έστάμεν*, Par. *έσταῶς*, *έσταδτος*.—Hd. Par. *έστεῶς*, *έστεῶσα*, etc., Ind. 3 P. *έστέασι* (?).

2. Hm. Pf. 3 P. *βεβᾶσι*, Par. *βεβαῶς*, *βεβανία*, G. *βεβαῶτος*.

3. Hm. Pf. 3 P. *γεγάσι*, Plup. 3 D. *γεγάτην*, Inf. *γεγάμεν*, Par. *γεγαῶς*, *γεγαυία*, G. *γεγαῶτος*.

4. Hm. Imv. *τέζνασι*, *τεζνᾶτω*, Inf. *τεζνᾶμεναι*, *τεζνᾶμεν*, Par. G. *τεζνηῶτος*, also *τεζνηῶτος* (some write *τεζνεῶτος*, *τεζνεῖῶτος*), Fem. *τεζνηνῆς*; only once *τεζνεῶτι*, as in Att.

5. Hm. has *δει* for the redupl., *δέιδια*, *δείδοικα* (once *δεδιάσι*), and doubles *δ* after the augment, *ἔδδεια*, as well as after a short vowel in comp., *περιδδείσας* (once *ὑποδείσατε*). Probably the original stem was *δφι*: hence Pf. *δεδφια*, Ao. *εδφεια*, which, after *φ* was lost, were changed to *δέιδια*, *ἔδδεια*, to preserve the long quantity of the first syllable. For *δέιδια*, Hm. has also *δείδω* with present form, but only in the first person sing. He has also an Impf. *δίο*, *δλον*, feared, fled, always with *περί*, though separated from it by tmesis (477) cf. 404 D b.

6. St. *ιδ* (*ειδ* 30, *οιδ* 25), 2 Ao. *είδον* *saw*, 2 Pf. *οἶδα* *know*.—The second perfect system of this verb presents several forms of the stem. The original *ιδ* (i. e. *ειδ*, Lat. *vid-eo*) appears in the Pf. Ind. Du. and Pl., and in the Imv.; the lengthened *ειδ*, in the Pf. Par., and in the Plup., which changes it to *ηδ* for the augment. *ειδ* becomes *οιδ* by variation of vowel in the Sing. of the Pf. Ind.: in the Sub., Opt., and Inf., it assumes *ε* (331), giving *ειδε*. The 3 P. Pf. Ind. *ἴσασι* is wholly irregular.

Pf. Ind. *οἶδ-α*, *οἶ-σθα*, *οἶδ-ε*, *ἴσ-τον*, *ἴσ-τον*, *ἴσ-μεν*, *ἴσ-τε*, *ἴσ-ασι*;
 Plup. *ἦδεν* or *ἦδη*, *ἦδισθα* “ *ἦδησθα*, *ἦδειτον* or *ἦστον*, *ἦδειτε* “ *ἦστε*,
ἦδει(ν) “ *ἦδη*, *ἦδείτην* “ *ἦστην*, *ἦδσαν* “ *ἦσαν*;
 Pf. Sub. *εἰδῶ*, *εἰδῆς*, *εἰδῆ*, *εἰδῆτον*, *εἰδῆτον*, *εἰδῶμεν*, *εἰδῆτε*, *εἰδῶσι*;
 Opt. *εἰδείην*, *εἰδείης*, *εἰδείη*, etc.;
 Imv. *ἴσ-θι*, *ἴσ-τω*, *ἴσ-τον*, *ἴσ-των*, *ἴσ-τε*, *ἴσ-τωσαν*;
 Inf. *εἰδέ-ναι*; Par. *εἰδῶς*, *εἰδυῖα*, *εἰδός*, G. *εἰδότης*.
 Fu. *ἴσσομαι* (412 a) *shall know*, V. *ιστέον*.

REM. a. The forms *ἦδεις* and *ἦδης* are also used for *ἦδισθα* and *ἦδησθα*: *οἶδας* for *οἶσθα* is rare; still rarer, *οἶδαμεν*, *οἶδατε*, *οἶδᾱσι*, for *ἴσμεν*, etc.; rare and poetic, *ἦδεμεν*, *ἦδετε*, for *ἦδειμεν*, *ἦδειτε*.

7. St. *ικ* (*εικ*, *οικ*), only in 2 Pf. *ἔοικα* *am like, appear*, 2 Plup. *ἐόκειν*; 2 Pf. 1 P. *εἰόκαμεν*, poetic *εἰογμεν*, 3 P. *εἰοκάσι*, irreg. *εἴῃασι* (cf. *ἴσασι*), Inf. *εἰοκέναι* and *εἰκέναι*, Par. *εἰοκῶς* and *εἰκῶς*, *νῖα*, *ός*. Fu. *εἴξω* rare.

8. *κράζω* (*κραγ*) *to cry* (428, 13), 2 Pf. *κέκράγα* as present; 2 Pf. Imv. *κέκραχθι*.

409 D. Add further for Homer,

9. *μαίομαι* (*μα*, *μεν*, cf. *γα*, *γεν* in 3 above) *to reach after, seek for*, 2 Pf. *to press on, desire eagerly*; 2 Pf. S. *μέμονα*, as, *ε*, D. *μέματον*, P. *μέμαμεν*, *μέματε*, *μεμάσθαι*, Plup. 3 P. *μεμάσαν*, Pf. Imv. 3 S. *μεμάτω*, Par. *μεμαῶς*, *νῖα*, G. *μεμαῶτος* or *μεμαῶτος*.

10. Pf. *τέτληκα* (*τλα*) *am patient* (408, 6); 2 Pf. 1 P. *τέτλαμεν*, Opt. *τετλάην*, Imv. *τέτλᾱθι*, Inf. *τετλάμεν(αι)*, Par. *τετληῶς*, *νῖα*, G. *ότος*.

11. 2 Pf. *ἄνωγα*, as, *ε* (*ανωγ*) *command*, 1 P. *ἄνωγμεν*, Imv. *ἄνωχθι*, 3 S. *ἄνώχω* (with middle ending; so) 2 P. *ἄνωχθε*: Sub. *ἄνώγω*, Opt. *ἄνώγοιμι*, rare Imv. *ἄνωγε*, Inf. *ἄνωγέμεν*. Plup. *ἠνώγεα*, 3 S. *ἠνώγει(ν)*, commonly *ἄνώγει*. For Irreg. Plup. *ἤνωγον* (or *ἄνωγον*), 3 S. *ἤνωγε*, 3 P. *ἠνώγευν*, see 351 D. For Pf. 3 S. *ἄνωγε* *he commands*, *ἄνώγει* is sometimes used: 2 D. *ἄνώγετον* for *ἄνωγατον*. Fu. *ἄνώξω*, Ao. *ἠνωξα*.

12. *ἐγείρω* (*εγερ*) *to wake* (432, 5), 2 Pf. *ἐγρήγορα* *am awake*, 3 P. *ἐγρηγόρ-δᾱσι* wholly irreg., Imv. 2 P. *ἐγρήγορθε* (middle ending), Inf. *ἐγρήγορθαι* (middle ending, but accent irreg.). Hence Pr. Par. *ἐγρηγορόων*.

6. Hm. has Pf. 1 P. *ἴδμεν* (46 D), Plup. 2, 3 S. *ἦδησθα*, *ἦδη* or *ἦδε*, also very irreg. *ἠείδης*, *ἠείδη* (perhaps for *εἠείδης*, *εἠείδη*); Plup. 3 P. *ἴσαν* (for *ιδ-σαν*); Pf. Sub. *εἰδῶ* (*ιδέω*?), P. *εἶδομεν*, *εἶδετε*, *εἰδῶσι*; Inf. *ἴδμεναι*, *ἴδμεν*, Par. Fem. *εἰδυῖα* and *ιδυῖα* (cf. 338 D); Fu. *ἴσσομαι* and *εἰδήσω*.

Hd. has Pf. 1 P. *ἴδμεν*, Plup. 1, 3 S. *ἦδεα*, *ἦδε*, 2 P. *ἦδέατε*; Fu. *εἰδήσω*.

The Dor., with *οἶδα*, has a peculiar Pres: *ἴσαμι*, *ἴσης*, *ἴσατι*, P. *ἴσαμεν*, *ἴσαντι*.

7. Hm. Impf. 3 S. *εἶκε*, 2 Pf. 3 D. *εἶκτον*, 2 Plup. 3 D. *εἶκτην*, 3 P. *εἰόκε-σαν*, Plup. Mid. 3 S. *ἦκτο* or *εἶκτο*.—Hd. has Pf. *οἶκα*, Par. *οἰκῶς*.

13. ἔρχομαι *to come* (450, 2), 2 Pf. ἐλήλυθα, etc.; also εἰλήλυθα, 1 P. εἰλήλουδμεν (25 D).

14. πάσχω (παθ, πενθ) *to suffer* (447, 13), 2 Pf. πέπονθα, 2 P. πέποσθε (better πέπασθε, for πεπαθ-τε), Par. Fem. πεπαθυῖα.

15. πείθω (πιθ) *to persuade* (295), 2 Pf. πέποιθα *trust*, 2 Plup. 1 P. ἐπέπειθ μεν (Imv. πέπεισθι Aesch.).

16. βιβρώσκω (βρο) *to eat* (445, 3), Pf. βέβρωκα (Par. N. P. βεβρωτες Soph.).

17. πίπτω (πετ, πτε, πτο) *to fall* (449, 4), Pf. πέπτωκα, Par. A. P. πεπτε-ώτας (πεπτώς, πεπτώτος, Soph.), cf. 408 D, 23.

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

410 D. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: πέμπεσκε *he was sending (repeatedly), used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: ἐλάσασκε *he drove (repeatedly), used to drive*.—Both are confined to the Indic., Act. and Mid.; and are generally found without the augment (in Hd. always so).

They are formed from the tense-stem of the Impf. or Aor., by adding the *iterative-sign* σκ, which takes the connecting vowels and endings of the Impf.: thus Act. -σκ-ο-ν, -σκ-ε-ς, -σκ-ε, etc., Mid. -σκ-ο-μην, -σκ-ε-ο, -σκ-ε-το, etc.

These terminations are united with the tense-stem by a *connecting vowel*, viz. ε for the Impf. and 2 Aor., α for the 1 Aor.: μέν-ε-σκον (μένω *to remain*), φύγ-ε-σκε (φύγω *to flee*), ἐρητύσ-α-σκε (ἐρητύω *to restrain*).—A very few iterative imperfects have α: κρύπτ-α-σκον (κρύπτω *to hide*), ῥίπτ-α-σκον (ῥίπτω *to throw*).—In *contract* verbs, ε either remains without contraction: καλέ-ε-σκον (καλέω *to call*); or is dropped: ὤθε-σκον (ὠθέω *to push*). Verbs in αω sometimes change αε to αα: ναιετάασκον (ναιετάω *to inhabit*), cf. ναιετάα.—The connecting vowel is omitted, when the ordinary Impf. or 2 Aor. has the *μi*-form; ἔφα-σκον (ἔφην *said*), στά-σκον (ἔστην *stood*), ἔ-σκον (ἦν *was*), κέ-σκετο (for κει-σκετο, ἐκέμην *lay*), ῥήγνυ-σκον (ῥήγγυν *was breaking*).

The iterative aorist is found only in poetry.

411 D. FORMATION IN Θ.

Several verbs annex Θ to the tense-stem of the Impf. or 2 Aor.: Θ is usually connected with the stem by the vowels α or ε. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in Attic prose. It is found chiefly in the Impf. or Aor. Ind. The following are the most important of these forms:

διώκω *to pursue*

εἰκω *to yield*

ἀμύνω *to ward off*

ἐλγω *to shut out*

ἡλρω *to lift up*

ἀγείρω *to assemble*

φλέγω *to burn*

φθίνω *to perish*

ἔχω *to hold*

ἔκιον *went, Aor.*

διωκάθω

εἰκάθω

ἀμυνάθω

ἐργαθον or ἐέργαθον

ἡερέδονται, οντο, *float(ed) in air*

ἡγερέδονται, οντο

φλεγέθω

φθινύθω

ἔσχεθον, Inf. σχεδέειν

ἐκίαθον

IRREGULARITIES OF MEANING.

The most important irregularities of meaning are caused by using one voice in the sense of another, or by mixing transitive and intransitive senses in the same voice.

A. *Forms of one voice in the sense of another.*

412. a. In many verbs which have an active voice, the future middle takes the place of a future active (379): *μανθάνω to learn, μαθήσομαι (not μαθήσω) shall learn.* This is the case with a large proportion of the verbs which compose the fifth and sixth classes.

b. In many verbs the future middle has the meaning of a future passive (379): *λείπω to leave, λείψομαι (= λειψθήσομαι) shall be left.*

413. c. The *deponent* verbs are to be regarded as forms of the *middle* voice. Yet in the *ao*rist, not a few take the *passive* form instead of the middle: *βούλομαι to wish, Fu. βουλήσομαι, but Ao. ἐβουλήσην (not ἐβουλησαμην) wished.* These are called *passive deponents*; and the rest, in distinction from them, are called *middle deponents*.

Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with an *: thus **διαλέγομαι to converse, Ao. διελέχσην conversed, Fu. διαλέξομαι and διαλεχθήσομαι shall converse.*

ἄγαμαι to admire (419, 1)

**αἰδέομαι to feel shame (448, 1)*

ἀλάομαι to wander

ἀμιλλάομαι to contend

ἀρνέομαι to deny

**ἄχομαι to be grieved (422, 1)*

βούλομαι to wish (422, 3)

δέομαι to want (422, 4)

δέρκομαι to see (424 D, 31)

δύναμαι to be able (404, 5)

ἐναντιόομαι to oppose

ἐπίσταμαι to understand (404, 6)

εὐλαβέομαι to be cautious

**ἡδομαι to be pleased*

**ἐνθυμέομαι to consider*

προθυμέομαι to be forward

**διαλέγομαι to converse (424, 15)*

ἐπιμέλομαι to care for (422, 11)

μεταμέλομαι to regret

ἀπονοέομαι to despair

**διανοέομαι to meditate*

ἐννοέομαι to think on

προνοέομαι to foresee, provide

**οἶομαι to think (422, 15)*

σέβομαι to revere

φιλοτιμέομαι to be ambitious

REM. (a). Some of these verbs, beside the *ao*rist passive, have an *ao*rist of the middle form: thus *ἄγαμαι, Ao. usually ἡγάσασην, but also ἡγάσάμην.*

414. d. Several verbs have an *ao*rist passive with middle meaning: *εὐφραίνω to make glad, εὐφράνσην made myself glad, rejoiced; στρέφω to turn, ἐστράφην turned (myself); φαίνω to show, ἐφάνην showed myself, appeared, but ἐφάνσην was shown.*

415. e. Several deponent verbs have a passive *ao*rist and future with passive meaning: *ἰάομαι to heal, ἰασάμην healed, ἰάσθην was healed; δέχομαι to receive, ἐδέξαμην received, ἐδέχσθην was received.*—In some, the

middle forms of the present or perfect systems may have both an active and a passive meaning: μιμέομαι *to imitate*, μεμίμημαι *have imitated* or *have been imitated*.

B. Mixture of transitive and intransitive senses.

416. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The *future* and *first aorist* are then transitive; the *second aorist* and the *perfect* are intransitive. The most important cases are the following:

1. ἵστημι (στα) *to set, place*, M. ἵσταμαι *to set one's self*;
Trans., Fu. στήσω *shall set*, 1 Ao. ἔστησα *set*;
Intrans., 2 Ao. ἔστην (*set myself*) *stood*, Pf. ἔστηκα (*have set myself*) *am standing*, ἐστήκειν *was standing*, Fu. Pf. ἐστήξω *shall stand*.

a. The same important distinction prevails in the numerous compounds of this verb:—ἀφίστημι *to set off, cause to revolt*, ἀπέστην *stood off, revolted*, ἀφέστηκα *am distant, am in revolt*,—ἐφίστημι *to set over*, ἐπέστην *set myself over*, ἐφέστηκα *am set over*,—καθίστημι *to set down, establish*, κατέστην *established myself, became established*, κατέστηκα *am established*. The Aor. Mid. has a different meaning: κατεστήσατο *established for himself*.

2. βαίνω (βα) *to go* (in poetry also *cause to go*);
(Trans., Fu. βήσω *shall cause to go*, 1 Ao. ἔβησα; Ion. and poet.)
Intrans., 2 Ao. ἔβην *went*, Pf. βέβηκα *have gone, stand fast*.

3. φύω *to bring forth, produce*; so φύσω, ἐφύσα; intrans., ἐφύν *was produced, came into being*, πέφυκα *am by nature*.

4. δύω *to pass under, take on*; καταδύω *to submerge* trans.; so δύσω, ἔδυσσα, but ἔδυν *dived, set*, ἐνέδυν *put on*, ἐξέδυν *put off*.

5. σβέννυμι *to put out, extinguish*; 2 Ao. ἔσβην *went out*, Pf. ἔσβηκα *am extinguished*.

6. σκέλλω (σκελ) *to dry* trans.; intrans., 2 Ao. ἔσκλην *became dry*, Fu. σκλήσομαι, Pf. ἔσκληκα.

7. πίνω (πι) *to drink*, 2 Ao. ἔπιον *drank*; 1 Ao. ἐπίσα (Pr. πιπίσκω) *caused to drink*.

8. γείνομαι (γεν, cf. 449, 1) *to be born, poetic*; 1 Ao. ἐγεινάμην *begot, brought forth*.

417. In several verbs, the *second perfect* is the *only* active form which has an intransitive sense.

ἀγνυμι *to break*

ἐγείρω *to wake* trans.

ὀλλυμι *to destroy*

πείθω *to persuade*

πῆγνυμι *to fix*

ρῆγνυμι *to break*

σήπω *to rot* trans.

τήκω *to melt* trans.

φαίνω *to show*

2 Pf. ἔαγα *am broken*

ἐγρήγορα *am awake*

ὀλωλα *am ruined* (ὀλώλεκα *have ruined*)

πέποιθα *trust* (πέθωμαι *comply*)

πέπηγα *am fixed*

ἔρρωγα *am broken*

σέσηπα *am rotten*

τέτηκα *am melted*

πέφηνα *have shown myself, appeared*

(φαίνομαι *to appear*)

For the difference between

ἀνέφωγα and ἀνέφωχα, πέπρωγα and πέπρωχα, see 387 b.

SPECIAL FORMATION.

418. NOTE. The following lists exhibit the Attic inflection (tense-systems) of the verbs included in them. But other forms are introduced to some extent. Those marked *late* (l.), or enclosed in [], belong to the period of the Common dialect (3 e); for the most part, they are not met with before the conquest of Greece by the Romans (146 B. C.). Other abbreviations used to show the character of the forms are *fr.* (frequent), *r.* (rare), *r. A.* (rare in Attic), *n. A.* (not found in Attic), *n. A. pr.* (not in Attic prose).

Verbal Adjectives in τός, τέος. These are seldom noticed in the following lists, when the verb has a first passive system, as they are easily inferred from that.

FIRST CLASS (*Stem-Class*, 325).

419. The stem appears without change in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Verbs in μι of the first class*, see 404–6.

II. *Vowel-stems in which the final vowel remains short* (contrary to 335).

a. The following retain the short vowel in *all* the forms:

1. *ἀγαμαι* (404, 4) *to admire*,—Ao. P. ἡγάσῃην (Ao. M. ἡγασάμην *r. A. pr.*), V. ἀγαστός. Pind. ἀγάζομαι.
2. *γελῶ* *to laugh*,—Fu. γελᾶσσομαι, Ao. ἐγέλασα, Ao. P. ἐγελᾶσῃην. (Hm. also γελοιάω.)
3. *ἐράω* *to love*,—Ao. P. ἡράσῃην as act. (Ao. M. ἡρασάμην Hm.): also Pr. ἔραμαι (404, 7) poetic.
4. *ἐλάω* *to crush*,—Fu. ἐλάσω, Ao. ἔβλασα (Pf. M. τέβλασμαι, Ao. P. ἐβλάσῃην, *n. A.*): also φλάω with same meaning and inflection.
5. *κλάω* *to break*,—Fu. κλάσω, Ao. ἔκλασα, Pf. M. κέκλασμαι, Ao. P. ἐκλάσῃην.
6. *σπάω* *to draw*,—Fu. σπάσω, Ao. ἔσπασα, Pf. ἔσπακα, Pf. M. ἔσπασμαι, Ao. P. ἐσπάσῃην.
7. *χαλάω* *to loosen*,—Fu. χαλάσω, Ao. ἐχάλασα (Pf. κεχάλακα, Pf. M. κεχάλασμαι, *n. A.*), Ao. P. ἐχαλάσῃην.
8. *ἰκέομαι* *to heal*,—Fu. ἰκέσομαι, Ao. ἡκεσάμην [Ao. P. ἡκέσῃην].
9. *ἀλέω* *to grind*,—Fu. ἀλέσω (ἀλῶ, 374), Ao. ἤλεσα, Pf. ἀλήλεκα, Pf. M. ἀλήλεσμαι.

419 D. a. For tense-sign σ doubled in Hm. after the *short* vowel (ἐγέλασσα, ἀνύσσω), see 344 D.

1. Beside *ἀγαμαι* *to admire*, Hm. has *ἀγάομαι* and *ἀγαίομαι* *to envy*, Fu. ἀγάσομαι, Ao. ἡγασάμην, V. ἀγητός.

10. ἀρκέω *to suffice*,—Fu. ἀρκέσω, Ao. ἤρκεσα [Ao. P. ἠρκέσῃην].
11. ἐμέω *to vomit*,—Fu. ἐμέσω (ἐμῶ, ἐμοῦμαι, 374), Ao. ἤμεσα.
12. ζέω *to boil*,—Fu. ζέσω, Ao. ἔζεσα, V. ζεστός.
13. ξέω *to scrape*,—Fu. ξέσω, Ao. ἔξεσα, V. ξεστός.
14. τελέω *to complete*,—see Paradigm 288.
15. τρέω *to tremble*,—Fu. τρέσω, Ao. ἔτρεσα, V. ἄ-τρεστος; r. A. pr.
16. ἀρώω *to plough*,—Fu. ἀρόσω, Ao. ἤρorsa, (Perf. M. ἀρήρομαι Hm.,) Ao. P. ἠρόσῃην.
17. ἀνύω *to achieve*,—Fu. ἀνύσω, Ao. ἤνυσα, Pf. ἤνυκα, Pf. M. ἤνυσμαι, Ao. P. ἠνύσῃην, V. ἀνυστός, but ἀν-ήνυτος. Att. Pres. also ἀνύτω or ἀνύτω (327).
18. ἀρύω *to draw water*,—Fu. ἀρύσω, Ao. ἤρυσα, V. ἀρυστέος. Att. Pres. ἀρύτω (327).
19. ἔλκω *to draw*, Fu. ἔλξω. Other tenses from st. ἔλκυ, Ao. εἴλκυσα, Pf. εἴλκυκα, Pf. M. εἴλκυσμαι, Ao. P. εἴλκυσῃην, V. ἐλκτέος and ἐλκυστέος. The forms ἐλκύω, ἐλκύσω, εἴλξα, εἴλχῃην are late.
20. πτύω *to spit*,—Fu. πτύσω, Ao. ἔπτυσσα, V. πτυστός.

420. b. The following retain the short vowel in a *part* of the forms. The first three make it long before σ.

1. δέω *to bind*,—Fu. δήσω, Ao. ἔδησα, Pf. δέδεκα, Pf. M. δέδεμαι, Ao. P. ἐδέσῃην, Fu. Pf. δεδήσομαι.
2. ζύω *to offer*,—Fu. ζύσω, Ao. ἔζυσα, Pf. τέζυκα, Pf. M. τέζυμαι, Ao. P. ἐτύσῃην (65 c), V. ζυτέος.
3. λύω *to loose*,—see Paradigm 270–5, and compare 268 b.
4. αἰνέω *to praise*,—Fu. αἰνέσω, Ao. ἤνεσα, Pf. ἤνεκα, Ao. P. ἠνέσῃην; η only in Pf. M. ἤνημαι: in Att. prose used mostly in comp.
5. καλέω *to call*,—Fu. καλέσω (καλῶ, 374), Ao. ἐκάλεσα; but η in Pf. κέκληκα, Pf. M. κέκλημαι, Fu. Pf. κεκλήσομαι, Ao. P. ἐκλήσῃην, all from syncopated stem κλε.
6. μύω *to shut the mouth or eyes*,—Fu. μύσω, Ao. ἔμυσα, but Pf. μέμυκα *am shut*.

17. Hm. Impf. 3 S. ἤνυτο, as if from Pr. ἄνυμι (Theoc.). Also poetic ἄνω, only Pr. Impf.

19. Hm. also ἐλκέω (331), Fu. ἐλκήσω, Ao. ἤλκησα, Ao. P. ἠλκήσῃην.

21. Ion. and poet. νεικέω *to quarrel*, *upbraid*, Fu. νεικέσω, Ao. ἐνεέκεσα.

420 D. 3. Hm. 2 Ao. M. λήμην, etc. (408 D, 29).

4. Hm. Fu. αἰνήσω, Ao. ἤνησα; Pr. also αἰνίζομαι (in Hes. αἰνημι).

5. Hm. also προ-καλίζομαι, poet. κικλήσκω cl. 6.

10. Hm. ἄδω (ᾗ) *to harm, mislead*, Pr. M. 3 S. ᾗται, Ao. ἔᾗσα, ᾗσάμην, contracted ᾗσα, ᾗσάμην, Ao. P. ᾗσῃην. The first ᾗ may become ᾗ by augment. V. ᾗ-ᾗστος.

11. Hm. κοτέω (also κοτέομαι) *to be angry*, Ao. ἐκότεσα, Pf. Par. κεκοτηώς (386 D) *angry*.

12. Ion. and poet. ἐρύω (ῥ) *to draw*, Fu. ἐρύσω (Hm. also ἐρύω, 378 D), Ao. εἶρύσα, Pf. εἶρύμαι (κατείρυσμαι). Hes. Pr. Inf. (μι-form) εἶρύμεναι (28 D). Hm. has εἶρν only as result of augm. or redupl. (312 D). Different are ἐρύομαι, ῥύομαι, *to preserve* (405 D b).

7. δύνω *to pass under, put on*,—Ao. P. ἐδύσην, V. δυτός, τέος; elsewhere *υ*, see 423, 3.
- 8, 9. ποθέω *to miss*, and πονέω *to toil, suffer*, are inflected regularly with *η*, but have *ε* occasionally in the future and first aorist systems.

III. Vowel-stems with added *σ*.

421. The forms in which *σ* is added to the stem (342) are the perfect middle and first passive systems, with the verbals. Here belong the stems under 419, so far as they are used in these forms (only ἀρώ *to plough* has Ao. P. ἡρόσην). Further, the following in which the stem-vowel is either long, or, if short, is lengthened according to the rule in 335:

1. δράω *to do*,—Fu. δράσω, Ao. ἔδρασα, Pf. δέδρακα, Pf. M. δέδραμαι (r. δέδρασμαι), Ao. P. ἐδράσων.
2. κνάω *to scratch* (371 c),—Fu. κνήσω, Ao. ἔκνησα, Pf. M. κέκνησμαι, Ao. P. ἐκνήσων.
3. χράω *to give oracle*,—Fu. χρήσω, Ao. ἔχρησα, Pf. κέχρηκα, Pf. M. κέχρησμαι, Ao. P. ἐχρήσων.
4. ψάω *to rub* (371 c),—Fu. ψήσω, Ao. ἔψησα (Pf. M. ἔψησμαι or ἔψημαι, both late, Att. ἔψηγμαι from Pr. ψήχω, Fu. ψήξω): chiefly used in composition.
5. νέω *to heap up*,—Fu. νήσω, Ao. ἔνησα, Pf. M. νένησμαι and νένημαι [Ao. P. ἐνήσων and ἐνήσων], V. νητός.
6. κυλίω *to roll*,—Fu. κυλίσω, Ao. ἐκύλισα, Pf. M. κεκύλισμαι, Ao. P. ἐκύλίσων. Pr. also κυλίνδω and κυλινδέω.
7. πρίω *to saw*,—F. πρίσω, A. ἐπρίσα, Pf. M. πέπρισμαι, A. P. ἐπρίσων.
8. χρίω *to anoint*,—Fu. χρίσω, Ao. ἔχρισα, Pf. M. κέχρισμαι (and κεχρίσμαι), Ao. P. ἐχρίσων.
9. χόω *to heap up*,—Fu. χώσω, Ao. ἔχωσα, Pf. κέχωκα, Pf. M. κέχωσμαι, Ao. P. ἐχώσων. Late Pr. χώννυμι or χωννύω cl. 5.
10. ξύω *to polish*,—F. ξύσω, A. ἐξῆσα, Pf. M. ἔξυσμαι, A. P. ἐξύσων.
11. ὕω (*υ*) *to rain*,—Fu. ὕσω, Ao. ὕσα, Pf. M. ὕσμαι, Ao. P. ὕσων.
12. κναίω *to scratch*,—Fu. κναίσω, Ao. ἔκναισα, Pf. M. κέκναισμαι, Ao. P. ἐκναίσων.
13. παίω *to strike*,—Fu. παίσω (and παήσω, 331), Ao. ἔπαισα, Pf. πέπαικα (Pf. M. πέπαισμαι late, Ao. P. ἐπαίσων poet.—usu. πέπληγμαι, ἐπλήγην, from πλήσσω 428, 5).
14. παλαίω *to wrestle*,—Fu. παλαίσω, Ao. ἐπάλαισα, Ao. P. ἐπαλαίσων poetic.
15. κλείω *to shut*,—Fu. κλείσω, Ao. ἔκλεισα, Pf. κέκλεικα, Pf. M. κέκλεισμαι and κέκλειμαι, Ao. P. ἐκλείσων.
16. κλήω Att. for κλείω, inflected in the same way, but in Perf. Mid only κέκλημαι.

421 D. 15. Ion. κληίω, Ao. ἐκλήϊσα, Pf. M. κεκλήϊ(σ)μαι, Ao. P. ἐκλήϊ(σ)σων, V. κληϊστός. Dor. also Fu. κλαξῶ, Ao. ἔκλαξα.

24. Poet. ραίω *to shatter*, Fu. ραίσω, Ao. P. ἐρραίσων.

17. *σειώ to shake*,—Fu. *σεισω*, Ao. *ῥσεισα*, Pf. *σέσεικα*, Pf. M. *σέσεισμαι*, Ao. P. *ἐσεισῃην*.
 18. *ῥαύω to break*,—Fu. *ῥαύσω*, Ao. *ῥραυσα*, Pf. M. *τέῥραυμαι* and *τέῥραυσμαι*, Ao. P. *ἐῥραύσῃην*.
 19. *παύω to make cease*, Mid. *to cease*,—Fu. *παύσω*, Ao. *ῥπαυσα*, Pf. *πέπαυκα*, Pf. M. *πέπαυμαι*, Ao. P. *ἐπαύσῃην* (Ion. and old Att. *ἐπαύῃην*), V. *πανυτέος*.
 20. *κελεύω to order*,—Fu. *κελεύσω*, Ao. *έκέλευσα*, Pf. *κεκέλευκα*, Pf. M. *κεκέλευσμαι*, Ao. P. *έκελεύσῃην*.
 21. *λεύω to stone*,—Fu. *λεύσω*, Ao. *ῥλευσα*, Ao. P. *ἐλεύσῃην*.
 22. *ακούω to hear*, see 423, 1,—[Pf. M. *ῥκουσμαι*], Ao. P. *ῥκούσῃην*.
 23. *κρούω to beat*,—Fu. *κρούσω*, Ao. *ῥκρουσα*, Pf. *κέκρουκα*, Pf. M. *κέκρουμαι* (but *κέκρουσται*), Ao. P. *έκρούσῃην*.

IV. Stems which assume *ε* in some of the forms (331).

Future.	Aorist.	Perfect.	Passive.
422. 1. <i>ἄχθομαι to be displeased</i> .			
<i>ἀχθέσομαι</i> (413)			<i>ῥχθέσῃην</i> (413)
2. <i>βόσκω to feed</i> trans., Mid. intrans.			
<i>βοσκήσω</i>	[<i>έβόσκησα</i>]		[<i>έβοσκήσῃην</i>]
a. The primitive stem <i>βο</i> appears in V. <i>βοτός</i> (also <i>βοσκητέος</i>).			
3. <i>βούλομαι to wish</i> . Augment, see 308 a.			
<i>βουλήσομαι</i>		<i>βεβούλημαι</i>	<i>έβουλήσῃην</i> (413)
4. <i>δέω to need</i> , Mid. <i>to want, entreat</i> .			
<i>δεήσω</i>	<i>έδέησα</i>	<i>δεδέηκα, δεδέημαι</i>	<i>έδεήσῃην</i> (413)
a. Impersonal <i>δεῖ it is necessary</i> (only once in Hm.), Impf. <i>ῥδει</i> , Fu. <i>δεήσει</i> , Ao. <i>έδέησε</i> .			
5. <i>ῥρωμαι to ask</i> , see 424, 9; Fu. <i>έρήσομαι</i> .			
6. <i>ῥρῶω to go (to harm)</i> .			
<i>ῥρῥήσω</i>	<i>ῥρῥήσα</i>	<i>ῥρῥήκα</i>	
7. <i>εὔδω to sleep</i> , usually in comp. <i>καθεύδω</i> . Augment, 314.			
<i>καθευδήσω</i>			V. <i>καθευδητέον</i>
8. <i>ῥψω to boil</i> : also <i>ῥψέω</i> cl. 7, rare.			
<i>ῥψήσω</i>	<i>ῥψῃσα</i>	<i>ῥψῃμαι</i>	<i>ῥψήσῃην</i>
V. <i>ῥφός</i> (for <i>ῥψ-τος</i>) and <i>ῥψητέος</i> .			
9. <i>ῥέλω and ῥέλω to wish</i> : Impf. <i>ῥῥελον</i> (never <i>ῥελον</i>).			
(έ)ῥελήσω	<i>ῥῥέλησα</i>	<i>ῥῥέληκα</i> [<i>τεῥῥέληκα</i>]	
a. The Attic poets in the iambic trimeter have <i>ῥέλω</i> (not <i>ῥῥέλω</i>); but <i>ῥῥέλω</i> is the usual form in Attic prose, and the only one in Hm. and			

422 D. 3. Hm. Pr. Inf. *βόλεσθαι*, 2 Pf. *προ-βέβουλα*.

4. Hm. has in Aot. *ῥῥησε* and *ῥῥεύησε*, each once; in Mid. always *ῥεύομαι*. Cf. 39.

Pind. The augmented forms in Att. always have η : thus Ao. $\eta\delta\epsilon\lambda\eta\sigma\alpha$, but Sub. $\epsilon\delta\epsilon\lambda\eta\sigma\omega$ or $\delta\epsilon\lambda\eta\sigma\omega$, etc.

10. μάχομαι *to fight*.

μαχοῦμαι (374) ἔμαχεσάμην μεμάχημαι V. μαχετέος, ητέος

11. μέλω *to care for*.

μελήσω ἐμέλησα μεμέληκα, ημαι ἐμελήσην

a. The Att. prose has the Act. only as an impersonal verb, μέλει *it concerns*, Fu. μελήσει, etc.; and in the Mid. uses the comp. ἐπιμέλομα (also ἐπιμελέομαι cl. 7) passive deponent (413).

12. μέλλω *to be about*. Augment 308 a.

μελλήσω ἐμέλλησα V. μελλητέος

13. μένω *to remain*: also μίμνω cl. 8, poetic.

μενῶ ἔμεινα μεμένηκα V. μενετός, τέος

14. νέμω *to distribute*.

νεμῶ ἔνειμα νενέμηκα, ημαι ἐνεμήσην

a. νεμήσω late; ἐνεμέσθην rare and doubtful.

15. οἶομαι (οἶμαι) *to think*; Impf. ὤόμην (ὤμην).

οἰήσομαι [ὤησάμην] ὤήσην (413)

16. οἴχομαι *to be gone*; Impf. ὤχόμην *was gone or went*.

οἰχήσομαι (ὤχῃμαι n. A., used only in comp.)

17. πέρδω, see 424, 18; Fu. παρδήσομαι.

18. πέτομαι *to fly*, see 424, 19; Fu. π(ε)τήσομαι.

V. Stems which form second tenses.

423. a. Stems ending in a vowel.

1. ἀκούω *to hear*. (Hm. also ἀκουάζομαι.)

ἀκούσομαι ἤκουσα ἀκήκοα (39, 321) ἠκούσθην (342)

a. 2 Plup. ἠκηκόειν, less freq. ἀκηκέειν. Pf. M. ἤκουσαι late.

10. Hm. μάχομαι, also μαχέομαι, Par. μαχειόμενος or μαχεούμενος (28 D), Fu. μαχέομαι usu. μαχίσσομαι, Ao. ἔμαχεσάμην or ἔμαχησάμην, V. μαχητός. Hd. Pr. Par. μαχεόμενος, Fu. μαχέσομαι.

11. Hm. 2 Pf. μέμηλα, Pf. M. 3 S. μέμβλεται (for με-μλε-ται, 339, 53 D), Plup. μέμβλετο.

15. Hm. Act. ὦω or ὄτω, Mid. almost always with diaeresis ὀτομαι, Ao. ὠτῶσάμην, Ao. P. ὠτῶσθην. The ι with diaeresis is long.

16. Hm. also Pr. οἰχνέω cl. 5, Pf. παρ-φῆχα. Hd. οἴχωκα (for οἰχ-φχ-α, 65).

19. Hm. ἀλδομαι *to be healed*, Fu. ἀλδήσομαι.

20. Hm. κήδω *to trouble*, Fu. κηδήσω, Ao. ἐκήδησα, (2 Pf. κέκηδα, not in Hm., intrans. =) Mid. κήδομαι *am troubled*, irreg. Fu. Pf. κεκαδήσομαι, different from Fu. Pf. of χάζω (428 D, 18).

21. Hm. μέδομαι *to attend to*, Fu. μεδήσομαι. Cf. Hm. μέδων (ντ), μεδέων (ντ) *guardian*. Cf. also μήδομαι *to intend, contrive*, Fu. μήσομαι, Ao. ἐμησάμην.

2. βιώω *to live*. Cf. ἀνα-βιώσκομαι cl. 6 (445, 1).

βιώσομαι	ἐβίων (408, 13)	βεβίωκα	
βιώσω 1.	ἐβίωσα rarer	βεβίωμαι	v. βιωτός, τέος

3. δύω *to pass under, take on* (416, 4): also δύνω cl. 5.

δύσω	ἐδύσα	δέδυκα	ἐδύσην (420, 7)
	ἐδυν (408, 16)	δέδυμαι	v. δυτός, τέος

4. φύω *to produce* (416, 3).

φύσω	ἐφύσα	πέφυκα	ἐφύην
	ἐφυν (408, 17)		v. φυτός

424. b. Stems ending in a consonant.

1. ἄγω *to lead*.

ἄξω	ἤγαγον (384)	ἤχα (later	ἤχῃην
ἄξομαι as pass.	ἤξα rare	ἀγήοχα), ἤγμαι	ἀχῃήσομαι

2. ἄρχω *to rule, begin, Mid. to begin*.

ἄρξω	ἤρξα	ἤρχα r., ἤργμαι	ἤρχῃην
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3. βλέπω *to look, see*.

βλέψω	ἐβλεψα	βέβλεφα	ἐβλέφῃην
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4. βρέχω *to wet*.

βρέξω	ἐβρεξα	βέβρεγμαι	ἐβρέχῃην, ἐβράχην 1.
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5. βρῖζω *to be heavy, rare in prose*.

βρίσω	ἐβρίσα	βέβρισα
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6. γράφω *to write*.

γράψω	ἔγραψα	γέγραφα, γέγραμμαι	ἐγράψην
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a. 1 Pf. γεγράφηκα and 1 Ao. P. ἐγράψην are late.

7. δέρω *to flay*: Attic also δαίρω cl. 4 (Hd. δείρω).

δερῶ	ἐδειρα	δέδαρμαι (384 a)	ἐδάρην, v. δαρτός
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8. ἔπομαι *to follow*; Impf. εἰπόμην (312).

ἐψομαι	ἐσπόμην (σπῶμαι, σποίμην, σποῦ, σπέσσαι, σπόμενος)
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423 D. 2. Hm. Fu. βέλομαι or βέομαι (378 D).

3. Hm. has Pr. Impf. Act. only δύνω (yet ὀψέ δύνω *late setting*), Mid. only δύομαι, both with same meaning. For ἐδύσετο, δύσεο, δυσόμενος, see 349 D.

4. Hm. 2 Pf. 3 P. πεφύασι, Par. πεφυώς, -ῶτος (386 D, 360 D); Plup. 3 P. ἐπέφυκον Hes. (351 D).

5. Hm. οὐτάω *to wound*, Ao. 3 S. οὔτησε, comm. 2 Ao. οὔτᾱ (408 D, 21), 2 Ao. M. Par. οὐτάμενος *wounded*, Ao. P. Par. οὔτηθεῖς. Also Pr. οὐτάζω, Ao. οὔτᾱς freq., Pf. M. 3 S. οὐτασται, Par. οὐτασμένος.

424 D. 1. Hm. also ἀγινέω or ἀγίνω (329); Ao. Imv. ἄξετε (349 D).

4. Hm. has also st. βρεχ *to rattle*, only in 2 Ao. 3 S. ἐβράχε:—also st. βροχ *to swallow*, only in 1 Ao. Opt. 3 S. ἀνα-(κατα-)βρόξειε and 2 Ao. P. Par. ἀναβροχεῖς.

8. Ion. and poet. Act. (only once as simple) ἔπω *to be busy*, Fu. ἔψω, 2 Ao. ἔσπον (ἐπ-έσπον), Par. σπών, 2 Ao. M. as in Att. The forms ἔσπωμαι, ἔσποίμην,

- a. The orig. stem was *σεν*. 2 Ao. *ἐσπόμεν* is for *ε-σ(ε)π-ομεν* (339) with irreg. breathing brought in from the Pr. *ἐπομαι* (63).

9. *ἔρομαι* to ask. Pr. Impf. not used in Att., supplied from *ἐρωτάω*.

ἐρήσομαι (422, 5) *ἡρόμην*

10. *ἐρύκω* to hold back; chiefly poetic.

ἐρύξω *ἥρυξα* (Hm. also *ἡρύκακον*, 384 D)

11. *ἔχω* to have, hold; Impf. *εἶχον* (312): also *ἴσχω* cl. 8.

ἔξω, *σχῆσω* *ἔσχον* *ἔσχηκα*, *ἔσχημαι* *ἐσχέσην* n. A.

- a. V. *ἐκτός*, *τέος*, and *σχετός*, *τέος*. The modes of the 2 Ao. are *ἔσχον*, *σχῶ* (= *σχε-ω*, yet in comp. *παράσχω*, etc.), *σχοίην* (in comp. *παράσχοιμαι*, etc.), *σχές* (408, 11), *σχεῖν*, *σχών*. In the Pr., *ἔχω* is for *έχω* (65 c), and that for *σεχω* (63). The stem *σεχ* is syncope in *ἔσχον* (339), beside which it assumes *ε* in *σχῆσω*, etc. (331).

12. *ζέρομαι* to become warm; in prose only Pr. Impf.

13. *ζλίβω* to press.

ζλίψω *ἔζλιψα* [*τέζλιφα*, -μμαι] *ἐζλίφσην* [*ἐζλίβην*]

14. *λάμπω* to shine, Mid. *λάμπομαι* id.

λάμψω *ἐλαμψα* *λέλαμπα*

15. *λέγω* to gather.

λέξω *έλεξα* *έλλοχα* (319 c, 334 a) *έλέγην*
έλεγμαί *έλέχσην* r. A.

- a. The Attic writers use this verb only in comp., and sometimes have Pf. M. *λέλεγμαι*. On the other hand, *λέγω* to speak has no Pf. Act. (for the late *λέλεχα*, earlier writers use *είρηκα*, 450, 8); its Pf. M. is *λέλεγμαι*, Ao. P. *έλέχσην*; yet *δια-λέγομαι* (413) makes *δι-έλεγμαι* (319 e).

16. *ανοίγω* to open; Impf. *άνέφγou* (312): also *άν-οίγνυμι* cl. 5.

ανοίξω *άνεφξα* *άνέφχα*, *άνεφγα* *άνεφχσην*
άνεφγμαί v. *άνοικτέος*

- a. For *άνέφχα* and *άνεφγα*, see 387 b. The latter was avoided by Attic writers, and *άνεφγμαί* used instead. Rare forms are *ήνοιγον*, *ήνοιξα*. A comp. *δι-οίγω* is also used, and in poetry the simple verb is found, but without the syllabic augment.

etc., in Hm. should prob. be changed to *σπῶμαι*, *σποίμην*, etc., the preceding word being read without elision: *ἄμα σπέσδω*, not *ἄμ' ἐσπέσδω*. Hm. Imv. *σπεῖo* for *σπέo*. Hd. Ao. P. *περι-έφθην*.

9. Ion. Pr. *είρομαι* (24 D c), Fu. *είρήσομαι*. Hm. also Pr. *ἐρέομαι* cl. 7 (less freq. Act. *ἐρέω*) and *ἐρεείνω*. He has irreg. accent in Pr. Imv. *ἔρειo* (for *ἐρείo*, from *ερεo*, 370 D b) and 2 Ao. Inf. *ἔρεσθαι* (367 D a).

10. Hm. has also *ἐρυκάνω* (329 b), *ἐρυκανάω* (331).

11. Hm. 2 Pf. *ὄχωκα* (for *οκωχα*), Plup. M. 3 P. *ἐπ-όχατο* irreg. Hd. 2 Ao. M. 3 S. *ἠνέσχετο* (314) for *άνέσχετο*. For poet. *ἔσχεδον*, see 411.

12. Hm. Fu. *δέρσομαι* (345 D), 2 Ao. P. Sub. *δερείω* (343 D).

15. Hm. and Hd. have no Pf. Act., in Pf. Mid. only *λέλεγμαι*, in Ao. P. *έλέχσην* (Hd. also *έλέγην*). For Ao. M. *έλέγμην*, *έλεκτο*, see 408 D, 37.

16. Hd. 1 Ao. *ώϊξα*. Hm. Impf. M. 3 P. *ώϊγνυντο*.

28. τύφω *to raise smoke* (66 c).

τέϋμμαι

ἐτύφην

29. ψύχω *to cool*.

ψύξω

ἔψυξα

ἔψυγμαι

ἐψύχσην, also
ἐψύχην, ἐψύγην

SECOND CLASS (*Protracted Class*, 326).

425. A short *a*, *i*, *u* of the stem is lengthened in the present to *η*, *ει*, *ευ* respectively. The following verbs belong to this class

a. Mute Stems.

1. λήθω (λαῖς) rare in prose, = λανθάνω cl. 5, *to lie hid*.

2. σήπω (σᾶπ) *to rot*, trans.

σήψω

ἔσηψα

σέσηπα (417)

ἐσάπημ

3. τήκω (τᾶκ) *to melt*, trans.

τήξω

ἔτηξα

τέτηκα (417)

ἐτάκην

[τέτηκται]

ἐτήχσην rare

4. τρώγω (for τρηγω, st. τρᾶγ) *to gnaw*.

τρώξομαι

ἔτρωγον

τέτρωγαμ

v. τρωκτός

a. The 1 Aο. ἔτρωξα is also found in comp. : κατέτρωξα.

5. ἀλείφω (αλίφ) *to anoint*.

ἀλείψω

ἤλειψα

ἀλήλιφα (321)

ἤλείφσην

ἀλήλιμμαι [ἤλειμμαι] ἤλίφην rare

6. ἐρείπω (ερῖπ) *to overthrow*; chiefly Ion. and poet.

ἐρείψω

ἤρειψα

ἐρήριπα am fallen

ἤρείφσην

ἤρίπον fell

ἐρήριμμαι

ἤρίπημ

7. λείπω (λίπ) *to leave*, see Paradigm 292: also λιμπάνω cl. 5, rare.

31. Poet. δέркоμαι *to see*, 2 Aο. ἔδρακον (383 D), 2 Pf. δέδορκα *see*, Aο. P ἐδέρχσθην *saw* (2 Aο. ἐδράκην Pind.).

32. Hm. ἔλπω *to cause to hope*, ἔλπομαι or ἐέλπομαι (23 D a) *to hope* (= Att. ἐλπίζω cl. 4), 2 Pf. ἔολπα *hope*, Plup. ἐώλπειν (322 D), V. ἔ-ελπτος.

33. Poet. ἰάχω and ἰαχέω cl. 7, *to sound*; Hm. 2 Pf. Par. Fem. ἀμφ-ιαχυῖα.

34. Poet. κέλομαι *to command*, Fu. κελήσσομαι (331), Aο. ἐκελησάμην rare, usu. 2 Aο. ἐκεκλόμην (384 D).

35. Poet. πέλομαι (to move) *to be*, 2 Aο. ἐπλόμην (384 D) often used as pres. Less freq. Act. πέλω, 2 Aο. 3 S. ἔπλε.

36. Poet. πέρδω *to destroy* (in prose πορδέω), Fu. πέρσω, Aο. ἔπερσα. Hm. 2 Aο. ἔπρᾶδον (383 D), 2 Aο. M. Inf. πέρδαι (408 D, 43).

37. Poet. st. πορ, 2 Aο. ἔπορον *imparted*, Pf. M. 3 S. πέπρωται (340) *it is allotted, destined*, Par. πεπρωμένος.

38. Ion. and poet. τέρσομαι *to become dry*, 2 Aο. P. ἐτέρσην. Hence Act. τερσαίνω, Aο. ἐτέρσηνα (late ἔτερσα) *made dry*.

425 D. 6. Hm. Plup. M. 3 S. ἐρέριπτο for ἐρήριπτο.

8. πείθω (πίθ) *to persuade*, see Paradigm 295.

9. στείβω (στιβ) *to tread*, chiefly used in Pr. Impf.; rare in prose.

στείψω ἔστειψα ἐστίβημαι (331) V. στεῖπτός

10. στείχω (στίχ) *to march, go*, chiefly in Pr. Impf.; Ion. and poet.
στέιξω ἔστειξα and ἔστιχον

11. φείδομαι (φιδ) *to spare*.

φείσομαι ἐφεισάμην

12. ἐρέυγομαι (ερϋγ) *to spew*, chiefly Ion. and poet. Pres. also ἐρυγ-
γάνω cl. 5.

ἐρεύξομαι ἤρῳγον (in Hm. *roared*)

13. κεύθω (κϋθ) *to hide*, poetic.

κεύσω ἔκευσαι κέκευθα as pres.

14. πεύθομαι (πϋθ) poetic for πυνθάνομαι cl. 5, *to inquire, learn*.

15. τεύχω (τύχ, τϋκ) *to make ready, make*, poetic.

τεύξω ἔτευξα τέτυγμαι ἐτύχσην

16. φεύγω (φϋγ) *to flee*; also φυγγάνω cl. 5.

φεύξομαι or ἔφϋγον πέφευγα V. φευκτός, τέος
φευξοῦμαι (377)

426. b. Stems in v. *

1. Ξέω (Ξυ) *to run*. Fu. Ξεύσομαι.

2. νέω (νυ) *to swim*.

νευσοῦμαι (377) ἔνευσα νένευκα V. νευστός

8. Hm. 2 Ao. πέπιδον (384 D) *persuaded*, whence Fu. πεπιθήσω *shall persuade*; but πιθήσω (331) *shall obey*, Aor. Par. πιθήσας *trusting*, 2 Plup. 1 P. ἐπέπιδμεν *trusted* (409 D, 15). Aesch. 2 Pf. Imv. πέπεισθι.

11. Hm. 2 Ao. πεφιδόμην (384 D), Fu. πεφιδήσομαι.

13. Hm. also κευθάνω cl. 5; 2 Ao. 3 S. κϋθε, Sub. 3 P. κεκύθωσι (384 D). In Trag. κεύθω, κέκευθα, may mean *am hidden*.

15. Hm. 2 Pf. Par. τετευχώς, Fu. Pf. τετεύξομαι, 2 Ao. τέτυκον, τετυκόμην (384 D) *prepared*. Also pr. τιτύσκω cl. 6 (for τι-τυκ-σκω) *to prepare, aim*. For τετεύχεται, -ατο, see 392 D. The forms τέτευγμαι, ἐτεύχσην are late.

16. Hm. 2 Pf. Par. πεφυζότες (cf. Hm. φύζα = *φυγή flight*), Pf. M. Par. πεφυγμένος, V. φυκτός.

17. Ion. and poet. st. ταφ or θαπ (cf. 66), 2 Pf. τέθηπα *wonder*, 2 Ao. Par. ταφών.

18. Hm. τμήγω (τμάγ) *to cut* = τέμνω cl. 5 (435, 9), Ao. ἔτμηξα, 2 Ao. ἔτμάγον, 2 Ao. P. ἔτμάγην.

19. Ion. and poet. ἐρίκω (ερικ) *to rend*, Ao. ἤριξα, 2 Ao. ἤρικον intrans. *shivered*, Pf. M. ἐρήριγμαι.

20. Hm. ἐρεύθω (ερυθ) *to make red*, Ao. Inf. ἐρεῦσαι. Also pr. ἐρυθαίνομαι cl. 5, *to grow red*.

426 D. 2. Hm. has also νήχω, νήχομαι, Fu. νήξομαι, (freq. in late prose.) Dor. νάχω, νάχομαι. Hm. ἔννεον (308 D).

3. πλέω (πλυ) *to sail*.

πλεύσομαι	οἱ	ἔπλευσα	πέπλευκα	[ἐπλεύσῃην]
πλευσοῦμαι		[πλεύσω]	πέπλευσμαι (342)	ν. πλευστέος

4. πνέω (πνυ) *to breathe, blow*.

πνεύσομαι	οἱ	ἔπνευσα	πέπνευκα	[ἐπνεύσῃην]
πνευσοῦμαι			[πέπνευσμαι]	ν. πνευστός

5. ῥέω (ῥυ) *to flow*.

ρεύσομαι		ῥρέυσα	ῥῥύηκα (331)	ῥῥύην, ν. ῥυτός
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a. Instead of ῥρέυσα and ρεύσομαι, the Attic writers generally use the Ao. and Fu. Pass. ῥῥύην, ρύησομαι.

6. χέω (χυ) *to pour*.

χέω (378)		ἔχεα (381)	κέχῃκα, κέχῃμαι	ἐχύσῃην
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THIRD CLASS (*Tau-Class*, 327).

427. The stem assumes τ in the present. Verbs of this class have stems ending in a labial mute.

1. ἄπτω (άφ) *to fasten, kindle*, Mid. *to touch*.

ἄψω		ἥψα	ἥμμαι	ἥψῃην
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2. βάπτω (βαφ) *to dip, dye*.

βάψω		ἔβαψα	βέβαμμαι	ἐβάψῃην, ν. βαπτός
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3. βλάπτω (βλαβ) *to hurt*.

βλάψω		ἔβλαψα	βέβλαφα	ἐβλάψῃην and
			βέβλαμμαι	ἐβλάβῃην

3. Ion. and poet. πλώω, Fu. πλώσομαι, Ao. ἔπλωσα, also 2 Ao. ἔπλων (408 D, 25), Pf. πέπλωκα, V. πλωτός.

4. Hm. 2 Ao. Imv. ἔμ-πνυε, 2 Ao. M. 3 S. ἔμ-πνυτο (408 D, 30), Ao. P. ἔμ-πνύνδην (396 D), Pf. M. πέπνῃμαι *am animated, intelligent*: connected with this is Pr. πινύσκω (πινυ) Aesch. *to make wise*, Hm. Ao. ἐπινῡσα. For intensive ποιπνύω *to puff with exertion*, see 472 k.

6. Hm. also χείω (370 D b), Ao. usu. ἔχεα (381 D), 2 Ao. M. 3 S. χύτο (408 D, 32).

7. Hm. ἀλέομαι and ἀλέομαι (αλυ) *to avoid* (Act. ἀλευω *to avert*, Aesch.), Ao. ἡλεάμην and ἡλευάμην. Pr. also ἀλεείνω.

8. Poet. κλεω (κλυ) *to celebrate* (i. e. *make men hear of*), Hm. κλείω, but in Mid. κλέομαι. 2 Ao. ἔκλυον *heard*, Imv. κλῡδι or κέκλῡδι, κλῡτε or κέκλῡτε (408 D, 28), also κλύε, κλύετε, Par. M. κλύμενος = V. κλυτός *heard of*, κλειτός *celebrated*.

9. Poet. σέω (συ) *to drive* (also in late prose), Ao. ἔσσεα (308 D), Pf. M. ἔσσυμαι *hasten* (319 D, 367 D), Ao. P. ἐ(σ)σύδην, 2 Ao. M. 3 S. σῡτο (408 D, 31). The Att. drama has irreg. forms of a Pr. Mid., 3 S. σεύται or σοῦται, 3 P. σοῦνται, Imv. σοῦ, σοῦσθω, σοῦσθε. From st. συ comes also σείω *to shake* (= σενι-ν, 328 c. 39) inflected as a verb of cl. 1 (421, 17).

427 D. 1. Hm. Ao. P. 3 S. ἐάφῃην (?).

3. Hm. Pr. M. 3 S. βλάβεται.

4. γνάμπτω (γναμπ) *to bend*.
 γνάμψω ἔγναμψα ἐγνάμφῃην
5. θάπτω (ταφ, 66 c) *to bury*.
 θάψω ἔθαψα τέθαμμαι ἐτάφην, v. θαπτός
6. θρύπτω (τρυφ, 66 c) *to break down, weaken*.
 θρύψω ἔθρυψα τέθρυμαι [ἐθρύφῃην]
7. καλύπτω (καλυβ) *to cover*.
 καλύψω ἐκάλυψα κεκάλυμαι ἐκαλύφῃην
8. κάμπτω (καμπ) *to bend*.
 κάμψω ἔκαμψα κέκαμμαι (391 b) ἐκάμφῃην
9. κλέπτω (κλεπ) *to steal*.
 κλέψω ἔκλεψα κέκλοφα (334 a) ἐκλάπην
 κέκλεμαι ἐκλέφῃην n. A. pr.
10. κόπτω (κοπ) *to cut*.
 κόψω ἔκοψα κέκοφα, κέκομαι ἐκόπην, v. κοπτός
11. κρύπτω (κρυβ or κρυφ) *to hide*.
 κρύψω ἔκρυψα κέκρυμαι ἐκρύφῃην
 a. 2 Aο. P. ἐκρύβην, ἐκρύφην are hardly used in Attic: ἔκρυπον, ἔκρυβον
 ἐκρυβόμεν occur only in late writers.
12. κύπτω (κυπ) *to stoop*.
 κύψω ἔκυψα κέκυφα
13. ῥάπτω (ῥαφ) *to sew*.
 ῥάψω ἔρραψα ἔρραμαι ἐρράφην, v. ῥαπτός
14. ῥίπτω (ρίφ) *to throw*, see Paradigm 293.
15. σκάπτω (σκαφ) *to dig*.
 σκάψω ἔσκαψα ἔσκαφα, ἔσκαμαι ἐσκάφην
16. σκέπτομαι (σκεπ) *to view*.
 σκέψομαι ἐσκεψάμην ἔσκεμαι ἐσκέφῃην
 a. Instead of σκέπτομαι, the Attic writers almost always use the kindred
 σκοπέω in the Pr. Impf.; but the other tenses of σκοπέω are found only
 in late writers.
17. σκήπτω (σκηπ) *to prop*.
 σκήψω ἔσκηψα [ἔσκηφα] ἔσκημαι ἐσκήφῃην
18. σκώπτω (σκωπ) *to jeer*.
 σκώψομαι ἔσκωψα [ἔσκωμαι] ἐσκώφῃην

5. Hm. Pf. M. 3 P. τεθάφεται (392 D), Aο. P. ἐθάφῃην and ἐτάφην.

10. Hm. 2 Pf. Par. κεκοπώς.

6. Hm. 2 Aο. P. ἐτρύφην.

20. Hm. ἐνίπτω (ενιπ) *to chide*, also ἐνίσσω cl. 4 (429 D, 3), 2 Aο. ἡνίπαπον
 and ἐνέμιπον (384 D).

21. Poet. μάρπτω (μαρπ) *to seize*, Fu. μάρψω, Aο. ἔμαρψα. In Hes. 2 Aο.
 μέμαρπον (384 D), Opt. μεμάποιεν, Inf. μαπέειν, 2 Pf. μέμαρπα.

19. τύπτω (τύπ, also τυπτε, 381) *to strike*.

τυπτήσω	(ἔτυψα, ἔτυπον	τέτυμμαι	ἐτύπην)
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- a. ἐτύπησα is found in Aristotle; τετύπηκα, τετύπημαι, ἐτυπτήθην are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from πατάσσω (παταγ), the perfect and passive systems from πλήσσω (428, 5).

FOURTH CLASS (*Iota-Class*, 328).

The stem assumes ι in the present, always with euphonic changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

I. Verbs in σσω and ζω which form second tenses.

428. 1. ἀλλάσσω (αλλαγ) *to exchange*, see Paradigm 294.2. κηρύσσω (κηρυκ) *to proclaim*.

κηρύξω	ἐκήρυξα	κεκήρυχα, -γμαι	ἐκηρύχθην
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3. μάσσω (μαγ) *to knead*.

μάξω	ἔμαξα	μέμαχα, μέμαγμαι	ἐμάγην, ἐμάχθην
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4. ὀρύσσω (ορυχ) *to dig*.

ὀρύξω	ὠρυξα	ὀρώρυχα, -γμαι	ὠρύχθην
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- a. Pf. M. ὠρυγμαι (for ὀρώρυγμαι) late, 2 Ao. P. ὠρύχην doubtful.

5. πλήσσω (πληγ) *to strike*. (ἐκπλήγνυσσαι cl. 5, Thuc.)

πλήξω	ἔπληξα	πέπληγα	ἐπλήγην
		πέπληγμαι	ἐπλήχθην less freq.

- a. ἐκπλήσσω, καταπλήσσω make -επλάγην (397). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from πατάσσω (παταγ), which in Att. is confined to the active.

6. πράσσω (πράγ) *to do*.

πράξω	ἔπραξα	πέπράχα, πέπράγα (387 b)
		πέπραγμαι
		ἐπράχθην

7. πτήσσω (πτηκ) *to cower*: also πτώσσω Ion. and poet.

πτήξω	ἔπτηξα	ἔπτηχα
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8. τaráσσω (τάραχ) *to disturb*: also θράσσω (τραχ) mostly poet.

ταράξω	ἐτάραξα	τετάραγμαι	ἐταράχθην
	ἔθραξα (66 c)	τέτρηχα am troubled	(ἐθράχθην r.)

9. τάσσω (τάγ) *to arrange*.

τάξω	ἔταξα	τέταχα, τέταγμαι	ἐτάχθην (r. ἐτάγην)
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428 D. 5. Hm. 2 Ao. (ἐ)πέπληγον (384 D), 2 Ao. P. ἐκ-πλήγην, κατ-επλήγην.

7. Hm. has from kindred st. πτα, 2 Ao. 3 D. κατα-πτήτην (408 D, 23) and Pf. Par. πεπτηώς, -ῶτος (386 D, 360 D).

10. φρίσσω (φρικ) *to be rough.*φρίξω ἔφριξα πέφρικα *am rough*11. φυλάσσω (φϋλακ) *to guard, Mid. to guard (one's self) against.*

φυλάξω ἐφύλαξα πεφύλαχα, -γμαι ἐφυλάχῃην

12. κλάζω (κλαγγ, 328 b) *to make a loud noise.*κλάγξω ἔκλαγξα κέκλαγγα *as pres., Fu. Pf. κεκλάγξομαι*13. κράζω (κραγ) *to cry; Pr. Impf. rare.*ἔκραγον κέκραγα *as pres., Fu. Pf. κεκράζομαι*a. κράξω, ἔκραξα, *late. Pf. Imv. κέκραχθι, see 409, 8.*14. ῥέζω (ρέγ) *to do, Ion. and poet.: also ῥρδω (for ερζω, st. εργ).*ῥέξω ῥρεξα, ῥρρεξα ῥέρχῃην
ῥρξω ῥρξα ῥοργα, ῥώργειν (322 D)

a. Hd. has a Pr. Impf. ῥρδω instead of ῥρδω.

15. σφάζω (σφάγ) *to slay, in Attic prose usu. σφάττω.*

σφάξω ἔσφαξα ἔσφαγμαι ἐσφάγην, γ. ἐσφάχῃην

16. τρίζω (τριγ) *to squeak, Ion. and poet. 2 Pf. τέτριγα as pres.*17. φράζω (φραδ) *to declare.*

φράσω ἔφρασα πέφρακα, πέφρασμαι ἐφράσῃην

18. χάζω (χαδ) *to make retire, Mid. to retire; chiefly poetic.*

χάσομαι ἔχασάμην

19. χέζω (χεδ) *alvum exonero.*χεσοῦμαι (377) ἔχεσα (ἔχesson) κέχοδα (*pass. κεχέσθαι, κεχεσμένος*)

II. Verbs in σσω and ζω with other peculiarities.

429. a. Labial stems (328 a, b).

1. πέσσω (πεπ) *to cook: also πέπτω later.*

πέψω ἔπεψα πέπεμμαι ἐπέψῃην

2. νίζω (νιβ) *to wash hands or feet: also νίπτω not Att.*

νίψω ἔνιψα νένιμμαι ἐνίψῃην

10. Pind. Pf. Par. πεφρίκοντας, *see 360 D.*

12. Poet. 2 Ao. ἐκλάγον. Hm. 2 Pf. Par. κεκληγώς, G. -οντος (360 D).

17. Hm. 2 Ao. ἐπέφραδον (384 D). Hes. Pf. M. Par. πεφραδμένος.

18. Hm. 2 Ao. M. irreg. κεκαδόμεν (384 D) *retired, but Act. κέκαδον deprived, Fu. κεκαδήσω shall deprive. Cf. 422 D, 20.*20. Poet. κρίζω *to creak; 2 Ao. 3 S. κρίκε (or κρίγε) Hm., 2 Pf. κέκριγα Aristoph.*21. Poet. πελάζω (πελαδ, πελα, πλα) *to bring near, Mid. to come near, Fu. πελάσω, πελώ (375), Ao. ἐπελάσσα, Pf. M. πέπλημαι, Ao. P. ἐπελάσῃην and Trag. ἐπλάδην, 2 Ao. M. 3 S. πλήτο, 3 P. ἐπληντο (408 D, 22). Pr. also πελάω, Ep. πίλνημι or πιλνάω cl. 5 (443 D, 6), Trag. πελάδω, πλάδω (411).*429 D. 3. Hm. ἐνίσσω (ενιπ) = ἐνίπτω cl. 3, *to chide (427 D, 20).*4. Hm. ὕσσομαι (οπ) *to foresee, only Pr. Impf.; cf. 450, 4.*

6. ἴζω (ιδ, ιζε, 331) *to sit, seat*, Mid. ἴζομαι, also ἕζομαι (εδ), *to sit*; found chiefly in comp. with κατά. Hence

κασιζω, Impf. ἐκάσιζον (314): also ἰζάνω, κασιζάνω, cl. 5.

κασιῶ (376) ἐκάσισα and κασισα

κασιζήσομαι ἐκασισάμην

κασιέζομαι, Impf. ἐκασεζόμεν and κασεζόμεν.

κασεδοῦμαι (for κασεδεσσομαι, 331, 374)

[ἐκασιέσθην]

- a. Pr. Ind. ἕζομαι, καθέζομαι, is rare in classic Greek. The Pr. Inf. and Par. and the Impf. have usually an aorist meaning, and seem to have been originally aorists from the stem σεδ (Lat. sed-eo) with Epic reduplication (384 D): ἐζόμεν for ἐσδομην (56) for σε-σ(ε)δ-ομην (63, 38), cf. κεκλόμην (424 D, 34) from κέλ-ομαι. From the same stem was formed ἴζω = ἰσδω = σι-σ(ε)δ-ω (332, 339), cf. πίπτω (449, 4) = πι-π(ε)τ-ω.

7. μύζω (μνγ, μνζε) *to suck*: later μυζέω, μυζάω.

μυζήσω ἐμύζησα

8. ὀζω (οδ, οζε) *to smell*.

ὀζήσω ὠζησα (ὀδωδα as pres., Hm.)

III. Liquid stems which form second tenses.

432. 1. ἀγείρω (αγερ) *to gather*.

ἀγερῶ ἡγείρα ἀγήγερκα, -μαι ἡγέρεην

2. αἶρω (αρ) *to take up, bear away*; contracted from αἰρώ (αερ).

ἀρῶ (ᾶ) ἦρα (382 a) ἦρκα, ἦρμαι ἦρξην

3. ἄλλομαι (άλ) *to leap*.

ἀλοῦμαι ἡλάμην (382 a. 2 Ao. ἡλόμην doubtful in Att., cf. 408 D, 33)

4. βάλλω (βαλ, βλα, 340) *to throw*.

βαλῶ ἐβαλον βέβληκα, βέβλημαι ἐβλήξην

6. Hm. Ao. εἶσα (= ε-σεδ-σα, ε-έ-σα) *seated*, Imv. εἶσον (better ἕσσον), Inf. ἕσσα., Par. ἕσας (ἀνέσας), Hd. εἶσας; Mid. trans. 3 S. ἐέσσατο (εἶσατο Eur., ἕσσαντο Pind.), Par. ἐσάμενος, Hd. εἰσάμενος; Fu. ἕσσομαι (= σεδ-σομαι). In comp. Ao. καθεῖσα and κάθισα. ἕζομαι as Pr. is unknown to Hm.: for ἕξει Od. κ, 378, read ἕξεο 2 Ao.

9. Hm. ἀφύσσω (αφνγ, αφνδ) *to draw out*, Fu. ἀφύξω, Ao. ἡφύσα. Also once Pr. ἀφύω.

432 D. 1. Hm. Pr. Impf. 3 P. ἡγέρεδονται, -οντο (411), 2 Ao. 3 P. ἀγέροντο, Inf. ἀγέρεσθαι (367 D), Par. ἀγρόμενος (384 D).

2. Hm. has only Ao. M. ἡράμην, 2 Ao. ἀρόμην (ᾶ), ἀροίμην, ἀρέσθαι, Ao. P. Par. ἀρθεῖς. He comm. uses Ion. and poet. αἰρώ (αερ), Ao. ἡείρα, Ao. P. ἡέρδην, Plup. 3 S. ἔωρτο (for ἡορτο): Pr. Impf. 3 P. ἡερέδονται, -οντο (411).—The stem αερ has the sense of ερ (φερ, Pr. εἶρω *to join*, 312 D) in Ao. συν-ἡείρε Il. κ, 499, Ao. M. Sub. συναίρεται Il. ο, 680.

4. Hm. Pf. 2 S. βέβληαι (363 D), 3 P. βεβλήται, -ατο (355 D e), also βεβολήατο, Par. βεβολημένοι; 2 Ao. M. 3 S. ἐβλητο, etc. (408 D, 20); Fu. once συμβλήσομαι.

5. ἐγείρω (εγερ) *to rouse, wake trans., Mid. to wake intrans.*

ἐγερῶ ἥγαιρα ἐγρήγορα (321, 417) ἡγέρῃην
ἡγρόμην (339) ἐγγεῖρμαι

a. The Inf. 2 Ao. M. has the accent of a present: ἔγρεσθαι. A poetic Pr. ἔγρω, ἔγρομαι is also found.

6. θάλλω (θαλ) *to flourish.* 2 Pf. τέθηλα.

7. καίνω (καν) *to kill.* 2 Ao. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω.

8. κείρω (κερ) *to shear.*

κερῶ ἔκειρα [κέκαρκα] κέκαρμαι ἐκάρην, v. καρτός

9. κλίνω (κλῖν) *to make incline,* see 433, 1.

10. κτείνω (κτεν) *to kill,* see 433, 4.

11. μαίνομαι (μᾶν) *to be mad:* poet. μαίνω *to madden,* Ao. ἔμνην.

μανοῦμαι μέμνην am mad ἐμάνην

12. ὀφείλω *to be obliged.* 2 Ao. ὤφελον. From οφείλε (331) come
ὀφειλήσω ὠφείλῃσα ὠφείλῃκα ὠφειλήῃην

13. πείρω (περ) *to pierce.*

περῶ ἔπειρα πέπαρμαι (334 a) ἐπάρην

14. σαίρω (σαρ) *to sweep.*

σαρῶ ἔσηρα σέσηρα grin

15. σκέλλω (σκελ, σκλη, 340) *to dry* (416, 6).

σκληῖσομαι ἔσκλην (408, 10) ἔσκληκα

16. σπείρω (σπερ) *to sow.*

v. σπαρτός

σπερῶ ἔσπειρα ἔσπαρμαι (334 a) ἐσπάρην

17. στέλλω (στελ) *to send,* see Paradigm 290.

18. σφάλλω (σφᾶλ) *to make fall.*

σφαλῶ ἔσφηλα [ἔσφαλκα] ἔσφαλμαι ἐσφάλην

19. φαίνω (φᾶν) *to show,* see Paradigm 291.

20. φθείρω (φθερ) *to corrupt, destroy.*

φθερῶ ἔφθειρα ἔφθαρκα, ἔφθαρμαι ἐφθάρην
(ἔφθора poet.) v. φθαρτός

6. Hm. Pf. Par. Fem. τεθάλυια (338 D), 2 Ao. 3 S. θάλε. Hm. Pr. θηλέω, Fu. θηλήσω, Pr. Par. θαλέθων (411), τηλεθάων.

8. Hm. Ao. ἔκερσα (345 D).

11. Hm. Ao. ἐμηνάμην, Theoc. Pf. M. μεμάνημαι (331).

12. Hm. in Pr. Impf. almost always ὀφέλλω (different from ὀφέλλω *to increase*, Ao. Opt. ὀφέλλειε, 345 D).

15. Hm. 1 Ao. irreg. ἔσκηλα *made dry.*

19. Hm. 2 Ao. Act. iter. φάνεσκε *appeared.* From older st. φα he has Impf. φάε (morn) *appeared*, Fu. Pf. πεφήσεται *will appear.* For φαίνω, Ao. P. φαάνδην, see 396 D. For intensive παμφαίνων, παμφανόων, see 472 k.

20. Hm. Fu. δια-φθέρσω (345 D), 2 Pf. δι-έφθορα *am ruined* (in Att. poets trans. and intr.). Hd. Fu. M. δια-φθαρέομαι intr.

21. χαίρω (χᾶρ, also χαρε, χαρε, 331) *to rejoice*.

χαίρήσω	[ἐχαίρησα]	κεχάρηκα, M. κεχάρ-	ἐχάρην as act.
[χαρήσομαι]		ημαι or κέχαρμαι	V. χαρτός

IV. Liquid stems which reject ν.

433. A few liquid verbs reject their final ν in the perfect and passive systems. They are

1. κλίνω (κλίῃ) *to make incline*.

κλινῶ	ἐκλίνα	[κέκλικα]	ἐκλίβην and
		κέκλιμαι	κατ-εκλίνην

2. κρίνω (κρίν) *to judge*.

κρινῶ	ἐκρίνα	κέκρικα, κέκριμαι	ἐκρίβην
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3. πλύνω (πλύῃ) *to wash clothes*.

πλυνῶ	ἐπλύνα	πέπλυμαι	(ἐπλύβην n. A.)
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4. κτείνω (κτεν) *to kill*: also ἀπο-κτίννυμι, -ύω, cl. 5.

κτενῶ	ἐκτεινα	ἀπ-έκτονα (later	(ἐκτάβην Hm.)
	ἐκτᾶνον poet.	ἐκταγκα, ἐκτάκα)	

a. For 2 Aο. poet. ἐκτᾶν, see 408, 4. ἀπ-εκτάνθαι and ἀπο-κτανθῆναι Inf. Pf. and 1 Aο. Pass. are late. For these tenses the Attic uses τέθνηκα and ἔθανον from θνήσκω (444, 4).

5. τείνω (τεν) *to extend*.

τενῶ	ἐτεινα	τέτάκα, τέταμαι	ἐτάβην
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NOTE. The stems of these verbs ended originally with a vowel, to which ν was afterwards added: κρι, κρίν; πλυ, πλύν; κτα, κτάν, κτεν (334 a);

21. Hm. Aο. M. ἐχρηράμην, 2 Aο. κεχαρόμην (384 D), Fu. κεχαρήσω, -ομαι, Pf. Par. κεχαρηώς (386 D).

22. Hm. εἴλω (ελ, φελ) *to press*, Aο. (ἐ)ελσα, Pf. M. ἔελμαι, 2 Aο. P. ἐάλην, Inf. ἀλῆναι. Pind. has 2 Plup. 3 S. ἐόλει. In Pr. Impf. Act., Hm. has only εἰλέω (331). Even Attic writers have Pr. Impf. εἰλέω or εἰλέω, also εἴλλω: ἴλλω is old and poetic.

23. Poet. ἐναίρω (ενᾶρ) *to slay*, 2 Aο. ἦναρον, Aο. M. 3 S. ἐνῆρατο.

24. Poet. δείνω (δεν) *to smite*, Fu. δενῶ, Aο. ἔδεινα, 2 Aο. (Ind. not used) δένω, δένε, δενεῖν, δενών.

25. Hm. μέιρομαι (μερ) *to receive as one's part*, 2 Pf. 3 S. ἔμμορε (319 D), Pf. M. 3 S. εἴμαρται (319 e) *it is fated* used even in Att. prose, Par. εἴμαρμένος. In later poets, μεμόρηκε, μεμόρηται, μεμορημένος.

26. Poet. πάλλω (πᾶλ) *to shake*, Aο. ἔπηλα; Hm. 2 Aο. Par. ἀμ-πεπαλώ (384 D), 2 Aο. M. 3 S. πάλτο (408 D, 42).

433 D. 1. Hm. Aο. P. ἐκλίνβην (396 D) and ἐκλίβην, Pf. M. 3 P. κεκλίαται (392 D). 2. Hm. Aο. P. ἐκρίνβην (so Hd.) and ἐκρίβην.

4. Hm. Fu. κτενέω and κτανέω.

5. From st. τα, Hm. makes also Pr. τανύω (once with μι-form, Pr. M. 3 S. τάνυται), Fu. τανύω, Aο. ἐτάνισα, Pf. M. τετάνυσμαι, Aο. P. ἐτανύσβην. Also Pr. τιταίνω, Aο. ἐτίτηνα. The form τῇ in Hm. is perhaps an Imv. of st. τα (τῇ = τα-ε), *reach, take thou*.

τᾷ, τᾶν, τεν. They might therefore be referred to the fifth class. But as the added *ν* has extended beyond the present to the future and aorist systems, they are here included in the fourth class.

In imitation of these verbs, the *ν* of other liquid stems is sometimes dropped by late writers before *κ* of the 1 Pf.: τεζέρμακα for τεζέρμαγκα from ζερμαίνω *to warm*. But one verb belongs more properly to this series, viz.·

6. κερδαίνω (κερδᾶν, κερδα) *to gain*.

κερδᾶνῶ ἐκέρδᾶνα (382) κέκέρδηκα

V. Vowel-stems of the fourth class.

434. 1. καίω (καυ) *to burn*; Att. κάω uncontracted.

καύσω	ἔκαυσα	κέκαυκα	ἐκαύσην
ν. καυστός, καυτός		κέκαυμαι	(ἐκάην Hm.)

2. κλαίω (κλαν) *to weep*; Att. κλάω uncontracted.

κλαύσομαι	ἔκλαυσα	κέκλαυμαι	ν. κλαντός and
κλαυσούμαι (377), also κλαίῃσω, κλαήσω (331)			κλανστός

α. κέκλαυσμαι, ἐκλαύσθην (342) are late.

FIFTH CLASS (*Nasal Class*, 329).

The stem assumes *ν* in the present, or a syllable containing *ν*.

I. Stems which assume *ν*.

435. 1. βαίνω (βα) *to go*. (for βαν-ι-ω, cf. 328 d.)

βήσομαι	ἔβην (408, 1)	βέβηκα (409, 2)	ἐβάσθην in comp.
βήσω (416, 2)	ἔβησα	βέβαμαι in comp.	ν. βατός, τέος

6. Hd. Fu. κερδήσομαι, Ao. ἐκέρδησα.

7. Hm. st. φεν, orig. φα, 2 Ao. ἔπεφνον, πέφνον (384 D) *killed*, Pf. M. πέφαμαι, Fu. Pf. πεφήσομαι.

434 D. 1. Hm. Ao. ἔκηα (also ἔκεια probably incorrect), cf. 39. Attic poets have Par. κέας (shortened from κῆας).

3. Poet. δαίω (δα) *to burn* trans., Mid. intr., 2 Pf. δέδηα intr., 2 Ao. M. Sub. 3 S. δάηται.

4. Poet. δαίωμαι (δα) *to divide*, Fu. δάσομαι, Ao. ἐδάσάμην (used even in Att. prose), Pf. 3 S. δέδασται, 3 P. (irreg.) δεδαίταται. Also Pr. δατέομαι (Hes. Ao. Inf. irreg. δατέασθαι, 381 D).

5. Poet. μαίωμαι (μα, μεν) *to reach after, seek for*, Fu. μᾶσομαι, Ao. ἐμᾶσάμην, 2 Pf. μέμονα *press on, desire eagerly*, P. μέμαμεν etc. (409 D, 9), V. μαστός. In the sense of the Pf., Hm. has intensive μαίμῶ (472 k), Ao. μαίμησε. In Att. Trag. we find Pr. Par. μῶμενος (= μα-ομενος).

6. Poet. ναίω (να) *to inhabit*, Ao. ἔνασσα *caused to inhabit*, M. ἐνασσάμην *became settled in*, = Ao. P. ἐνᾶσθην. Pf. M. νένασμαι late. Hm. has also Pr. ναιετάω, Par. Fem. ναιετάωσα (370 D a).

7. Hm. δυνίω (ορν) *to take to wife*, Fu. δπέσω Aristoph.

435 D. 1. Hm. Ao. M. 3 S. ἐβήσето (349 D). Pr. also βάσκιω ci. 6 (444 D, 11). Pr. Par. βιβάς (403 D, 10), also βιβῶν (as if from βιβᾶω).

2. ἐλαύνω (ελα) *to drive*: also ἐλάω poetic.

ἐλῶ (ἐλάσω, 375) ἤλασα ἐλήλακα, ἐλήλαμαι ἠλάσην

a. ἐλαύνω is prob. for ελα-νυ-ω, cf. 329 d. ἐλήλασμαι, ἠλάσθην are late.

3. φθάνω (φθα) *to anticipate*. (Hm. φθάνω)

φθήσομαι ἔφθην (408, 7) ἔφθακα [ἐφθάσθην]

φθάσω ἔφθασα

4. πίνω (πι, also πο) *to drink*.

πίομαι (378) ἔπιον (408, 15) πέπωκα, πέπομαι ἐπόσθην

a. Fu. also πιόμαι, perhaps not Attic. The Attic makes ι usually long in the Fu., short in the Ao.

5. τίνω (τι) *to pay back*, Mid. *to obtain payment*: also τίνυμι poet.

τίσω ἔτισα τέτικα, τέτισμαι ἐτίσθην (342)

6. φθίνω (φθι) *to perish*, chiefly Ion. and poet.

φθίσω trans. ἔφθισα trans. ἔφθιμαι ἐφθίσθην

a. Late ἐφθίνησα, ἐφθίνηκα (331).

7. δάκνω (δακ) *to bite*.

δήξομαι (412) ἔδακον δέδηγμαι ἐδήχσθην

8. κάμνω (κάμ, κμα, 340) *to be weary, sick*.

καμοῦμαι ἔκαμον κέκμηκα V. ἀπο-κμητέον

9. τέμνω (τεμ, τμε, 340) *to cut*.

τεμῶ ἔτεμον (ἔτᾱμον) τέτμηκα, τέτμημαι ἐτμήσθην

II. Stems which assume αν.

436. 1. αἰσθάνομαι (αισθ) *to perceive*: also αἰσσομαι rare.

αἰσθήσομαι ἤσθόμην ἤσθημαι V. αἰσθητός

2. ἀμαρτάνω (ἀμαρτ) *to err*.

ἀμαρτήσομαι ἤμαρτον ἡμάρτηκα, -ημαι ἡμαρτήσθην

3. αὐξάνω (αυξ) *to increase*: also αὔξω (Hm. ἀέξω).

αὐξήσω (331) ἠύξησα ἠύξηκα, ἠύξημαι ἠύξήσθην

2. Hm. Fu. ἐλόω, ἐλάας, etc. (375 D); Plup. M. 3 S. ἐλήλατο, once ἠλήλατο, 3 P. ἐληλέδατο (392 D).

5. Hm. τίνω. Hm. and Hd. have also Pr. τίνυμι, τίνυμαι. Different from τίνω is Poet. τίω cl. 1, *to honor*, Fu. τίσω, Ao. ἔτισα, Pf. M. Par. τετιμένος, V. ἔ-τῖτος.

6. Hm. φθίνω, 2 Ao. ἔφθιον, M. ἐφθίμην etc. (408 D, 27). Pr. also φθινύθω (411).

8. Hm. Pf. Par. κεκμηώς, -ῶτος (386 D. 360 D).

9. Ion. τάμνω, 2 Ao. ἔτᾱμον. Hm. has Pr. τέμνω once, τέμω once; also τμήγω (τμάγ) cl. 2 (425 D, 18).

10. Hm. θύνω (Hes. θυνέω) = θύ-ω *to rush*.

436 D. 2. Hm. 2 Ao. ἡμβροτον (for ημῶτον, ημροτον, 383 D. 25. 53 D).

4. βλαστάνω (βλαστ) *to sprout*: also βλαστέω cl. 7, rare.

βλαστήσω ἔβλαστον (β)ἐβλάστηκα (319 c)

a. Later 1 Ao. ἐβλάστησα.

5. δαρζάνω (δαρζ) *to sleep*.

ἔδαρζον δεδάρζηκα (331) [ἐδάρζην]

a. The simple verb is used only in the 2 Ao.; elsewhere καταδαρζάνα.

6. ἀπ-εχζάνομαι (εχζ) *to be hated*.

ἀπεχζήσομαι ἀπηχζόμεν ἀπήχζημαι

a. The forms ἔχθω *to hate*, ἔχθομαι, ἀπέχθομαι, are poetic or late.

7. κῆχάνω (κῆχ) *to come up to*, Ion. and poet.

κῆχέσομαι ἔκῆχον v. ἀ-κίχητος

8. οἰδάνω (οἰδ) and οἰδέω cl. 7, *to swell*. (οἰδάω, οἰδαίνω, late.)

οἰδήσω ᾤδησα ᾤδηκα

9. ὀλισζάνω (ολισζ) *to slip*. (ὀλισσαίνω late.)

ὀλισζήσω ὥλισσον (ὠλίσθηκα and ὠλίσθησα n. A.)

10. ὀσφραίνομαι (οσφρ) *to smell*. (for οσφραν-ι-ομαι, cf. 328 d.)

ὀσφρήσομαι ὠσφρόμεν ὠσφράνζην

a. ὀσφράομαι cl. 7, ὀσφραίνω are late; so also 1 Ao. ὠσφρησάμεν.

11. ὀφλίσκάνω (οφλ, οφλίσκ, 330) *to incur judgment*.

ὀφλήσω ὥφλον ὥφληκα, ὥφλημαι

a. 1 Ao. ὥφλησα rare. 2 Ao. Inf. and Par. are sometimes accented as present: ὀφλειν, ὥφλων. This verb is connected with ὀφείλω (οφελ), 432, 12.

437. The following have an inserted nasal.

1. ἀνδάνω (ἀδ) *to please*, Ion. and poet.

ἀδήσω Hd. ἔαδον Hd. ἔαδα

2. ζιγγάνω (ζιγ) *to touch*.

ζίξομαι ἔζιγον v. ᾗ-ζικτος

5. Hm. 2 Ao. ἔδραζον (383 D).

7. Hm. κῆχάνω, Ao. once κῆχῆσατο. For μι-forms from st. κῆχε (331), see 404 D d.

10. Hm. Ao. 3 P. ὠσφραντο.

12. Hm. ἀλδάνω (αλδ) *to make large* (Aesch. ἀλδαίνω); also ἀλδήσκω (αλδε, 331) cl. 6, *to grow large*.

13. Hes. ἀλιταίνω (ἄλιτ) *to offend*. Hm. 2 Ao. ἡλίτον, M. ἡλιτόμεν, Pf. Par. irreg. ἀλιτήμενος (331, 367 D b).

14. Eur. ἀλφάνω (αλφ) *to procure*. Hm. 2 Ao. ἡλφον.

15. Hm. ἐριδαίνω (ερίδ) *to contend* (= ἐρίζω cl. 4), Ao. M. Inf. ἐριδήσασθαι (331). Pr. also ἐριδμαίνω *to provoke*.

437 D. 1. Hm. Impf. ἤνδανον, ἐήνδανον (Hd. ἐάνδανον?), see 312 D; 2 Ao. ἔαδον or εἔαδον (=εἰγαδον, cf. 308 D), 2 Pf. ἔαδα. For ἕσμενος, see 408 D, 44.

3. λαγχάνω (läχ) *to obtain by lot.*

λήξομαι (326) ἔλαχον εἴληχα, εἴληγμαι ἐλήχῃην

a. 2 Pf. λέλογχα is chiefly Ion. and poet.

4. λαμβάνω (läβ) *to take.*

λήψομαι ἔλαβον εἴληφα, εἴλημμαι ἐλήφῃην

a. For εἴλημμαι there is a rare form λέλημμαι.

5. λανθάνω (läθ) *to lie hid, Mid. to forget*: also λήσω cl. 2 (425, 1).

λήσω ἔλαθον λέληθα, λέλησμαι

a. The simple Mid. is rare in prose, ἐπιλανθάνομαι (more rarely ἐκ-λανθάνομαι) being used instead.

6. μαρνάνω (mäθ) *to learn.*

μαθήσομαι ἔμαθον μεμάθηκα V. μαθητός, τέος

7. πυνθάνομαι (πῦθ) *to inquire, learn*: also πεύσομαι cl. 2, poet.

πεύσομαι ἐπῦθόμην πέπυσμαι V. πειυστός

8. τυγχάνω (τῦχ) *to hit, happen.*

τεύξομαι ἔτῦχον τετύχηκα (331)

a. 2 Pf. τέτευχα occurs first in Demosth.: τέτευγμα, ἐτεύχθην, late.

NOTE on 435-7. Mute stems, which assume *ν* or *αν* in the present, have their proper form only in the 2 Ao.; elsewhere they either lengthen the short vowel (like verbs of the second class, 326), or assume *ε* (331).

III. Stems which assume *νε*.

438. 1. βυνέω (βν) *to stop up.*

βύσω ἐβῦσα βέβυσμαι (342) [ἐβύσῃην]

2. ἰκνέομαι (ικ) *to come.*

ἴξομαι ἰκόμην ἴγμαι

a. The simple verb is rare in prose: ἀφ-ικνέομαι is commonly used instead. The *ι* of the 2 Ao. is short, but made long in the Ind. by the augment.

3. Hd. Fu. λάξομαι (24 D a). Hm. 2 Ao. ἔλαχον *obtained by lot*, but λέλαχον (384 D) *made partaker*.

4. Hd. Fu. λάμφομαι, Pf. λελάβηκα, Pf. M. λέλαμμαι (391 b), Ao. P. ἐλάμφθην, V. λαμπτός, -τέος. Hm. 2 Ao. M. Inf. λελαβέσθαι (384 D).

5. Hm. 2 Ao. ἔλαθον *lay hid*, but λέλαθον (384 D) *caused to forget*, M. λελαθέσθαι *to forget*, Pf. M. λέλασμαι *have forgotten*. The meaning *cause to forget* is found also in rare Pr. ληθάνω, Ao. ἔλησα, and sometimes in Pr. Act. λήσω. Dor. Ao. P. ἐλάσθην. Late Ao. M. ἐλησάμην.

7. Hm. 2 Ao. M. Opt. πεπύδοιτο (384 D).

8. Hm. has also 1 Ao. ἐτύχησα, and often uses τέτυγμα, ἐτύχθην (from τεύχω cl. 2, 425, 15) in the sense of τετύχηκα, ἔτυχον. Hd. has 2 Pf. τέτευχα.

9. Hm. χανθάνω (χᾶδ, χανδ, χενδ) *to contain*, Fu. χέισομαι (= χενδ-σομαι), 2 Ao. ἐχᾶδον, 2 Pf. κέχανδα.

438 D. 2. Hm. has Pr. Impf. ἰκνέομαι only twice, often ἰκάνω (also ἰκάνομαι) and ἴκω (ι), 1 Ao. ἴξε, ἴξον (349 D). For 2 Ao. Par. ἴκμενος, see 408 D, 45 Hd. Pf. M. 3 P. ἀπίκαται, ἀπίκατο (392 D).

3. *κυνέω* (κν) *to kiss*. Αο. ἔκνυσα.

a. The simple verb is rare in prose; but *προσκυνέω* *to do homage* is frequent; it makes *προσκυνήσω*, *προσεκύνησα* (*προσέκυσσα* poet.).

4. *πιτνέω* (πετ, 334 c) *to full*, poet. 2 Αο. ἔπιτνον. Cf. *πίπτω*, 449, 4.

a. Many grammarians recognize a Pr. *πίτνω*, and regard *ἔπιτνον* as Impf.

5. *ἀμπισχνέομαι* (αμπ-εχ) = *ἀμπέχομαι*, *to have on*: active *ἀμπέχω*, *ἀμπίσχω*, *to put on*.

ἀμφέξω ἡμπισχόν, Inf. ἀμπισχεῖν
ἀμφέξομαι ἡμπισχόμεν

a. *ἀμπισχνέομαι* is for *αμφ(ι)-ισχ-νε-ομαι*. For change of φ to π, cf. 65 d. *ισχ* is for *ισχ*, and that for *σι-σ(ε)χ*, a reduplicated stem of *ἔχω* (*σεχ*) *to have* (332. 424, 11). The 2 Αο. must be divided *ἡμι-σχον*; ι here belongs to the preposition.

6. *ὑπισχνέομαι* (ὑπ-εχ) *to promise*. See 5 a above and 424, 11.

ὑποσχέσομαι ὑπεσχόμεν ὑπέσχημαι

IV. Stems which assume *vu* (after a vowel *vu*). See 407.

439. Stems in α.

1. *κεράννυμι* (κερα, κρα, 339) *to mix*.

κεράσω ἐκέρασα κέκρακα, κέκραμαι ἐκράσῃην or
v. κρατέος [κεκέρασμαι] ἐκεράσῃην

2. *κρεμάννυμι* (κρεμα) *to hang trans.*: (also *κρεμάω* late.)

κρεμῶ (-άσω 375) ἐκρέμασα [κεκρέμασμαι] ἐκρεμάσῃην (342)

a. For Mid. *κρέμαμαι* *to hang intrans.*, Fu. *κρεμήσομαι*, see 404, 8.

3. *πετάννυμι* (πετα) *to expand*: (also *πετάω* late.)

πετῶ (-άσω 375) ἐπέτασα πέπτᾶμαι (339) ἐπετάσῃην (342)

a. *πεπέτακα* late, *πεπέτασμαι* not Att.

4. *σκεδάννυμι* (σκεδα) *to scatter*: also *σκίδνυμι* rare in prose.

σκεδῶ (-άσω 375) ἐσκέδασα ἐσκέδασμαι (342) ἐσκεδάσῃην

440. Stems in ε.

1. *ἔννυμι* (έ, orig. *ves*, Lat. *ves-tio*) *to clothe*: simple verb poetic.

ἀμφιῶ (-έσω 374) ἡμφίεσα (314) ἡμφίεσμαι
ἀμφιέσομαι (ἐπιέσασθαι Inf.)

439 D. 1. Hm. also Pr. *κεράω*, *κεράω*, Αο. Inf. *ἐπι-κρήσαι*: Pr. Sub. 3 P. *κέρωνται* is accented like the *μι*-forms in 401 k. For *κίρηνυμι*, see 443 D, 2.

4. Hm. Αο. also without σ, *ἐκέδασσα*, *ἐκεδάσῃην*; cf. *κίδνυμι* 443 D, 8.

5. Hm. *γάννυμαι* (γα) *to be glad*, Fu. *γανύσσομαι*, late Pf. *γεγάνυμαι*. Cf. *γαίω* cl. 4, only in Pr. Par. *γαίων*.

440 D. 1. Hm. Impf. *κατα-εἰνυον* (= *ves-νυον*), cf. Hd. *ἐπ-εἰνυσθαι*, Fu. *ἔσσω*, Αο. *ἔσσα*, Αο. M. 3 S. *ἐ(σ)ατο* or *ἔεσσατο*, Pf. M. *εἴμαι* (= *ves-μαι*), *ἔσαι*, *ἔσται* (*εἴται*?), Plup. 2, 3 S. *ἔσσο*, *ἔστο* or *ἔεστο*, 3 D. *ἔσδην*, 3 P. *εἶατο* (= *ves-ατο*), Par. *εἰμένος*.

2. κορέννυμι (κορε) *to satiate*.

κορέσω ἐκόρεσα κεκόρεσμαι (342) ἐκορέσῃην

3. σβέννυμι (σβε) *to extinguish* (416, 5).

σβέσω ἔσβεσα ἔσβηκα
σβήσομαι ἔσβην (408, 9) ἔσβεσμαι (342) ἐσβέσῃην

4. στορέννυμι (στορε) *to spread out*: also στρώννυμι (στόρνυμι).

στορῶ (-έσω 374) ἐστόρεσα [ἐστόρεσμαι] [ἐστορέσῃην]

441. Stems in ω.

1. ζώννυμι (ζω) *to gird*.

ζώσω ἔζωσα [ἔζωκα] ἔζωσμαι [ἐζώσῃην]

2. ῥώννυμι (ῥω) *to strengthen*.

ῥώσω ἔρρωσα ἔρρωμαι *am strong* ἐρρώσῃην (342)

3. στρώννυμι (στρω) *to spread out* = στορέννυμι (and στόρνυμι).

στρώσω ἔστρωσα ἔστρωμαι ἐστρώσῃην

4. χρώννυμι (χρω) *to color* = χρώζω cl. 4.

χρώσω ἔχρωσα κέχρωσμαι ἐχρώσῃην

442. Stems ending in a consonant.

1. ἄγνυμι (αγ, orig. ray) *to break*.

ἄξω ἔαξα (312) ἔαγα (417) [ἔαγμαι] ἐάγην (ἄ)

2. ἄρνυμαι (αρ) *to win*, chiefly poet.; only Pr. Impf. For 2 A.o. ἠρόμην, see αἶρω (432, 2).3. δείκνυμι (δεικ) *to show*.

δείξω ἔδειξα δέδειχα, δέδειγμαι ἐδείχῃην

4. εἴργνυμι (εἰργ) *to shut in*: (also εἴρω late.)

εἴρξω εἴρξα, P. ἔρξας εἴργμαι ἐἴρχῃην

2. Hm. Fu. κορέω (374), Pf. Par. κεκορηώς (386 D), Pf. M. κεκόρημαι (also Hd.), V. ἀ-κόρητος.

Add the following with stems in ι:

5. Poet. κινῦμαι (κι) *to move* intrans., 2 A.o. ἐκίον *went*, Par. κιών (Trag. κίεις rare). For ἐκίαδον, see 411. From κι is derived also κινέω *to move* trans., inflected regularly.

6. Hm. αἰνῦμαι (αι) *to take away*, in comp. ἀποαἰνυμαι and ἀπαἰνυμαι.

7. Ion. and poet. δαίνυμι (δαι) *to feast* trans., Mid. intr., Opt. 3 S. δαινῦτο (401 D 1), 3 P. δαινῦντο: Fu. δάισω, A.o. ἔδαισα.

442 D. 1. Hm. A.o. ἔαξα, rare ἦξα (Hes. Opt. 2 S. κανάξαις, = καφαξαις = κατα-φαξαις, 73 D). Hd. Pf. ἔηγα.

3. Hd. has st. δεκ in δέξω, ἔδεξα, δέδεγμαι, ἐδέχῃην. Hm. Pf. M. δειδεγμαι *greet* (for δεδειγμαι), 3 P. δειδέχεται, -ατο (392 D). In the same sense of *greeting*, he has Pr. Par. δεικνόμενος, as also Pr. δεικανόμην and δειδίσκομαι (= δε-δεικ-σκομαι, cf. 447, 9).

4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As stem, he has εργ or εεργ instead of εἰργ. For ἔρχεται, (ἐ)έρχεται, see 318 D. For poet. εἰργαδον, Hm. (ἐ)έργαδον, see 411.

15. φράγνυμι (φραγ) rare form of φράσσω cl. 4, *to enclose*.
 φράξω ἔφραξα πέφραγμαi ἐφράχην [ἐφράγην]

SIXTH CLASS (*Inceptive Class*, 330).

444. The stem assumes σκ in the present, sometimes with a connecting ι. Several verbs which belong here, prefix a reduplication. Only a few show an inceptive meaning.

Stems in α and ε.

1. γηράσκω = γηρά-ω *to grow old*. 2 Ao. Inf. γηρᾶναι (408, 2).
 γηράσσω, -ομαι ἐγήρασα γεγήρακα
2. διδράσκω (δρα) *to run*, used only in composition.
 δράσομαι ἔδρᾶν (408, 3) δέδρακα
3. ἡβάσκω (ἡβα) *to come to puberty*: ἡβάω *to be at puberty*.
 ἡβήσω ἡβησα ἡβηκα
4. θνήσκω (θᾶν, θνα, 340) *to die*; used also as pass. of κτείνω *to kill*.
 θανοῦμαι ἔθᾶνον τέθνηκα *am dead* (409, 4)
- a. Fu. Pf. τεθνήξω (τεθνήξομαι late), see 394 a. For Fu. θανοῦμαι, 2 Ao. ἔθανον, the Att. prose always uses ἀποθανοῦμαι, ἀπέθανον (never found in Trag.), but in the Pf. τέθνηκα, not ἀπο-τέθνηκα.

18. Hm. ὀρέγ-νυμι (ορεγ), = ὀρέγω cl. 1, *to reach*, Pf. M. 3 P. ὀρωρέχεται (321 D, 392 D).

443 D. In the Epic language, several stems, which for the most part show a final α in other forms, assume να instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the μι-form.

1. δάμνημι or δαμνάω (δαμ, δαμα, 331) *to overcome*, Fu. δαμάω (cf. 375), Ao. ἐδάμασα, Pf. δέδμηκα (340), Pf. M. δέδμημαι, Fu. Pf. δεδμήσομαι, Ao. P. ἐδαμάσθην (342) or ἐδμήθην, more freq. 2 Ao. ἐδάμην. Pr. also δαμάζω. The forms ἐδαμασάμην and ἐδαμάσθην are even found in Att. prose.—The same Perf. Mid. δέδμημαι belongs also to the Ion. and poet. δέμω (Att. οικοδομέω) *to build*, Ao. ἔδειμα.
2. κίρνημι or κιρνάω (κερα), = κεράννυμι *to mix* (439, 1).
3. κρήνᾱμι (κρεμα), = κρέμᾱμαι *to hang* (404, 8; cf. 439, 2). Active κρήνημι very rare.
4. μάρνᾱμαι (μαρα) *to fight*, Opt. 1 P. μαρνοίμεθα (401 D h).
5. πέρνημι (περα), = πιπράσκω *to sell* (444, 7), Fu. περάω (cf. 375), Ao. ἐπέρᾱσα, Pf. M. Par. πεπερημένος.
6. πίλνημι or πιλνάω (πελα), = πελάζω *to bring near*, Mid. *to come near* (428 D, 21).
7. πίτνημι or πιτνάω (πετα), = πετάννυμι *to expand* (439, 3).
8. σκίδνημι (σκεδα), = σκεδάννυμι *to scatter* (439, 4): also without σ, κίδνημι (κεδα).

444 D. 2. Hd. διδρήσκω, δρήσομαι, ἔδρην (24 D a).

5. ἰάσκομαι (ἰα) *to propitiate.*

ἰάσομαι ἰαῶσάμην ἰάσῃην (342)

6. μιμήσκω (μν) *to remind, Mid. to remember, mention.*

μνήσω ἔμνησα μέμνημαι (319 b, 393 a) ἐμνήσῃην (342)

- a. The Fu. and Ao. Mid. are poetic; the Fu. and Ao. Pass. take their place. The Pf. M. μέμνημαι is present in meaning, = Lat. meminī. Fu. Pf. μεμνήσομαι *will bear in mind.*

7. πιπράσκω (πρα) *to sell; wanting in Fu. and Ao. Act.*

(ἀποδώσομαι) (ἀπεδόμην) πέπρᾱκα, πέπρᾱμαι ἐπράσῃην

8. φάσκω (φα) = φημί (404, 2) *to say.* The Pr. Ind. is scarcely used. Hm. has only the Impf. In Attic prose, the Par. is frequent (instead of φάς, not used, 404, 2), but other forms are rare.

9. χάσκω (χα) *to gape.* From st. χαν (329 a, Pr. χαίνω late), come χανοῦμαι ἔχᾱνον κέχῃην

10. ἀρέσκω (αρε) *to please.*

ἀρέσω ἤρεσα [ἀρήρεκα] (ἡρέσῃην n. A. pr.)

445. Stems in ο.

1. ἀνα-βιώσκομαι (βιο) *trans. to re-animate, intr. to revive.*Ao. ἀνεβίων (408, 13) *intrans.*, ἀνεβιωσάμην *trans.* Cf. βιώω (423, 2).2. βλώσκω (μολ, μλο, βλο 53 D) *to go, poet. Pr. Impf. only in comp.*

μολοῦμαι ἔμολον μέμβλωκα (340, 53 D)

3. βιβρώσκω (βρο) *to eat.*

[βρώσομαι] [ἔβρωσα] βέβρωκα, βέβρωμαι (ἐβρώσῃην n. A.)

- a. The defective parts are supplied by forms of ἐσθίω cl. 9 (450, 3).

4. γινώσκω (γνο) *to know: also γινώσκω less freq. in Att.*

γνώσομαι ἔγνων (408, 14) ἔγνωκα, ἔγνωσμαι ἐγνώσῃην (342)

5. ἠρώσκω (ῥορ, ῥρο, 340) *to leap, chiefly poet.: also ῥόρνυμαι cl. 5*

ῥοροῦμαι ἔῥορον

6. τιτρώσκω (τρο) *to wound.*

τρώσω ἔτρωσα τέτρωμαι ἐτρώσῃην

5. Hm. also ἰλάομαι (ἰλᾶμαι), Imv. ἰληθι (Theoc. ἰλᾶθι), see 404 D, 10; Pf. ἰληκα.

6. Hm. Pf. M. 2 S. μέμνηται, μέμνη (Imv. μέμνεο Hd.), see 363 D; Sub. 1 P. μεμνώμεθα (Hd. μεμνέώμεθα), Opt. μεμνήμην, 3 S. μεμνέφτο, see 393 D.

7. Poet. πέρνημι (περα), see 443 D, 5.

11. Hm. βάσκω (βα) = βαίνω *to go* (435, 1), chiefly in Imv. βάσκ' ἵθι *haste, go*; once ἐπιβασκέμεν *to cause to go upon.*

12. Poet. κικλήσκω (κλε) = καλέω cl. 1, *to call* (420, 5).

445 D. 3. Hm. βεβρώδω. Ep. 2 Ao. ἔβρων (not in Hm.). Soph. 2 Pf. Par. βεβρώτες (409 D, 16).

4. Hd. 1 Ao. ἀνέγνωσα. Poet. V. γνωτός (for γνωστός).

6. Hm. τρώω.

446. Stems in *ι* and *υ*.

1. πιπίσκω (πι) *to give to drink*, Ion. and poet. Cf. πίνω (435, 4).
πίσω ἔπισα

2. κυῖσκω (κυ) *to impregnate*, Ao. ἔκῡσα.

a. Mid. κυῖσκομαι *to become pregnant*; but κύω, κύνε cl. 7, *to be pregnant*

3. μεθύσκω (μεῦυ) *to intoxicate*.

μεθύσω ἐμέθυσα [μεμέθυσμαι] ἐμέθυσσιν

a. Mid. μεθύσκομαι *to become intoxicated*; but μεθύω (only Pr. Impf.) *to be intoxicated*.

447. Stems ending in a consonant.

*1. ἀλίσκομαι (άλ, ἀλο, 331) *to be taken*, used as pass. to αἰρέω cl. 9.

ἀλώσομαι ἑάλων or ἑάλωκα or v. ἀλωτός
ἦλων (408, 12) ἦλωκα

2. ἀν-ἀλίσκω (αν-αλ, αν-αλο) *to expend*: also ἀναλώω.

ἀναλώσω ἀνάλωσα ἀνάλωκα, ἀνάλωμαι ἀναλώσιν
ἀνήλωσα ἀνήλωκα, ἀνήλωμαι ἀνηλώσιν

a. Rare forms, ἠνάλωσα, ἠνάλωμαι (314).

3. ἀμβλίσκω (αμβλ, αμβλο, 331) *to miscarry*: also ἐξ-αμβλόω.

ἀμβλώσω ἤμβλωσα ἤμβλωκα, ἤμβλωμαι

4. ἀμπλακίσκω (αμπλακ) *to miss, err*, poetic.

ἀμπλακήσω ἤμπλακον ἤμπλάκηται

5. ἐπ-αυρίσκομαι (επ-αυρ) *to enjoy*: also ἐπαυρίσκω, ἐπαυρέω cl. 7.

ἐπαυρήσομαι ἐπηῦρον, ἐπηυρόμην

a. The word is Ion. and poetic; in Att. prose, only 2 Ao. Inf. ἐπαυρέσθαι

6. εὐρίσκω (εὐρ) *to find*.

εὐρήσω (331) εὔρον εὔρηκα, εὔρημαι εὐρέσιν

a. For 2 Ao. Imv. εὐρέ, see 366. 1 Ao. M. εὐράμην late.

7. στερίσκω (στερ) = στερέω cl. 7, *to deprive*.

στερήσω ἐστέρησα ἐστέρηκα, ημαι ἐστερήσιν

a. Pass. στερίσκομαι and στεροῦμαι *to be deprived*; but στέρομαι cl. 1, *to be in a state of privation*.

8. ἀλέξω (for αλεκ-σκω, st. αλεκ) *to ward off*; Act. rare in prose.

ἀλεξήσομαι ἠλεξάμην

a. A Fu. ἀλέξομαι is also found.

9. ἀλύσκω (for αλυκ-σκω, st. αλυκ) *to avoid*, poet.; Pr. Impf. rare.

ἀλύξω ἦλυξα (connected with ἀλέομαι, st. αλυ, 426 D, 7)

446 D. 4. Hm. πιφαύσκω (φαν) *to show, declare*. Akin to this is Hd. διαφαύσκω or -φώσκω *to shine, dawn*.

447 D. 7. Hm. Ao. Inf. στερέσαι. Eur. 2 Ao. P. Par. στερεῖς.

8. Hm. Fu. ἀλεξήσω, Ao. ἠλέξησα, 2 Ao. ἄλακον (384 D, 339).

9. Hm. has also ἀλυσκάζω cl. 4 and ἀλυσκάνω cl. 5.

6. { μαρτυρέω (μαρτυρ) *to bear witness*, inflected reg., but
μαρτύρομαι cl. 4, *to call witnesses*, Ao. ἐμαρτύράμην.
7. { ξυρέω (ξυρ) *to shave*, Ao. ἐξύρησα, Mid. ξυρέομαι, but also
ξύρομαι cl. 4, Ao. ἐξύράμην, Pf. ἐξύρημαι.
8. πατέομαι (πατ, orig. πα) *to eat*, Ion. and poet.
- πάσσομαι ἐπαῤῥάμην πέπασμαι V. ᾗ-παστος
9. πεκτέω (πεκ, πεκτ, 327) *to comb, shear*. (Hm. πείκω for πέκω.)
(πέξω n. A. ἔπεξα n. A.) ἐπέχῃην
10. ῥιπτέω (ρίφ, ῥιπτ) *to throw*, = ῥίπτω (427, 14), only Pr. Impf.
11. ὠθέω (ωθ) *to push*; Impf. ἐώθουν (312).
ῶσω, ὠθήσω ἔωσα [ἔωκα] ἔωσμαι ἐώσῃην
- a. ὠθήσω is not found in Att. prose. The syllabic augment is rarely omitted in Attic.

EIGHTH CLASS (*Reduplicating Class*, 332).

449. The stem assumes a reduplication in the present. For *mu*-verbs of this class, see 403. There remain

12. Poet. δουπέω *to sound heavily*, Ao. ἐδοῦπησα (even in Xen.), ἐγδούπησα (cf. ἐρίγδονπος *loud-thundering*), 2 Pf. δέδονπα.
13. Poet. κελαδέω *to roar*, Fu. κελαδήσω, Hm. Pr. Par. κελάδων.
14. Ion. and poet. κεντέω *to prick*, Fu. κεντήσω, etc., reg.; but Hm. Ao. Inf. κένσαι (= κεντ-σαι), V. κεστός (= κεντ-τος).
15. Poet. κτυπέω *to crash, clatter*, rare in prose, 2 Ao. ἐκτύπον, also in Trag. 1 Ao. ἐκτύπησα.
16. Poet. ριγέω *to shudder*, Fu. ριγήσω, Ao. ἐρρίγησα, 2 Pf. ἔρριγα used as a present. Different is ριγῶ *to be cold* (371 d).
17. Ion. and poet. στυγέω *to dread, hate*, Fu. στυγήσομαι, Ao. ἐστύγησα, etc., reg. Hm. has 1 Ao. ἔστυξα *made dreadful*, 2 Ao. ἐστύγον *dreaded*.
18. Pr. φιλέω *to love*, inflected reg. as a verb of cl. 1, see Paradigm 287; but Hm. Ao. M. ἐφιλάμην (st. φιλ).
19. Hm. (χραιομω *to help, ward off*, Pr. Impf. not used) Fu. χραισμήσω, Ao. ἐχραίσμησα, 2 Ao. ἔχραισμον.

Add the following, which annex *a* in the present (331):

20. Pr. βρυχάομαι *to roar*, Ao. ἐβρυχησάμην. In Hm., only 2 Pf. βέβρυχα used as a present.
21. Poet. γῶάω *to bewail*, Fu. γοήσομαι, Hm. 2 Ao. ἔγοον.
22. Hm. δηριόομαι *to quarrel* (Fu. δηρίσομαι Theoc.), Ao. ἐδηρισάμην, Ao. P. ἐδηρίνυθην (396 D). Pind. δηρίομαι, δηριῶ.
23. Poet. λιχμάω, -ομαι, *to lick*, Fu. λιχμήσομαι, 2 Perf. Par. irregular λελειχμότες Hes.
24. Hm. μηκόομαι (μᾶκ, μηκ, 326) *to bleat*, 2 Ao. Par. μᾶκῶν, 2 Pf. Par. μεμηκῶς, Fem. μεμᾶκνῖα (338 D), Plup. ἐμέμηκον (351 D).
25. Hm. μητιῶ, -ομαι, *to plan*, Fu. μητίσομαι, Ao. ἐμητισάμην. Pind. μητιόομαι.
26. Pr. μυκάομαι (μυκ) *to low* (used in Att. prose). Poet. Ao. ἐμυκησάμην. Hm. 2 Ao. ἔμυκον, 2 Pf. μέμυκα used as a present.

1. γίγνομαι (γεν) *to become*: also γίνομαι less freq. in Att.
γενήσομαι ἐγενόμην γέγονα (409, 3) *have become, have been*
 γεγέννημαι (ἐγενήσῃν l.)
2. ἴσχω (σεχ) *to hold*, another form of ἔχω (424, 11).
3. μίμνω (μεν) *to remain*, poetic form of μένω (422, 13).
4. πίπτω (πετ, πτο, 339, 331) *to fall*: cf. πιτνέω cl. 5 (438, 4) poet.
πεσοῦμαι (377) ἔπεσον πέπτωκα
a. ἔπεσον is for orig. and Dor. ἔπετον (62 a).
5. τίκτω (for τιτκω, st. τεκ) *to bring forth, beget*.
τέξομαι ἔτεκον τέτοκα (334 a)
τέξω less fr. ἔτεξα rare (τέτεγμα n. A.) (ἐτέχσῃν n. A.)
a. Mid. τίκτομαι rare and poetic.
6. τιτράω (τρα) *to bore*: also τετραίνω (329 a, 328 d).
τρήσω (335 a) ἔτρησα τέτρημαι v. τρητός
τετρανῶ ἐτέτρηνα (later -ᾶνα) [ἐτετράνσῃν]

For reduplicating verbs of the sixth (inceptive) class, see 444-6.

NINTH CLASS (*Mixed Class*, 333).

450. Different parts of the verb may be derived from stems essentially different: compare Eng. *go, went*. Here belong

1. αἰρέω *to take*, Mid. *to choose*; st. αἶρε, ἐλ (312).
αἰρήσω εἶλον (ἐλω etc.) ἤρηκα, ἤρημαι ἥρέσῃν
a. Fu. ἐλῶ n. A. Ao. εἰλάμην late.
2. ἔρχομαι *to go, come*; st. ἐρχ, ἐλῶ.
ἐλεύσομαι ἥλθον (339) ἐλήλυθα (321)
a. For 2 Ao. Imv. ἐλθέ, see 366. For ἐλεύσομαι (326), the Attic prose generally has εἶμι (405, 1 a).
3. ἐσθίω *to eat*; st. ἐσθι, ἐδ, φᾶγ.
ἔδομαι (378) ἔφαγον ἐδήδοκα (331) (ἠδέσῃν n. A.)
 ἐδήδεσμαι (331, 342) v. ἐδεστός, τέος
a. ἐσθίω comes from ἔσθω (328), and that from ἔδω (411 D): all these forms of the Pr. are found in Hm.

449 D. 1. 2 Ao. 3 Sing. ἔγεντο Dor. (and Hes.), different from γέντο *seized* (408 D, 35). From st. γεν comes also poet. γείνομαι cl. 4, *to be born*, Ao. ἐγενήμην trans. *begot, bore* (οἱ γεινάμενοι *the parents*, also in prose).

2. Poet. also ἰσχάνω (329 b), ἰσχανάω (331).

4. Hm. 2 Pf. Par. πεπτεώτας, Soph. πεπτῶς, -ῶτος (409 D, 17).

7. Hm. ἰάνω (av, ave 331, ae 39) *to sleep*, Ao. ἄεσα (ᾶ, but by augm. ā), once contr. ἄσαμεν.

450 D. 1. Hd. Pf. ἀραίρηκα (321 D).

2. Poet. 2 Ao. ἡλυθον with υ (but only in Ind., 1, 2, 3 S. and 3 P.), Dor. (not Pind.) ἡνδον, ἡλσον. Hm. 2 Pf. εἰλήλουθα, 1 P. εἰλήλουσμεν (409 D, 13).

3. Hm. Pr. Inf. ἔδμεναι (406 D, 3), 2 Pf. Par. ἐδηδώς, Pf. M. ἐδήδομαι.

4. *ὁράω to see, Impf. ἑώραν (312); st. ὅρα, ἰδ, σπ.*

ὄψομαι ἔιδον (ἴδω etc. ἑώρακα, ἑώραμαι ὥφθην, v. ὁρατός,
Imv. ἰδέ 366) ὅπωπα (321), ὤμμαι ὀπτός, τέος

- a. The Comic poets have Pf. *ἑώρακα*: ὅπωπα is chiefly Ion. and poet.: ἑώραδην is late. Aο. M. ὥψαμην is rare; εἰδόμην (for ἔιδον) is generally poetic (in Att. prose only in comp.), Imv. ἰδοῦ, but as exclamation ἰδοῦ lo! Poetic is also Pr. Mid. εἶδομαι *to appear, appear like*, Aο. εἰσάμην.

5. *τρέχω to run; st. τρεχ, δρεμ (334 a).*

δραμοῦμαι ἔδραμον δεδράμῃκα (331) v. δρεκτέον (66 c)

- a. *δρέξομαι, ἔδρεξα* (66 c), and *δέδρομα* are found in poetry; *δεδράμῃκα* occurs in composition.

6. *φέρω to bear; st. φερ, οι, ενεκ.*

οἶσω { ἤνεγκον (384) ἐνήνοχα (321, 334 a) ἠνέχθην
οἶσομαι (as { ἤνεγκα (381) ἐνήνεγμαί ἐνεχθήσομαι
mid. and pass.) ἠνεγκάμην v. οἰστός, τέος οἰσθήσομαι

7. *ὠνέομαι to buy, Impf. ὠνούμην; st. ωνε, πρια.*

ὠνήσομαι ἐπριάμην (408, 8) ὠνήμαι ὠνήθην

- a. *ὠνησάμην* is late. The syllabic augment is rarely omitted in Att. ὠνήμαι *may have*, ὠνήθην *always has*, a passive meaning (415).

8. *εἶπον I said; st. ειπ, ερ, ῥε (340).*

ἐρῶ { εἶπον εἶρηκα (319 e) ἐρρήθην, v. ῥήτός
{ εἶπα εἶρημαι (ἐρρέθην n. Δ.)
(Imv. εἰπέ 366) εἰρήσομαι ῥηθήσομαι

- a. The Pr. Impf. are supplied by λέγω, φημί, and (especially in comp.) by ἀγορεύω *to discourse*, as ἀπαγορεύω *to forbid*, Aο. ἀπείπον. The form εἶπον comes from ε-επ-ον, orig. *φε-φεπ-ον*, a reduplicated 2 Aο. like πέπιδον (384 D): cf. ἔπος, orig. *φεπος*, *word*. The stem of ἐρῶ was orig. *φερ* (cf. Lat. *verbum*); hence εἶρηκα for *φε-φερ-κα*, ἐρρήθην for *εφερθην*, ῥήτός for *ρητος*.

4. Hm. Fu. ἐπιόψομαι *shall choose*, but ἐπόψομαι *shall look on*. Aeol. Pr. δρημι Theoc. For ὄσσομαι (σπ), see 429 D, 4. 5. Dor. πράχω.

6. Hm. Pr. Imv. φέρτε (406 D, 4), Aο. ἤνεικα (rarely ἤνεικον), M. ἠνεικάμην; Aο. Imv. οἶσε (349 D), Inf. οἰσέμεν(αι), V. φερτός. Hd. has Aο. ἤνεικα, Pf. M. ἐνήνεγμαί, Aο. P. ἠνείχθην.

8. Hm. Pr. εἶρω rare, Fu. ἐρέω, Aο. εἶπον and in Ind. (with augm.) ξείπον (= *ε-φερεπον*). From st. σπ, ἐπ (63), comes ἐν-έπω or ἐννέπω, 2 Aο. ἐνι-σπον (339), Imv. ἐνι-σπε or ἐνισπες (2 P. ἔσπετε for *εν-σπετε*), Fu. ἐνίψω (= *ενι-σπ-σω*) or ἐνι-σπήσω (331). Hd. makes Aο. usu. εἶπα, Aο. P. εἰρέθην and εἰρήθην as well as ἐρρήθην.

ALPHABETICAL LIST

of Verbs described in the foregoing Sections.

451. In the following alphabetical list, the verbs before described are not only referred to by the present; but one or more forms are generally added, to exhibit the stem and its changes, or to show the most important peculiarities of formation.

In using this index, as well as in looking out verbs in the lexicon, the student should bear in mind especially the following points:

I. At the *beginning* of verb-forms,

a. ϵ before a consonant (sometimes even before vowels) may be the augment or reduplication (308, 312, 319, 322).

b. $\epsilon\iota$ may arise by augment or reduplication from ϵ (312, 322).

c. η may arise by augment or reduplication from α or ϵ (309).

d. ω may arise by augment or reduplication from o (309).

e. $\epsilon\iota$ in a few words takes the place of $\lambda\epsilon$, $\mu\epsilon$, $\rho\epsilon$, as redupl. (319 e).

f. A consonant with ϵ may be the reduplication, when followed by the same consonant, or when a smooth mute with ϵ is followed by the cognate rough mute (319).

g. A vowel and consonant may be the Attic reduplication, if the same vowel and consonant follow; but the initial stem-vowel is usually lengthened after it (321).

h. When prepositions are prefixed, there is danger of mistaking an initial stem-vowel for the final vowel of the prep. Thus *κατανύω* = *κατ-ανύω* not *κατα-νύω*, *ἀπολέσας* = *ἀπ-ολέσας* not *απο-λεσας*, *ἐπιδούσα* may be either *ἐπ-ιδούσα* (Pr. *ἐφ-οράω*) or *ἐπι-δοῦσα* (Pr. *ἐπι-δίδωμι*).

II. In the *middle* of verb-forms,

i. α or o may arise from ϵ in the stem and present (334). So $\alpha\iota$ may arise from $\epsilon\iota$, and ω rarely from η .

j. η may arise from a final α or ϵ of the stem, and ω from a final o (335). In the first aorist system of liquid verbs, η may arise from α and $\epsilon\iota$ from ϵ (337). In the second perfect system, η may arise from α (338).

k. The relations of the *consonants* are shown in the following table, where any termination of the other tenses may correspond to any form of the present given on the same line:

Fut. 1 Aor. 2 Pf.			Perfect Middle.		1 Aor. P.	Present.
-ψω	-ψα	-φα	-μμαι, -ψαι,	-πται, -φθον	-φθην	-πω, -βω, -φω, -πτω
-ξω	-ξα	-χα	-γμαι, -ξαι,	-κται, -χθον	-χθην	-κω, -γω, -χω, -σσω, -ζω
-σω	-σα		-σμαι, -σαι, -σται, -σθον	-σθην		{ -τω, -δω, -θω, -σσω, -ζω -άω, -έω, -ίω, -όω, -ύω

Αά-ω (*ἄασα, ἄσα, ἄασθην*) 420 D, 10.

ἤγα-μαι (*ἠγάσθην, ἠγάσάμην*) 419, 1;

ἀγά-ομαι, ἀγαίομαι, D.

ἠγείρω (*ἠγερ, ἠγήγερκα*) 432, 1;

ἠγερέδονται, ἠγρόμενος, D.

ἤγ-νυμι (*ἔαξα, ἔαγα*) 442, 1.

ἠγρ (*ἠγείρω, ἠγρόμενος*) 432 D, 1.

ἤγ-ω (*ἠγαγον, ἠχα, ἠγήοχα*) 424, 1;

ἀγίνω, -νέω, ἄξετε, D.

ἠδ (*ἠνδάνω, ἔαδον, εὔαδον*) 437, 1.

ἠδήσειε, ἠδηκώς, 318 D.

αε (*ἰαύω, ἄεσα*) 449 D, 7.

ἠείρω (*αερ, ἠερέδονται, ἄωρτο*) 432 D, 2.

συν-ἠειρε, συναίρεται, ib.

ἠέξ-ω, = αἰξω, αἰξάνω, 436, 3.

ἤημι (*αε*) 404 D, a.

αἰδ-έομαι (*ἠδέσθην*), *αἰδ-ομαι, 448, 1.*

αἰνέ-ω (*ἠνεσα, ἠνημαι*) 420, 4;

αἰνίζομαι, αἰνημι, D.

αἰ-νυμαι, ἀπ(ο)αἰνυμαι, 440 D, 6.

- αἰρέ-ω (εἶλον, ἐλεῖν, ἡρέεθην) 450, 1;
ἀραιήρηκα D.
- αἶρω (ἦρα, ἦρεθην) 432, 2; ἀρ-όμην D.
- αἰσθ-άνομαι (ἡσθόμην, ἡσθημαι),
αἰσθ-ομαι, 436, 1.
- αἶ-ω (αἶον, ἐπ-ῆισα) 309.
- ακ-αχ from αχ, 442 D, 16. 321 D.
- ἀκέ-ομαι (ἡκεσάμην) 419, 8.
- ἀκού-ω (ἀκήκοα, ἡκούσθην) 423, 1;
ἀκούδ-ομαι Hm.
- ἀκροά-ομαι (ἡκροῦσάμην) 335 a.
- αλ (εἶλω, ἐάλην) 432 D, 22.
- ἀλά-ομαι (ἀλάλημαι) 321 D. 367 D. 413.
- ἀλδ-άνω, -αίνω, -ήσκω, 436 D, 12.
- ἀλείφω (ἀλήλιφα) 425, 5.
- ἀλέξω (ἡλεξάμην, ἀλεξήσομαι) 447, 8;
ἄλαλλον D.
- ἀλέομαι or ἀλεύομαι (αλυ, ἤλε[υ]άμην)
426 D, 7; ἀλεείνω ib.
- ἀλέ-ω (ἤλεσα, ἀλήλεσμαι) 419, 9.
- ἄλθ-ομαι (ἀλθήσομαι) 422 D, 19.
- ἀλ-ίσκομαι (ἐάλων, ἤλων) 447, 1.
- ἀλιτ-αίνω (-ήμενος, ἤλιτον) 436 D, 13.
- αλκ (ἀλέξω, ἄλαλλον) 447 D, 8.
- ἀλλασσώ (ἡλλαγήν, ἡλλαχα) 294.
- ἄλ-λομαι 432, 3; ἄλτο 408 D, 33.
- ἀλυκτάζω (ἀλαλύκτημαι) 321 D.
- ἀλύσκω (ἡλυξα) 447, 9;
ἀλυσκ-άζω, -άνω, D.
- ἄλφ-άνω (ἡλφον) 436 D, 14.
- ἄμαρτ-άνω (ἡμαρτον, ἡμάρτηκα)
436, 2; ἡμβροτον D.
- ἄμβλ-ίσκω (ἡμβλωσα) 447, 3.
- ἄμιλλά-ομαι (ἡμιλλήθην) 413.
- ἄμπισχνόμαι (ἀμφέξω, ἡμπισχον) 438, 5.
- ἄμπλακ-ίσκω (-ῆσω, ἡμπλακον) 447, 4.
- ἄμύν-ω (ἡμυνα), ἄμυνάδω, 411 D.
- ἀν-αλ-ίσκω, ἀν-αλό-ω, 447, 2.
- ἀνδάνω (ἐαδον, ἀδήσω) 437, 1;
ἐῆνδανον, ἄδον, εὔαδον, ἔαδα, D.
- ἀν-έχ-ομαι (ἡνειχόμην) 314.
- ἀνήνοθε 321 D.
- ἀν-οίγ-ω (ἀνέωξα, ἀνέφωγα, ἀνέφωχα)
424, 16; ἀν-οίγ-νυμι ib.
- ἀν-ορθό-ω (ἡνώρθωσα, -ομαι) 314.
- ἀνύ-ω (ἡνύσα, ἡνυσμαι) 419, 17;
ἀνύτω, ἀνύτω, ib.; ἄνω D.
- ἄνωγ-α (ἄνωχδι, ἡνωγον) 409 D, 11.
- ἐπαφ-ίσκω (ἡπαφον, -ησα) 447 D, 14.
- ἀπό-κλη 404, 3; ἀποχρᾶ D.
- ἄπτω (ἄφ) 427, 1; ἐάφθη D.
- αρ (αἶρω) 432, 2.
- ἄρά-ομαι (ἀρήμεναι) 404 D, 9.
- ἄρ-αρ-ίσκω (ἦρσα, ἦραρον, ἦρηρα,
ἦρμενος) 447 D, 15.
- ἄρέ-σκω (ἦρεσα, ἦρέσθην) 444, 10.
- ἄρήμενος 318 D.
- ἄρκέ-ω (ἡρκεσα) 419, 10.
- ἄρμόττω (ἡρμοσα), ἄρμόζω, 430, 1.
- ἄρνέ-ομαι (ἡρνθήθην) 413.
- ἄρ-νυμι 442, 2.
- ἄρό-ω (ἡροσα, ἡρόθην) 419, 16.
- ἄρπάζω (ἄρπαδ, ἄρπαγ) 431, 1.
- ἄρύ-ω (ἡρύσα) 419, 18; ἄρύτω ib.
- ἄρχ-ω (ἡρχα, ἡργμαι) 424, 2.
- ἄσα 408 D, 18. 420 D, 10. 449 D, 7.
- ἄσμενος (ἄδ, ἀνδάνω) 408 D, 44.
- αὐξ-άνω, αὐξ-ω (ἡῤῥηκα) 436, 3.
- αυρ (ἐπ-αυρ-ίσκομαι, -έω) 447, 5.
- αυρα (ἄπ-αυρά-ω, ἀπούρας) 408 D, 19.
- ἄφάσσω (ἡφασσα) 430 D, 8.
- ἄφύσσω (αφυγ, αφυδ) 431 D, 9.
- ἄχθ-ομαι (ἡχθέσθην) 422, 1.
- ἄχ-νυμι (ἡκαχόμην, ἀκάχημαι, ἀκῆχε-
μαι), ἀκαχίζω, ἀχέων, ἀχεύων,
442 D, 16.
- ἄ-ω (ἄσα, ἄμεναι, ἄται) 408 D, 18.
- ἄωρτο for ἡορτο (δείρω) 432 D, 2.
- βαίνω (βα, ἔβην, ἔβησα) 435, 1;
βάσκω, βιβᾶς, βιβῶν, D.
- βάλ-λω (ἐβαλον, βέβληκα) 432, 4;
βεβολήατο, ἔβλητο, βλεῖω, D.
- βάπτω (ἐβάφην) 427, 2.
- βά-σκω = βαίνω, 444 D, 11.
- βαστάζω (βασταδ, βασταγ) 431, 2.
- βείομαι, βέομαι (βιῶω) 423 D, 2.
- βιβάζω (βιβάζω, βιβῶ) 375.
- βιβᾶς (βα) 403 D, 10; βιβῶν 435 D, 1.
- βιβρώσκω 445, 3; βεβρώδω, ἔβρων, D.
- βιό-ω (ἐβίων) 423, 2; βείομαι, βέομαι, I
- ἀνα-βιώσκομαι (βιο, ἀνεβίων) 445, 1.
- βλα (βάλ-λω, βέβληκα) 432, 4.
- βλάπτω (ἐβλάβην, βέβλαφα) 427, 3;
βλάβεται D.
- βλαστ-άνω (ἐβλαστον; [β]ἐβλάστηκα)
436, 4; βλαστέω ib.
- βλέπ-ω (βέβλεφα) 424, 3.
- βλίπτω (ἐβλισα) 430, 2.
- βλώσκω (ἐμολον, μέμβλωκα) 445, 2.
- βολε (βάλ-λω, βεβολήατο) 432 D, 4.
- βόσκω (βῶ, βοσκ, βοσκήσω) 422, 2.
- βούλ-ομαι (ἐβουλήθην or ἡβ.) 422, 8;
βόλεσθαι, -βέβουλα, D.
- βράσσω (ἐβρασα) 430, 3.
- βρέχ-ω (ἐβράχην) 424, 4.

ἐ-βραχε, -βρόξειε, -βροχείς, 424 D, 4.
βρίθ-ω (βέβριθα) 424, 5.
βρο (βιβρώσκω) 445, 3.
βρυχ-άομαι (βέβρυχα) 448 D, 20.
βυ-νέω (έβυσσα, βέβυσμαι) 438, 1.

Γα (γίγνομαι, γεγάς) 409, 3.
γαμ-έω (έγημα) 447, 2.
γά-νυμαι, γάων, 439 D, 5.
γέ-γων-α, γεγων-ίσκω, -έω, 424 D, 30.
γείνομαι (γεν, έγεινάμην) 449 D, 1.
γελά-ω (έγελάσα, έγελάσθην) 419, 2.
γεν (γίγνομαι, έγενόμην) 449, 1.
γέν-το 408 D, 35; έ-γεν-το 449 D, 1.
γηθ-έω (γέγηθα) 448, 3.
γηρά-σκω, γηρά-ω, 444, 1.
γί(γ)νομαι (έγενόμην, γέγονα, γεγένη-
μαι) 449, 1; γείνομαι D.
γί(γ)νώσκω (έγνων, έγνωσμαι) 445, 4.
γνάμπ-τω 427, 4.
γνο (γινώσκω) 445, 4.
γο-άω (έγοον) 448 D, 21.
γράφ-ω (έγράφην) 424, 6.
γων (γέγωνα) 424 D, 30.

Δα (δαίω) 434 D, 3; (δαίομαι) 434 D, 4;
(έδάνην, δήω) 447 D, 10.
δαί-νυμι (έδαισα) 440 D, 7.
δαίομαι (έδασάμην, δέδασται),
δατέομαι, 434 D, 4.
δαίω (δέδθα, δάηται) 434 D, 3.
δάκ-νω (έδακον, δήξομαι) 435, 7.
δάμ-νυμι, -νάω (έδάμην, έδαμάσθην,
έδμήθην), δαμάζω, 443 D, 1.
δαρδ-άνω (έδαρδον, δεδάρθηκα) 436, 4;
έδραδον D.
δατέομαι (δατέασθαι) 434 D, 4.
δέ-ατο 381 D.
δεί-δι-α (δείδω), έδδειςα, 409 D, 5.
δείκ-νυμι (δέδειχα) 442, 3; δεκ-, δείδεγ-
μαι, δεικανάομαι, δειδίσκομαι, D.
δέμ-ω (έδειμα, δέδμημαι) 443 D, 1.
δέρκ-ομαι (έδρακον, δέδορκα) 424 D, 31.
δέρ-ω (έδάρην), δαίρω, δείρω, 424, 7.
δέχ-ομαι (έδέγμην, δέκτο) 408 D, 36.
δέ-ω (έδησα, δέδεκα) 420, 1.
δέ-ω (δεί, έδέησε) 422, 4; δεύ-ομαι D.
δηρι-άομαι (έδηρίνθην) 448 D, 22.
δι, δει, doi (δέδοικα, δέδια, έδειςα)
409, 5; δείδια, δείδω, δίε, 1).
διαιτά-ω (δεδιήτηκα) 314.
διακονέ-ω (δεδικόνθηκα) 314.
δια-λέγ-ομαι (διελέχθην) 413.

διδάσκω (δίδαχ) 447, 10; δήα, δέδαον,
δεδάηκα, έδάην, D.
δίδημι = δέ-ω, 403, 3.
δι-δρά-σκω (έδραν) 444, 2.
δίδωμι (δο, έδωκα, δέδομαι) 403, 4.
διε (ένδισαν, δίωμαι) 404 D b.
δίζηναι (διζε) 404 D c.
διψά-ω (διψή, διψήσω) 371 c.
διώκ-ω, διωκάδω, 411 D.
δο (δίδωμι) 403, 4.
δοκ-έω (έδοξα) 448, 4.
δουπ-έω (έγδούπησα) 448 D, 12.
δρα (διδράσκω, έδραν) 444, 2.
δρακ (δέρκ-ομαι, έδρακον) 424 D, 31.
δρά-ω (δέδραμαι, έδράσθην) 421, 1.
δρεμ (τρέχω, έδραμον, δέδρομα) 450, 5.
δύνα-μαι (έδυνήθην, -άσθην) 404, 5.
δύ-ω (έδυν, έδίθην), δύνω, 423, 3.

Ε (ήμι) 403, 1; (έννυμι) 440, 1.
έά-ω (είων, είάκα) 312.
έγειρώ (έγρήγορα, έγήγεμαι, ήγρόμην)
432, 5; έγρω, -ομαι, ib.
εδ, εδ-ο, εδ-ε-σ (έσθίω) 450, 3.
έζομαι (εδ) 431, 6.
έδέλ-ω (ήδέλησα), δέλω, 422, 9.
έδίζω (είδισα, είδικα) 296, 312.
είδον (ιδ, δράω) 450, 4.
είδώς (ιδ, οίδα, ήδειν) 409, 6.
είκάζω (είκασα, ήκασα) 310.
είκ-ω (είξα), είκάδω, 411 D.
είκώς (ικ, έουκα) 409, 7.
είλω (έλσα, έελμαι, έάλην, έόλει), είλέω,
είλөө, είλλω, ήλλω, 432 D, 22.
είμαι, είατο (έννυμι) 440 D, 1.
είμι (es, ών, ήν) 406, 1.
είμι (ι, ήειν) 405, 1; ήϊε, ήϊε, ήσαν,
(έ)εισάμην, D.
είνυον (έννυμι) 440 D, 1.
είπ-ον (έρω, είρηκα, έρρέθην) 450, 8;
είρω, έν(ν)-έπω, ένισπον, ένίψω, D.
είργ-νυμι (έρξας), είργ-ω, 442, 4;
εργ, eεργ, έέρχατο, είργαδον, D.
είρ-ομαι (= έρουαι) 424 D, 9.
ειρυ, 405 D b. 420 D, 12.
είρω (έρέω) 450 D, 8.
είρω (είρκα, έερμαι) 312 D.
είσα (έσσαι, έσας, ήςω) 431 D, 6.
είσκα, ήσκα, 447 D, 16.
είωθα (ηθ) 322; έωθα D.
έλ (αίρέω, είλον) 450, 1.
έλαινω (έλήλακα), έλά-ω, 435, 2.
έλέγχ-ω (έλήλεγμαι) 321.

- ελθ for ελϑ (ἐρχομαι, ἤλθον) 450, 2.
 ἐλίσσω (ἐλίξα) 312.
 ἔλκ-ω (ἐλκύσα, ἐλκυσμαι) 419, 19;
 ἐλκέω D.
 ἔλπ-ω (ἐλπαι, ἐώλπειν) 424 D, 32.
 ελυθ, ελευθ (ἐρχομαι) 450, 2.
 ἐμέ-ω (ἡμεσα) 419, 11.
 ἐναίρω (ἡναρον, ἐνήρατο) 432 D, 23.
 ἐναντιό-μαι (ἡναντιώθη) 413.
 ενεκ (φέρω, ἡνεγκα, ἡνεγκον, ἐνήνοχα,
 ἐνήνεγμαι) 450, 6; ἡνεια, -ον, D.
 ἐπ-ενήνοθε 321 D.
 ἐνδυμέ-μαι (ἐνδυμήθη) 413.
 ἐνίπ-τω (ἡνίπαπον, ἐνένιπον) 427 D, 20.
 ἐνίσσω (= ἐνίπ-τω) 429 D, 3.
 ἔ-ννυμι (ἡμφίεσα) 440, 1; εἵνυον, ἔσσα,
 εἵμαι, ἔσται, εἶατο, D.
 ἐνοχλέ-ω (ἡνόχλησα, -κα) 314.
 ἔοικα (ἐφείκει, εἰκώς) 409, 7.
 ἐορτάζω (ἐώρταζον) 312 b.
 ἐν(ν)-ἐπ-ω (ἐνισπον, ἐνίψω) 450 D, 8.
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 πτα (πετάννυμι, πέπταμαι) 439, 3;
 (πέτομαι, ἔπτην) 424, 19.
 πτάρ-νυμαι, πταίρω, 442, 13.
 πτήσσω (ἐπτηχα), πτώσσω, 428, 7;
 -πτήτην, πεπτηώς, D.
 πτίσσω (ἔπτισα) 430, 7.
 πτο (πίπτω, πέπτωκα) 449, 4.
 πτύ-ω (ἐπτύσα, πτυστός) 419, 20.
 πυνθάνομαι (ἐπυθόμην, πεύσομαι)
 437, 7; πεύδομαι ib.
 'Ραίνω (ἐρράδαται, ράσσατε) 392 D.
 ραί-ω (ἐρραίσθην) 421 D, 24.
 ράπτω (ἐρράφην) 427, 13.
 ρε (εἶρηκα, ἐρρήδην, ἐρρέδην) 450, 8.
 ρέζω (ρεγ, ἔρεξα) 428, 14.
 ρέω (ἐρρύνην, ἐρρύνηκα, ἔρρευσα) 426, 5.
 ρήγ-νυμι (ἐρράγην, ἔρρωγα) 442, 14.
 ριγ-έω (ἐρρίγα) 448 D, 16.
 ριγό-ω (ριγῶν, ριγῶν) 371 d.
 ριπτέω, = ρίπτω (ρίψ), 448, 10.
 ρίπτω (ἐρρίφην) 293.
 ρύ-ομαι (ρύατο, ρύσθαι) 405 D b.
 ρυπό-ω (ρερυπομένος) 319 D.
 ρώ-ννυμι (ἐρρώσθην) 441, 2.
 Σαίρω (σαρῶ, σέσηρα) 432, 14.
 σαλπίζω (ἐσάλπιγξα) 328 b.
 σαδ-ω (ἐσάωσα) 431 D, 5.
 σβέ-ννυμι (ἐσβην, ἔσβεσμαι) 440, 3.
 σέβ-ομαι (ἐσέφθην) 413.
 σεί-ω (σέσεισμαι) 421, 17.
 σεύω (ἐσσυμαι, σύτο) 426 D, 9.
 σήπω (ἐσάπην) 425, 2.
 σκάπτω (ἐσκάφην) 427, 15.
 σκεδᾶ-ννυμι (ἐσκεδασμαι) 439, 4.
 σκέλ-ω (ἐσκελν) 432, 15; ἐσκελη D.
 σκέπ-τομαι, σκοπέ-ω, 427, 16.
 σικήπ-τω 427, 17.
 σκίδνηνμι = σκεδᾶ-ννυμι, 443 D, 8.
 σκάπ-τω 427, 18.
 σμά-ω (σμη, ἔσμησα), σμήχω, 371 c.
 σό-ης, σόρ, σώσι, 431 D, 5.
 σπ for σεπ (ἐπομαι, ἐσπόμην) 424, 8;
 ἐνι-σπον, ἔσπετε, 450 D, 8.

σπά-ω (ἐσπάσα, ἐσπασμαι) 419, 6.
 σπείρω (σπερῶ, ἐσπάρην) 432, 16.
 σπένδ-ω (ἐσπείσα, -σμαι) 381, 391 c.
 στα (ἵστημι) 403, 5.
 στείβω (στιβ, ἐστίβημαι) 425, 9.
 στείχω (ἐστιχον) 425, 10.
 στέλ-λω (ἐστείλα, ἐστάλην) 290.
 στεργ-ω (ἐστοργα) 424, 22.
 στερ-ίσκω, στερέω, στέρομαι, 447, 7.
 στεῦν-ται, στεῦν-το, 405 D c.
 στορέ-ννυμι, στόρ-νυμι, 440, 4.
 στρέφ-ω (ἐστράφην, ἐστροφα) 424, 23.
 στρώ-ννυμι 441, 3.
 στυγ-έω (ἐστυγον) 448 D, 17.
 σφάζ-ω οἱ σφάττω (ἐσφάγην) 428, 15.
 σφάλ-λω (ἐσφηλα, ἐσφάλην) 432, 18.
 σχ for σεχ (ἐχω, ἐσχον, σχήσω) 424, 11.
 σώζω (σω, σωδ) 431, 5.

Τα (τείνω, τέτακα, τανύω) 433, 5.
 ταγ, τεταγών 384 D ; τάσσω 428, 9.
 тала, ἐτάλασσα 408 D, 6.
 τανύ-ω (ἐτάνυσα, τετάνυσμαι) 433 D, 5.
 ταρασσω (ἐτάραξα), θράσσω, 428, 8.
 τάσσω (ἐτάγην, τέταχα) 428, 9.
 таф (θάπη, ἐτάφη) 427, 5.
 таф-ών, τέδηπα, 425 D, 17.
 те for δε (τίδημι, ἐτέδην) 403, 2.
 τεινώ (τενῶ, τέτακα) 433, 5 ;
 τανύω, τιταίνω, D.
 тек (τίκτω, ἔτεκον, τέτοκα) 449, 5.
 τελέ-ω (ἐτέλεσα, τετέλεσμαι) 288.
 тем, τέτμον 384 D.
 τέμ-νω (ἐταμον, τέτμηκα) 435, 9 ;
 τάνω, τέμω, τμήγω, D.
 τέρп-ω 424, 24 ; τεταρπόμην D.
 τέρσ-ομαι, терсаίνω, 424 D, 38.
 τετραίνω (ἐτέτρηνα) 449, 6.
 τεύχω (τέτυγμα) 425, 15 ;
 τέτυκον, τιτύσκω, D.
 τη (for та-е ?) 433 D, 5.
 тήκω (ἐτάκην) 425, 3.
 τηλεθάων (θαλ-λω) 432 D, 6.
 тие, тетиγῶς, тетіημαι, 386 D.
 тіδμηι (δε, ἔδηκα, τέθεικα, τέθειμαι,
 ἐτέδην) 403, 2.
 тікτω (ἔτεκον, τέτοκα) 449, 5.
 ті-νω (ἔτισα), тінνυμι, 435, 5.
 титаίνω (тан) 433 D, 5.
 титрᾶω (тра, ἔτρησα) 449, 6.
 титрῶσκω (τρο) 445, 6 ; τρώω D.
 -титύσκομαι (ти-тук) 447 D, 17.
 -і-ω (ἔτισα) 435 D, 5.

тла, ἔτλην 408, 6 ; τέτληκα 409 D, 10.
 тме (τέμνω, τέτμηκα) 435, 9.
 тμήγω (ἐτμαγον) 425 D, 18.
 тра (титрᾶω, ἔτρησα) 449, 6.
 трап-είομεν (τέρπω) 424 D, 24.
 трах (θράσσω, τέτρηχα) 428, 8.
 трép-ω (ἐτραπον, τέτροφα) 424, 25 ;
 τράπω, трапéω, тропéω, D.
 трéφ-ω (ἐδρεψа, ἐτράφην, τέδραμμαι,
 τέτροφα) 424, 26 ; τράφω D.
 трéч-ω (ἐδρεξα—ἐδραμον, δεδράμμεκα)
 450, 5 ; τράχω D.
 трé-ω (ἔτρεσα, ἄτρεστος) 419, 15.
 тріб-ω (ἐτρίβην, τέτριφα) 424, 27.
 трі́ζω (τέτριγα) 428, 16.
 труп (θρύπτω) 427, 6.
 трῶγω (ἐτραγον) 425, 4.
 трῶω, = титрῶσκω, 445 D, 6.
 ту for ду (θύω, ἐτύδην) 420, 2.
 туγᾶών (ἐτυχων, τεύξομαι, τετύχηκα)
 437, 8 ; τέτευχα D.
 тук (τεύχω, τέτυκον, τιτύσκω) 425 D, 15.
 түп-τω (τυπτήσω, ἔτυψа, ἔτυπον) 427, 19.
 түф-ω (ἐτύφην, τέδυνμαι) 424, 28.
 *Υπισχνέομαι (ὑπεσχόμεν, -ημαι) 438, 6.
 ѱ-ω (ὑσμαι) 421, 11.
 Фа, φαίνω, 432 D, 19 ; φημί, 404, 2 ;
 πέφαμαι 433 D, 7.
 φαγ (ἐσθίω, ἔφαγον) 450, 3.
 φαίνω (ἐφάνην, πέφνηα) 291 ; φάε, пе-
 фήσεται, φαείνω, φανδην, 432 D, 19
 φά-σκω, = φημί, 444, 8.
 δια-φαύσκω, -φώσκω, 446 D, 4.
 φείδομαι 425, 11 ; πεφιδ-όμην, -ήσομαι, D
 φен, φα (ἔπεφνον, πέφαμαι) 433 D, 7.
 φέρ-ω (οἶσω ; ἤνεγκον, ἤνεγκα, ἐνήνοχα,
 ἐνήνεγμα) 450, 6 ; ἤνευκα D.
 φεύγω (ἔφυγον) 425, 16 ; φυγγάνω ib.
 πεφυζότες D.
 φημί (φα) 404, 2.
 φδᾶ-νω (ἐφδᾶσα, ἔφδην) 435, 3.
 φδείρω (φδερῶ, ἐφδάρην) 432, 20 ;
 δι-ἐφδора D.
 φδί-νω (ἐφδισα) 435, 6 ;
 ἐφδίμην, φδινύδω, D.
 фил-έω (ἐφιλάμην) 448 D, 18.
 φιλοτιμέ-ομαι (ἐφιλοτιμήδην) 413.
 φλά-ω, = θλά-ω, 419, 4.
 φλέγ-ω (ἐφλέγην late), φλεγέω, 411 D.
 фн for фен (πέφνον) 433 D, 7.
 φράγ-νυμι, φράσσω, 442, 15.

φράζω (φραδ) 428, 17; ἐπέφραδον D.
φρίσσω (πέφρικα) 428, 10.
φυλάσσω (φυλακ, πεφύλαχα) 428, 11.
φύρ-ω (φύρσω, πέφυρμαι) 345 D.
φύ-ω (ἔφυν, ἔφυσα) 423, 4.

Χάζω (χαδ) 428, 18; κέκαδ-ον, -ήσω, D.
χαίρω (ἐχάρην, χαίρήσω) 432, 21;
κεχαρόμην, κεχαρηώς, D.
χαλά-ω (ἐχάλασσα, ἐχαλάσθην) 419, 7.
χανδάνω (ἐχαδον, χείσσομαι) 437 D, 9.
χά-σσω (ἐχανον, κέχνηα) 444, 9.
χέζω (χεσούμαι, κέχουδα) 428, 19.
χέω (ἔχεα, κέχυνκα) 426, 6;
χείω, ἔχευα, D.

χλαδ (κεχλαδ-ός, -οντος) 360 D.
χό-ω (κέχωσμαι) 421, 9; χώννυμι ib.
χρα (κίχρημι) 403, 9.
ἔ-χραισμι-ον, ἐχραίσμησα, 448 D, 19.
χρά-ομαι (κέχρημαι) 335 a. 371 c.
χρά-ω (κέχρησμαι) 421, 3.
χρή (χρα, χρε, ἔχρην) 404, 3.
χρί-ω (κέχρι[σ]μαι) 421, 8.
χρώ-ννυμι (κέχρωσμαι), χρώζω, 441, 4.

Ψά-ω (ψῆ, ἔψη[σ]μαι), ψήχ-ω, 421, 4.
ψύχ-ω (ἐψύχην, ἐψύγην) 424, 29.

᾽Οἰ-έω (ἔωσα, ἔωσμαι) 448, 11.
ὠνέ-ομαι (ἔωνούμην, ἐπριάμην) 450, 7.

PART THIRD.

FORMATION OF WORDS.

452. SIMPLE AND COMPOUND WORDS. A word is either *simple*, i. e. formed from a single stem: λόγ-ο-ς *speech* (st. λεγ), γράφ-ω *to write* (st. γραφ);—or *compound*, i. e. formed from two or more stems: λογο-γράφ-ο-ς *writer of speeches*.

A. FORMATION OF SIMPLE WORDS.

453. VERBALS AND DENOMINATIVES. Words formed immediately from a verb-stem are called *verbals*: ἀρχ-ή *beginning*, from the stem of ἀρχ-ω *to begin*.—Those formed immediately from a noun-stem are called *denominatives*: ἀρχα-ῖο-ς *of the beginning, original*, from the stem of ἀρχή (*αρχα*) *beginning*.

454. SUFFIXES. Nouns (substantive or adjective), whether derived from a verb-stem or a noun-stem, are formed by means of added endings: these are called *formative-endings*, or *suffixes*. Thus λόγ-ο-ς is formed from the verb-stem λεγ by means of the suffix ο; ἀρχα-ῖο-ς, from the noun-stem αρχα by means of the suffix ιο.

REM. a. The suffixes limit the general idea of the stem, by assigning particular relations, under which it exists or manifests itself. Thus the verb-stem ποιε (ποιέ-ω) has the general sense of *making* or *composing*: from this are formed by various suffixes, ποιη-τής *person composing, poet*, ποιη-σι-ς *act or art of composing poetry*, ποιη-μα (ποιη-ματ) *thing composed, poem*. From the

verb-stem γραφ (γράφ-ω to write) come γραφ-εύ-s *writer*, γραφ-ί-s (γραφ-ιδ) *writing-instrument*, γράμ-μα (for γραφ-ματ) *written letter or document*, γραμ-μή *written stroke or line*. Similarly, noun-stem δικα, Nom. δίκη *right*, δίκαι-ος *righteous, just*, δικαιο-σύνη *justice*; noun-stem βασιλευ, Nom. βασιλεύ-s *king*, βασίλει-α *queen*, βασιλε-ῖα *kingdom*, βασιλ-ικό-s *kingly*.

REM. b. A few verbal nouns are formed without any suffix: φυλάσσω (φυλακ) *to watch*, φύλαξ (φυλακ) *watchman*. Such words change ε of the verb-stem to ο (cf. 25): φλέγ-ω to burn, φλόξ (φλογ) *flame*.

455. EUPHONIC CHANGES. The union of stems and suffixes gives occasion to many euphonic changes:

a. *Vowels*, when they come together, are often *contracted*: ἀρχαῖος for αρχαι-ος-s, βασιλεία for βασιλει(υ)-ια, ἀλήθεια *truth* for αληθε(σ)-ια (64) from ἀληθής (αληθες) *true*, αἰδοῖος *venerable* for αἰδο(σ)-ιο-s from αἰδώς *shame, reverence*.

b. But a final vowel is often *elided* before a vowel in the suffix: οὐράν-ιος-s *heavenly* from οὐρανός-s *heaven*, ἑσπέρ-ιος-s *belonging to evening* from ἑσπέρα *evening*. Even a *diphthong* may be elided: βασιλ-ικό-s from βασιλεύ-s.

c. Again, vowels are *interchanged*, ε with ο, ει with οι: cf. 25. This occurs chiefly in verbals formed by the suffixes ο and α (457): τρόπ-ο-s *turning, manner*, from τρέπ-ω to turn, λοιπ-ό-s *remaining* from λείπ-ω to leave, πομπ-ή *sending, escort*, from πέμπ-ω to send, ἀλοιφ-ή *ointment* from ἀλείφ-ω to anoint. Also ἀρωγ-ό-s *helpful* from ἀρήγ-ω to help.

d. Further, vowels are sometimes *lengthened*: λήθ-η *forgetfulness* from λανθάνω (λᾶθ) *mid. to forget*.—Especially, vowel-stems lengthen their final vowel before a consonant: ποίη-μα, ποίη-σι-s, ποιη-τής-s, from ποιέ-ω;—or annex σ before μ or τ: κέλευσ-μα *command*, κελευσ-τής-s *commander*, from κελεύ-ω to command. In these changes they follow the formation of the Perf. Mid.: cf. πε-ποίη-μαι, -σαι, -ται, κε-κέλευσ-μαι, -ται; and, on the other hand, δό-μα *gift*, δό-σι-s *giving*, δο-τήρ *giver*, from δίδωμι to give, Perf. Mid. δέ-δο-μαι, -σαι, -ται.

e. Lastly, *consonants*, when they come together, are subject to euphonic changes: γράμ-μα for γραφ-μα(τ), λέξις *speaking* for λεγ-σι-s, δικασ-τής-s *judge* for δικαδ-της-s from δικάζω to judge, etc.

456. ACCENT. As a general rule, neuter substantives take the accent as far as possible from the end (*recessive accent*): λύτρον *ransom*, πλῆκτρον *instrument for striking the lyre*, ἄροτρον *plough*, παιδάριον *little boy or girl*, γράμμα *writing*, πνεῦμα *breath*, ποίημα *poem*. This is true without exception in words of the 3d decl.: for exceptions in the 2d decl., see 463 b, 465 a.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. FORMATION OF SUBSTANTIVES. PRINCIPAL SUFFIXES.

457. A. Many verbals are formed, especially from primitive verbs, by adding to the stem the suffixes,

ο, Nom. ο-s, masculine: λόγ-ο-s *speech* from λέγ-ω to speak.

α, Nom. α or η, feminine: μάχ-η *fight* from μάχ-ομαι to fight.

For change of vowel, see 455 c.

a. These words are properly *abstracts*, expressing the *action* of the verb; but actually they have a wide range of meaning: στέλ-ω to equip, send, στόλ-ο-s a sending, expedition; hence that which is sent, an army or navy,

στολ-ή *that with which one is equipped, clothing, dress*; — φυλάσσω (φυλακ) *to guard, φυλακ-ή act of guarding*; but also *place of guarding, watch-station; time of guarding, watch of the night; party guarding, garrison.*

b. Adjectives also are formed by the same suffixes: λοιπ-ός, -ή, -όν *remaining*, from λείπω *to leave*.

c. *Accent.* Adjectives in *os* thus formed are oxytone: λοιπ-ός. So too substantives in *os*, when they denote an *agent*: ἀγ-ός *leader*. So also most in *ā* or *η*; especially those which have the change of vowel (455 c): πομπ-ή; or come from stems of more than one syllable: φυλακ-ή.

458. B. The *AGENT* is expressed by the following suffixes: in *verbals*, they denote the person who performs some action; in *denominatives*, the person who has to do with some object.

1. *ευ*, Nom. *εύς*, masculine; always oxytone.

Examples of verbals in *εύς*.

γραφ-εύ-*s* *writer*
γουν-εύ-*s* *parent*
κουρ-εύ-*s* *barber*

from γράφ-ω *to write*
γίγνομαι (γεν) *to be born*
κείρω (κερ) *to shave*

Denominatives in *εύς*.

ἵππ-εύ-*s* *horseman, rider*
πορδμ-εύ-*s* *ferryman*

from ἵππο-*s* *horse*
πορδμ-ός *ferry*

a. Several masculines in *εύς* have corresponding feminines in *ειᾶ* (*proparox.*): βασιλεύς (of uncertain derivation) *king*, fem. βασίλεια *queen* (later βασίλισσα).

459. 2. τηρ, Nom. τηρ	} masc. ;	{	τειρα, Nom. τειρά	} fem.
τορ, τωρ			τρια, τριᾶ	
τα, τη- <i>s</i>			τριδ, τρι- <i>s</i>	
			τιδ, τι- <i>s</i>	

Verbals.

σω-τήρ *savior* }
σώ-τειρά fem. }
ρή-τωρ (-τορ) *orator*
κρι-τής-*s* (-τα) *judge*
ποιη-τής-*s* (-τα) *poet* }
ποιή-τρια fem. }
αὔλη-τής-*s* (-τα) *flute-player* }
αὔλη-τρι-*s* (-τριδ) fem. }

from st. σω, Pr. σώζω (431, 5)
st. ρε, Fu. ἐρῶ (450, 8)
st. κρι, Pr. κρίνω
ποιέ-ω *to compose*
αὔλέ-ω *to play the flute*

Denominatives.

πολί-τη-*s* (-τα) *citizen*
οἰκέ-τη-*s* (-τα) *house-servant* }
οἰκέ-τι-*s* (-τιδ) fem. }

from πόλι-*s* *city*
οἶκο-*s* *house*

a. *Accent.* Verbals in *τηρ* and *τρῖς* are always oxytone: so also most of those in *της*, especially when the penult is long by nature or position. Verbals in *τωρ*, *τειρά*, *τριᾶ*, and all denominatives, have recessive accent.

460. C. The *ACTION* is expressed by the following suffixes:

a. τι, Nom. τι- <i>s</i>	} feminine.
σι, σι- <i>s</i>	
σιᾶ, σιᾶ	

These belong to verbals only: *σι* is for *τι* by 62, cf. Lat. *ti-o*.
πίστ-τι-*s* *faith* from πείθω (πειθ), 2 Pf. *trust*

μίμη-σι-s imitation
 σκέψι-s consideration
 πράξι-s action
 γένε-σι-s origin
 δοκιμα-σία examination

from μιμέ-ομαι to imitate
 σκέπ-τομαι to view, consider
 πράσσω (πράγ) to act
 γίγνομαι (γεν, γενε) to become
 δοκιμάζω (δοκιμαδ) to examine

b. μο, Nom. μό-s, masc. and oxytone, belongs only to verbals.

ᾄδω-μό-s wailing
 λογισ-μό-s calculation
 σπα-σ-μό-s spasm
 ρυ-θ-μό-s (movement) rhythm

from ᾄδω-ομαι to wail
 λογίζομαι (λογιδ) to calculate
 σπά-ω to draw
 ρέω (ρυ) to flow

c. From verbs in εὔω are formed substantives in εἰά (for ευ-ια) which express the action; they are all fem. and parox.: παιδεία education, from παιδεύω to educate; βασιλεία kingship, kingdom, from βασιλεύω to be king (cf. 458 a).

461. D. The RESULT of an action is expressed by the suffixes,

a. ματ, Nom. μα, neuter; only in verbals.

πράγ-μα (-ματ) thing done, affair from πράσσω (πράγ) to do
 (almost the same as τὸ πεπραγμένον, Lat. factum)
 ῥή-μα (ρηματ) word from st. ρε, Fu. ἐρῶ
 (cf. τὸ εἰρημένον, Lat. dictum)
 τμη-μα (τμηματ) section from τέμνω (τεμ, τμε) to cut
 (cf. τὸ τετμημένον piece cut off)

b. ες, Nom. ος, neuter.

λάχ-ος (λαχες) lot from λαγχάνω (λαχ) to get by lot
 ἔθ-ος (εδες) custom st. εθ, εἶωθα am accustomed
 τέκ-ος (τεκες) child τίκτω (τεκ) to bring forth
 In denominatives, the same suffix expresses QUALITY:
 βάθ-ος (βαδες) depth from βαθύ-s deep
 βάρ-ος (βαρες) weight βαρύ-s heavy
 μήκ-ος (μηκες) length μακρό-s long

462. E. The INSTRUMENT OR MEANS of an action is expressed by

τρο, Nom. τρο-ν, neuter; cf. Lat. *trum*.

ἄρο-τρο-ν plough (aratrum) from ἄρό-ω to plough
 λύ-τρο-ν ransom λύ-ω to loose
 δίδாக-τρο-ν teacher's hire διδάσκω (δίδαχ) to teach.

REM. a. The kindred feminine suffix τρα is less definite: ξύ-σ-τρα flesh scraper from ξύ-ω to scrape, ὀρχή-σ-τρα place of dancing from ὀρχέ-ομαι to dance, παλαί-σ-τρα wrestling-ground from παλαί-ω to wrestle.

463. F. The PLACE is expressed by

a. τηριο, Nom. τηριο-ν, neuter; only in verbals.

ἄκροῦ-τήριο-ν Lat. audi-torium from ἀκροῦ-ομαι to hear
 δικασ-τήριο-ν court of justice δικάζω (δικαδ) to judge

b. ειο, Nom. εἶο-ν, neut.; properisp., contrary to 456; in denom.

λογ-εἶο-ν speaking-place from λόγο-s speech
 κουρ-εἶο-ν barber's shop κουρεύ-s barber
 Μουσ-εἶο-ν seat of the Muses Μοῦσα Muse

c. *ων*, Nom. *ών*, masc. and oxytone; only in denominatives.

This denotes a place where something abounds: *ἀμπελ-ών* *vineyard* from *ἄμπελο-s* *vine*, *ἀνδρ-ών* *men's apartment* from *ἀνήρ* G. *ἀνδρ-ός* *man*, *οἰν-ών* *wine-cellar* from *οἶνο-s* *wine*.

464. G. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

a. *της*, Nom. *της*, feminine (Lat. *tāt*, *tūt*, Nom. *tas*, *tus*).

παχύ-της (-*της*) *thickness*

from *παχύ-s* *thick*

νεό-της (-*της*) *youth*

νέο-s *young*

ἰσό-της (-*της*) *equality*

ἴσο-s *equal*

b. *συνα*, Nom. *σύνη*, feminine.

δικαιο-σύνη *justice*

from *δίκαιο-s* *just*

σωφρο-σύνη *discreetness*

σώφρων (*σωφρον*) *discreet*

c. *ια*, Nom. *ια*, feminine.

σοφ-ία *wisdom*

from *σοφ-ός* *wise*

εὐδαιμον-ία *happiness*

εὐδαίμων (*ευδαιμον*) *happy*

ἀλήθεια-ια *truth*

ἀληθής (*αληθες*) *true*

εὖνο-ια *good-will*

εὖνους (*ευνοο*) *well-disposed*

d. *ες*, Nom. *ος*, neuter, see 461 b.

465. H. DIMINUTIVES are formed from substantive-stems by the following suffixes:

a. *ιο*, Nom. *ιο-ν*, neuter.

παιδ-ιο-ν *little child*

from *παῖς* (*παιδ*) *child*

κηπ-ιο-ν *little garden*

κήπο-s *garden*

ἄκοντ-ιο-ν *javelin*

ἄκων (*ακοντ*) *lance*

Those of three syllables are parox., if the first syllable is long by nature or position: *παιδίον*.

Other forms connected with *ιο* are

ιδιο: *οἰκ-ίδιο-ν* *little house*

from *οἶκο-s* *house*

αριο: *παιδ-άριο-ν* *little child*

παῖς (*παιδ*) *child*

υδριο: *μελ-ύδριο-ν* *little song*

μέλος (*μελεs*, *μελε*) *song*

b. Masc. *ισκο*, Fem. *ισκα*, Nom. *ἴσκο-s*, *ἴσκη*, parox.

νεαν-ἴσκο-s Lat. *adulescentulus*

from *νεανία-s* *young man*

παιδ-ἴσκη *young girl*

ῆ παῖς (*παιδ*) *girl*

στεφαν-ἴσκο-s *little wreath*

στέφανο-s *wreath*

466. I. PATRONYMICS (substantives which express descent from a father or ancestor) are formed from proper names of persons by adding the suffixes,

δα, Nom. *δη-s*, masculine, paroxytone; and

δ, Nom. *ς*, feminine, oxytone.

These suffixes are applied *directly* to stems of the first declension:

Masc. *Βορέα-δη-s*,

Fem. *Βορέα-ς*,

from *Βορέα-s*

Αἰνεῖα-δη-s

Αἰνεῖα-s

Stems of the second declension in *ιο* change this to *ια*:

Masc. *Θεστιά-δη-s*,

Fem. *Θεστία-ς*,

from *Θέστιο-s*

Μενοῖτιά-δη-s

Μενοῖτιο-s

All other stems take *ι* as a *connecting vowel*, before which *ο* of the 2d decl is dropped. Those in *ευ* lose *υ* by 39.

Masc. Κεκροπ- <i>ι</i> -δη-s,	Fem. Κεκροπ- <i>ι</i> -s,	from Κέκροψ
Πηλε- <i>ι</i> -δη-s		Πηλεύ-s

(Hm. has also a form Πηλη-*ι*-δη-s, cf. 189 D.)

Λητο-*ι*-δη-s

from Λητώ (Λητο)

and from stems of the 2d declension:

Masc. Τανταλ- <i>ι</i> -δη-s,	Fem. Τανταλ- <i>ι</i> -s,	from Τάνταλο-s
Κρον- <i>ι</i> -δη-s		Κρόνο-s

a. A rarer suffix for patronymics is *ιον*, Nom. *ίων*: Κρον-*ιον* (Κρον-*ιον*) son of Κρόνο-s. The poets allow themselves many liberties for the sake of the metre.

467. J. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

a. *ευ*, Nom. *εύ-s*, oxytone: cf. 458.

Μεγαρ-εύ-s a Megarian	from Μέγαρα (2d. decl. plur.)
Ἐρετρι-εύ-s an Eretrian	Ἐρετρία (1st decl.)

b. *τα*, Nom. *τη-s*, paroxytone: cf. 459.

Τεγεᾶ-τη-s from Τεγέα, Αἰγινή-τη-s from Αἴγινα, Ἑπειρώ-τη-s from Ἑπειρος, Σικελιώ-τη-s from Σικελία.

c. The corresponding feminine stems end in *δ*, Nom. *s*: Μεγαρίς (Μεγαριδ) a Megarian woman, Τεγεᾶτις (-ιδ), Σικελιώτις (-ιδ). The accent falls on the same syllable as in the corresponding masculine.

II. FORMATION OF ADJECTIVES. PRINCIPAL SUFFIXES.

468. 1. *ιο*, Nom. *ιο-s*,

expresses THAT WHICH PERTAINS in any way to the substantive from which the adjective is formed:

οὐράν-ιο-s heavenly	from οὐρανός heaven
πλούσ-ιο-s wealthy (for πλουτ-ιο-s)	πλοῦτο-s wealth
οικέιο-s domestic (for οικε-ιο-s)	οἶκο-s house
ἀγοραῖο-s forensis (for ἀγορα-ιο-s)	ἀγορά forum
δέρειο-s of the summer (for δερεσ-ιο-s)	δέρος (δερес) summer
αἰδοῖο-s venerable (for αἰδοσ-ιο-s)	αἰδώς (αιδος) shame
βασιλειο-s kingly (for βασιλευ-ιο-s)	βασιλεύ-s king

a. This suffix is also used in connection with adjective-stems: ἐλευδέρ-ιο-s liberalis, from ἐλεύθερο-s liber.

b. It often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσιο-s (for Μιλητ-ιο-s) Milesian from Μίλητο-s, Ἀθηναῖο-s Athenian from Ἀθῆναι Athens.

c. Adjectives in *αιο-s*, *οιο-s* are generally properispomena (*αῖος*, *οῖος*).

469. 2. *κο*, Nom. *κό-s*, always oxytone, generally applied to the stem with a connecting vowel *ι*.

a. In verbals, it expresses ABILITY or FITNESS: ἀρχ-ι-κό-s capable of governing, γραφ-ι-κό-s fitted for writing or painting.—Many verbals insert, before this ending, the syllable *τι*, which denotes the action (460 a): αἰσθη-τι-κό-s capable of feeling, πρακ-τι-κό-s suited for action.

b. Denominatives in *κό-s* express that which pertains to the noun from which they are derived: βασιλ-ι-κό-s kingly, φυσ-ι-κό-s natural.

470. 3. *ινο*, Nom. *ινο-s*, and

4. *εο*, Nom. *εο-s*, contracted *οὔ-s* (145 c).

These denote the MATERIAL: *λίθ-ινο-s* of stone from *λίθo-s*, *ξύλ-ινο-s* wooden from *ξύλο-ν*, (*χρῦσ-εο-s*) *χρυσ-οὔ-s* golden from *χρυσό-s*.—But *ινο*, Nom. *ινό-s*, oxytone, forms adjectives denoting TIME: *χθες-ινό-s* belonging to yesterday hesternus, *νυκτερ-ινό-s* nocturnus, *ἐαρ-ινό-s* vernus.

5. *ειτ*, Nom. M. *ει-s*, F. *εσσα*, N. *εν*,

denotes FULNESS OR ABUNDANCE: *χαρί-ει-s* graceful from *χάρι-s*, *ύλή-ει-s* woody from *ύλη*. These are mostly poetic.

471. 6. Adjective-suffixes of less definite meaning are

νό-s, oxytone, mostly passive: *δει-νό-s* fearful (to be feared), *σεμ-νό-s* (σέβ-ομαι) to be revered.

λό-s, mostly oxytone and active: *δει-λό-s* fearful (timid), *ἀπατη-λό-s* deceptive.

ρό-s, mostly oxytone and active: *λαμπ-ρό-s* shining, *φοβε-ρό-s* frightful (alarming), also pass. *afraid*.

μο-s, active: *μάχ-ι-μο-s* warlike; or passive: *αἰοῖδ-ι-μο-s* to be sung of. And akin to this,

σιμο-s (σι = τι, 460 a): *χρή-σιμο-s* useful, *φύξιμο-s* (= *φυγ-σιμο-s*) avoidable or able to avoid.

ες, Nom. *ης*, Neut. *ες*, oxytone, chiefly in compounds, see 475.

III. DENOMINATIVE VERBS.

472. Denominative verbs are formed from noun-stems in many ways. The most important endings are the following; they are given as seen in the present. In their effect upon the meaning, they are not clearly distinguished from each other.

a. ο-ω	μισθό-ω to let for hire	from μισθός hire
	χρυσό-ω to gild	χρυσός gold
	ζημιό-ω to punish	ζημία penalty
b. α-ω	τιμá-ω to honor	τιμή honor
	αἰτιά-ομαι to accuse	αἰτία fault
	γόá-ω to lament	γόος lamentation
c. ε-ω	ἀριθμέ-ω to number	ἀριθμός number
	εὐτυχέ-ω to be fortunate	εὐτυχής fortunate
	ιστορέ-ω to know by inquiry	ἴστωρ knowing
d. ευ-ω	βασιλεύ-ω to be king	βασιλεύ-s king
	βουλεύ-ω to take counsel	βούλή counsel
	ἀληθεύω to speak truth	ἀληθής true
e. ιζ-ω	ἐλπίζ-ω to hope	ἐλπίς hope
	ἐλληνίζ-ω to speak Greek	Ἕλλην Greek
	φιλιππίζ-ω to favor Philip	Φίλιππος
f. αζ-ω	δικάζ-ω to judge	δίκη justice
	ἐργάζ-ομαι to work	ἔργον work
	βιάζ-ομαι to use force	βία force
g. αιν-ω	σημαίν-ω to signify	σήμα sign
	λευκαίν-ω to whiten	λευκός white
	χαλεπαίν-ω to be angry	χαλεπός hard, angry
h. υν-ω	ἡδύν-ω to sweeten	ἡδύς sweet
	λαμπρύν-ω to brighten	λαμπρός bright
	αἰσχύν-ομαι to be ashamed	αἰσχος shame

REM. i. It happens occasionally, that from the same noun are formed several verbs with different endings and different meanings: thus from δούλος *slave*, δουλό-ω to *enslave*, δουλεύ-ω to *be a slave*; from πόλεμος *war*, πολεμέ-ω and πολεμίζ-ω to *wage war*, πολεμό-ω to *make hostile*.

REM. j. Verbs expressing *desire* (DESIDERATIVES) are formed from verbs and nouns; most frequently with the ending σειω: γελασείω to *desire to laugh*, δρασειω to *have a mind to do*; also in αω, ιαω: φονάω to *be eager for murder*, κλαυσιάω to *be disposed to weep*.—Some verbs in αω, ιαω express an AFFECTION OF THE BODY: ὤχριδω to *be affected with pallor*, ὀφθαλμιάω to *have sore eyes*.

REM. k. A few INTENSIVES (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαιμά-ω to *reach after, long for*, from μαίομαι (μα) *id.*, πορφύρ-ω to *be agitated* (of the sea) from φύρ-ω to *mix up together*, ποιπνύ-ω to *puff with exertion* from πνέω (πνυ) to *breathe*. Here belongs Ep. παμφαίνων (once Sub. 3 Sing. παμφαίνησι), also παμφανόνων, *shining brightly*, from φαίνω (παμ-φαν for φαν-φαν, 65 a, 48).

B. COMPOSITION OF WORDS.

I. FORM OF COMPOUND WORDS.

473. When a *noun* stands as the *first* part of a compound word, only its *stem* is used: ναυ-μαχία (ναῦς, μάχη) *ship-fight*, χορο-διδάσκαλος (χόρος, διδάσκαλος) *chorus-teacher*.

a. Stems of the 1st decl. change α to ο, appearing thus like stems of the 2d decl.: χωρο-γράφος (χώρα, γράφω) *land-describer*. Stems of both these declensions drop their final vowel, when a vowel follows: χορ-ηγός (χόρος, ἄγω) *chorus-leader*. It is retained, however, when the second part of the compound began originally with *digamma*: Hm. δημιο-εργός *artisan*, Att. δημιουργός.

Stems of the 3d decl. commonly assume ο as a connecting vowel before a consonant: ἀνδριαντ-ο-ποιός *image-maker*, πατρ-ο-κτόνος *parricide*, φυσιο-ολόγο-s *natural philosopher*, ιχθυ-ο-φάγο-s *fish-eating*.

b. But the exceptions to these rules are quite numerous. Thus, the stems in s are often found in a shortened form: ξιφ-ο-κτόνος (ξίφος, st. ξίφες) *slaying with the sword*, τειχ-ο-μαχία (st. τειχες) *battle at the wall*.—Stems of the 1st decl. sometimes retain the final α (as ā or η): ἀρετᾶ-λόγος *prater about virtue*, χοη-φόρος *bearing libations for the dead*.—Sometimes an inflected case is found instead of the stem: νεώς-οικος *ship-house*, ναυσί-ποπος *traversed by ships*.

474. When a *noun* stands as the *last* part of a compound, its final syllable is often changed.

This is the case especially in compound adjectives: φιλό-τιμος (τιμή) *honour-loving*, πολυ-πράγμων (πράγμα) *busy*.—So too in compound substantives, when the last part is an abstract word: λιθο-βολία (βολή) *throwing of stones*, ναυ-μαχία (μάχη) *ship-fight*, εὐ-πραξία (πράξις) *good success*. Only after a *preposition* can the abstract word remain unchanged: προ-βουλή *forethought*.

475. A very frequent ending of *compound adjectives*, though seldom seen in simple words, is ηs masc. and fem., εs neut.: it is found

a. in many adjectives formed directly from the verb-stem: ἀ-βλαβ-ής βλάπτω, st. βλαβ) *unharmful*, αὐτ-άρκ-ης (ἀρκέω) *self-sufficing, independent*.

b. in adjectives of which the last part is a substantive in *es* (Nom. *os*): *δεκα-ετής* (*étos*) of ten years, *κακο-ήθης* (*hēthos*) ill-disposed.

476. Compounds in which the *first* part is made directly from a *verb-stem*, are nearly confined to poetry. They are formed in two ways:

a. The verb-stem appears without addition, except a connecting vowel (*ε, ι, or ο*) used before a consonant: *πειθ-αρχος* obedient to command, *δακ-έ-δυμος* (*δάκ-νω* to bite) heart-corroding, *ἀρχ-ι-τέκτων* master-builder, *μισ-ό-γυνος* woman-hater.

b. The verb-stem has *σι* added to it: this expresses *action* (cf. 460 a, 469), and becomes *σ* before a vowel: *λῦ-σι-πους* releasing from toil, *ἐρυ-σ-άρματ-ες*, -as (nom. acc. plur., Hm.) chariot-drawing, *πλήξ-ι-ππος* (*πλήσσω*, st. *πληγ*) horse-driving, *στρεψί-δικος* (*στρέφ-ω*) perverter of justice.

477. COMPOUND VERBS are formed directly or indirectly. They are formed DIRECTLY by prefixing a *preposition* to a simple verb.

Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (313). Hence also in the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb: in the last case prepositions of two syllables suffer *anastrophe* of accent (102 D b). This separation of the preposition from the verb is called *TMESIS* (*τμήσις* cutting from *τέμνω* to cut).

478. All other compound verbs are formed INDIRECTLY, being denominatives made from compound nouns:

Thus from *λίθος* and *βάλλω* comes the compound noun *λίθο-βόλος* stone-throwing, and from this the compound verb *λιθοβολέω* to throw stones; from *ναῦς* and *μάχομαι* comes *ναυ-μάχος* fighting in ships, and from this *ναυμαχέω* to fight in ships; from *εὖ* and st. *εργ* comes *εὐεργέτης* benefactor, and from this *εὐεργετέω* to benefit.

479. ACCENT. Compounds of the first and third declensions are accented like simple words with the same endings. But many compounds in *ης* (3d decl., 471, 475) are paroxytone instead of oxytone.

Compounds of the second declension are generally proparoxytone. But those formed from compound verbs, by adding suffixes, are commonly accented like simple words with the same suffixes: *συλλογισ-μός* from *συλλογίζομαι* to infer, *ἀποδο-τέος* from *ἀποδίδωμι* to give back.

a. Objective compounds (480) of the second decl., when the last part is an *intransitive* verbal, follow the above rule: *λιθό-βολος* thrown at with stones, *μητρό-κτονος* slain by a mother. But when the last part is *transitive*, and made by adding *ο* (Nom. *os*) to a *verb-stem*, they accent the *penult* if it is short;—if long, the *ultima*: *λιθο-βόλος* throwing stones, *μητρο-κτόνος* matricide; *στρατηγός* army-leader, general, *λογο-ποιός* story-maker, *ψυχο-πομπός* conductor of souls.

But compounds of *ἔχω* and *ἄρχω*, with some others, follow the general rule: *ἡνίοχος* (rein-holder) charioteer, *δαδούχος* (contr. from *δαδ-οχος*) torch-holder, *ἵππαρχος* commander of horse.

II. MEANING OF COMPOUND WORDS.

480. As regards their meaning, compound nouns (substantive and adjective) may be divided into three principal classes. The division relates properly to *direct* compounds, as *ναυπηγός* ship-builder, from *ναῦς*

and *πήγνυμι*; not to *indirect* compounds (derived from nouns already compounded), as *ναυπηγία* *ship-building*, *ναυπηγικός* *belonging to ship-building*, derived from the compound *ναυπηγός*.

1. OBJECTIVE COMPOUNDS. In these, one part is related to the other as a grammatical object; so that, when the two are expressed as separate words, one must be put in an oblique case, depending, either immediately or by means of prepositions, on the other:

λογο-γράφος *speech-writer* = *λόγους γράφων*

ἀξιο-λογο-ς *worthy of mention* = *ἄξιος λόγου*

δεισι-δαίμων *fearing the divinities* = *δεδιδώς τοὺς δαίμονας*

χειρο-ποίητος *made with hands* = *χειρὶ ποιητός*

θεο-βλαβής *harm'd by the god* = *ὑπὸ τοῦ θεοῦ βεβλαμμένος*

οἰκο-γενής *born in the house* = *ἐν οἴκῳ γενόμενος*

481. 2. POSSESSIVE COMPOUNDS. In these, the first part qualifies the second like an adjective or adverb, while the whole is understood as *belonging* to something; so that, when the compound is expressed by separate words, a participle of *ἔχω* *to have*, or some verb of similar meaning, must be added:

μακρό-χειρ *long-handed* = *μακρὰς χεῖρας ἔχων*

ἀργυρό-τοξο-ς *with silver bow* = *ἀργυροῦν τόξον ἔχων*

ὁμό-τροπο-ς *of like character* = *ὁμοιον τρόπον ἔχων*

γλαυκ-ᾠπις *bright-eyed* = *γλαυκοὺς ὀφθαλμοὺς ἔχων*

πικρό-γαμο-ς *having a (bitter) unhappy marriage*

δεκα-ετής (having) *lasting ten years*

a. Here belong the numerous adjectives in *-ώδης* (*-ο-ειδής*): *γυναικώδης* = *γυναικο-ειδής* *having the appearance or character of woman, woman-like*.

482. 3. DETERMINATIVE COMPOUNDS. In these also, the first part qualifies (or *determines*) the second, but without the added idea of possession; so that the compound may be expressed by two words, the first of which is an adjective or adverb:

ἀκρό-πολι-ς (*summit-city*) *citadel* = *ἄκρα πόλις*

μεσ-ημβρία *mid-day* = *μέση ἡμέρα*

ψευδο-κῆρυξ *false herald* = *ψευδὴς κῆρυξ*

ὁμό-δουλο-ς *fellow-servant* = *ὁμοῦ δουλεύων*

μεγαλο-πρεπής (*grand-appearing*) *magnificent*

ὀψι-γονο-ς *late-born* = *ὀψὲ γενόμενος*

This is the least numerous of the three classes.

REM. *Prepositions* may be connected with substantives in each of the above-described relations:

a. OBJECTIVE:

ἐγχώριος *native* = *ἐν τῇ χώρᾳ (ὧν)*

ἐφίππιος *belonging to a horse* = *ἐφ' ἵππῳ (ὧν)*

b. POSSESSIVE:

ἐνθεος *having a god in him, inspired*, = *ἐν (ἐαυτῷ) θεῷ ἔχων*

ἀμφικίων *having pillars round it* = *κίονας ἀμφ' (αὐτὸν) ἔχων*

c. DETERMINATIVE:

ἀμφιδέατρον *amphitheatre* = *a surrounding or circular theatre*

ἀπελεύθερος *freed-man*, = *free from (the gift of) another*, = *ὁ ἀπὸ τινος*

ἐλεύθερος.

483. ALPHA PRIVATIVE. The prefix ἀν- (cf. *ἀνευ without*, Lat. *in-*, Eng. *un-*), before consonants ἀ-, is called on account of its meaning Alpha privative. Compounds formed with it are determinative, when the second part comes from a verb or adjective; when it comes from a substantive, they are mostly possessive:

ἀ-γραφο-s *unwritten* = οὐ γεγραμμένος

ἀν-ελεύθερο-s *unfree* = οὐκ ἐλεύθερος

ἀν-αιδής *shameless* = αἰδῶ οὐκ ἔχων

ἀ-παῖς *childless* = παῖδας οὐκ ἔχων

a. Determinative compounds formed with this prefix *from substantives*, are rare and poetic: μήτηρ ἀμήτωρ *an unmotherly mother* = μήτηρ οὐ μήτηρ οὔσα.

b. Words, which began originally with *digamma*, have ἀ-, not ἀν-: ἀ-έκων, ἄκων, *unwilling*, ἀ-εῖκής, αἰκής, *unseemly* (st. *ικ, ξοικα*).

484. The inseparable prefix δυσ- *ill* is the opposite of εὖ *well*, and expresses something *bad, unfortunate, or difficult*: δύσβουλος *ill-advised* (possessive) = κακὰς βουλὰς ἔχων, δυσάρεστος (determinative) *ill-pleased*, δυσδλωτός *hard to be caught*. Here too, determinative compounds formed from substantives are very rare: Hm. Δύσπαρις *wretched Paris*.

PART FOURTH.

SYNTAX.

DEFINITIONS.

485. SYNTAX (*σύνταξις* *arranging together*) shows how words are combined in sentences.

A SENTENCE IS SIMPLE, when the essential parts of a sentence are found in it *only once*. (For *compound sentences*, see 724.)

The essential parts of a sentence are the SUBJECT, of which something is said, and the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is a *finite verb* in the same number and person as the subject.

a. The only nominatives of the *first person* are ἐγώ, νώ, ἡμεῖς; of the *second person*, σύ, σφώ, ὑμεῖς; all other nominatives are of the *third person*.

b. These are sometimes called the *grammatical*, in distinction from the *logical*, subject and predicate. The latter include, beside the nominative and finite verb, all other words in the sentence which belong to these respectively. Thus in the sentence *μυρίων ἐναντιωμάτων ἡ ψυχὴ γέμει ἡμῶν* *our soul is full of numberless contradictions*, *ψυχὴ* and *γέμει* are the grammatical subject and predicate, *ἡ ψυχὴ ἡμῶν* and *μυρίων ἐναντιωμάτων γέμει* the logical.

c. The *infinitive* mode, though it is not the predicate of a sentence, has its subject. The subject of the infinitive is a *substantive* in the *accusative* case.

486. OBJECT. The verb, beside its subject, may have an object on which its action is exerted. The object of a verb is a *substantive* in an *oblique* case (accusative, genitive, or dative).

The object is *direct* or *indirect*, according as it is related immediately or remotely to the action of the verb. The verb is *transitive*, when its action passes over to a direct object: otherwise, it is *intransitive*.

a. The *remote* relations of an object to a verb are expressed to a great extent by means of *prepositions*.

b. The *infinitive* and *participle* may have objects, both direct and indirect, like the finite verbs to which they belong.

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

487. A substantive may be qualified

- a. by an *adjective* in the same case, number, and gender.
- b. by a *substantive* in the same case.

488. The adjective is called

a. an ATTRIBUTIVE, when its connection with the substantive is *taken for granted* in the sentence, not brought about by it: ὁ ἀγαθὸς ἀνὴρ ἀσκεῖ τὴν δικαιοσύνην *the good man practises justice*.

b. a PREDICATE-ADJECTIVE, when it is brought *by the sentence* into connection with the substantive: ὁ ἀνὴρ ἀγαθός ἐστι (γίνεται, φαίνεται, καλεῖται, νομίζεται) *the man is* (becomes, appears, is called, is considered as) *good*.

REM. c. The adjective in the former case is purely *adnominal*, belonging exclusively to its substantive: in the latter case, it is generally *adverbial*, being connected also with the verb.—Thus the Greek often uses a predicate-adjective, where other languages use an adverb, or a preposition with its case: τριταῖοι ἀπῆλθον *they went away on the third day*, Λακεδαιμόνιοι ὕστεροι ἀφίκοντο *the Lacedaemonians arrived afterward*, ἑρκίῳ σοι λέγω *I speak to you under oath*. In some such cases, the adverb, used in Greek, would give a different meaning: πρῶτος Μηθύμνη προσέβαλε *he first* (before any one else) *attacked Methymna*; πρῶτη Μηθύμνη προσέβαλε *he attacked Methymna first* (before any other place); but with the adverb, πρῶτον Μηθύμνη προσέβαλε *first* (before doing any thing else) *he attacked Methymna*.

489. In the same two cases (488 a, b), the qualifying substantive is called

a. an APPOSITIVE: θαυμάζω Μιλτιάδην τὸν στρατηγόν *I admire Miltiades the general*.

b. a PREDICATE-SUBSTANTIVE: ποιοῦσι (καλοῦσι, καθιστάσι, νομίζουν) Μιλτιάδην στρατηγόν *they make* (call, appoint, consider) *Miltiades a general*.

REM. c. The substantive qualified is called the SUBJECT of the attributive, appositive, or predicate-noun. This must not be confounded with the subject of a *sentence* (485).

d. The attributive stands in the closest relation to its subject, forming with it one complex idea, like the parts of a compound word. The appositive, in general, is less closely related to its subject, being added to it as an explanation or description. (But see 500 a.) The predicate-noun (adjective or substantive) is still less closely related to its subject, being brought into connection with it by the sentence.

e. The predicate-noun is sometimes called simply a *predicate*. It is occasionally preceded by *ὡς as*, expressing comparison: τοῖς ἥττοσιν ὡς δούλοις χρῶνται *they treat the weaker as slaves*.

VERBS OF INCOMPLETE PREDICATION.

490. Many verbs, from the nature of their meaning, are commonly connected with a predicate-noun. Such are verbs which

signify *to be, become, appear, be called, chosen, considered*, and the like. With these, a predicate-noun is put in the *nominative* case, agreeing with the *subject* of the verb: ὁ ἀνὴρ ἀγαθός ἐστι (γίγνεται, φαίνεται, καλεῖται, νομίζεται); see 540.

a. The verb εἰμί *to be*, when thus used, is called the *copula*, since it does little more than *couple* the subject and the predicate-noun. For the frequent omission of the copula, see 508 a.

b. Yet all these verbs, even εἰμί *to be*, are often used without a predicate-noun, as complete predicates.

c. *Transitive* verbs, which correspond in sense to the foregoing, take a predicate-noun in the *accusative* case, agreeing with the *object* of the verb. Such are verbs which signify *to make, call, appoint, consider*, and the like: ποιοῦσι (καλοῦσι, κασιστᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν; see 556.

d. The *infinitives* and *participles* of the same verbs are also connected with predicate-nouns belonging to their subject or object.

PRONOUNS OF REFERENCE.

491. a. **RELATIVE PRONOUN.** A substantive may be qualified by a sentence: ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love* = ἀνὴρ πᾶσι φίλος *a man beloved by all*. The sentence is then introduced by a relative pronoun, in the same number and gender as the substantive. The latter, as it commonly goes before the relative, is called its **ANTECEDENT**.

b. **DEMONSTRATIVE PRONOUN OF REFERENCE.** A substantive, once used, may be recalled or referred to by a demonstrative pronoun, in the same number and gender as the substantive or *antecedent*.

492. **EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.** The functions of the substantive and adjective, described in the foregoing sections, may be sustained by other parts of speech or forms of expression.

The principal equivalents of the **ADJECTIVE** are

a. the article: οἱ ἄνθρωποι *the men*.

b. the adjective pronoun: τίνες ἄνθρωποι *what men?*

c. the participle: δυσμούντες ἄνθρωποι *dispirited men*.

d. The article is used *only* as an attributive. So too the adjective and participle are always attributive, when placed directly after the article. In like manner, other forms of expression, when they follow the article, have the force of attributives: especially

e. a substantive in the genitive: οἱ τῆς πόλεως ἄνθρωποι *the men of the city*.

f. an adverb: οἱ νῦν ἄνθρωποι *the men now* (living).

g. a preposition with its case: οἱ ἐν τῇ πόλει ἄνθρωποι *the men in the city*.

h. Even without an article preceding it, the genitive is often used as an attributive: νόμισμα ἀργύρου *coin of silver* = *silver coin*; also as a predicate-

noun: τὸ νόμισμα ἀργύρου ἐστὶ *the coin is of silver*. A similar use of the adverb, and of the preposition with its case, is comparatively rare: ἡ ἡσσα οὐκ ἄλλο τι φέρεי ἢ ἀντικρυς δουλείαν *defeat brings nothing else than utter servitude*, ἐν τούτῳ τῷ τρόπῳ ἦσαν οἱ Ἕλληνες *the Greeks were in this condition*.

For the use of a sentence (*relative sentence*) as equivalent to the adjective, see 491 a.

493. The principal equivalents of the SUBSTANTIVE are

a. the adjective, or any of its equivalents, when used without a substantive: πάντες ἐπῆνεσαν *all approved*, οἱ ἐν τῇ πόλει ἐχαλέπαινον *those in the city were angry*.

b. the substantive pronoun (personal or reflexive): ἡμεῖς ὁμολογοῦμεν *we assent*.

c. the infinitive, with or without the neuter article: ἔδοξεν ἀπελθεῖν *it was thought best to depart*.

d. a sentence, used as the subject or object of another sentence: λέγεται ὅτι ταῦτα ἐγένετο *it is said that these things took place*.

e. any word or phrase viewed merely as a thing: τὸ γινῶσι σεαυτὸν καὶ τὸ σωφρόνει ἐστὶ ταυτὸν *the "know thyself" and the "be wise" are the same thing*.

The forms c, d, e, are equivalent to substantives of the neuter gender.

f. A preposition with a numeral may take the place of a substantive: ἀπέθανον αὐτῶν περὶ ἑβδομήκοντα *there died of them about seventy*, διέφθειραν ἐς ὀκτακοσίους *they destroyed to the number of eight hundred*. So also the phrases, ἐπὶ πολὺ *a wide extent*, ἐπὶ μέγα *a great part*, καθ' ἑκάστους or καθ' (ἓνα) ἑκάστον *each by himself*, and a few others: αἱ νῆες ἐπὶ πολὺ τῆς θαλάσσης ἐπείχον *the ships covered a wide extent of the sea*.

g. All these forms are said to be used *substantively*, or used as substantives.

INDETERMINATE SUBJECT OR OBJECT.

494. The *subject* of a sentence may be thought of in a manner wholly vague and general, merely as that to which the predicate applies. This is called the *indeterminate subject*, and is not expressed in words:

ὕπῃ ἦν *it was late*, ἡμέρα ἐγένετο *it became day*, καλῶς ἔχει *it is well*, δεῖ μάχης (it needs a battle) *there is need of a battle*, δηλοῖ (there is something that makes clear) *it is clear*, παρίκει (there is something that allows) *it is allowed*.

—The same construction is seen in *passive verbs*, especially in the *perfect* and *pluperfect*: παρεσκεύασται μοι (things have been prepared) *preparation has been made by me*. But it occurs most frequently when the verbal in τέον (or τέα) is used with εἶμι *to be* (expressed or understood): οὐκ ἀδικητέον ἐστὶ (not any thing is to be unjustly done) *injustice must not be done*, τῷ νόμῳ πειστέον (or πειστέα) *obedience must be rendered to the law*.

a. These verbs which have the indeterminate subject, are most properly called IMPERSONAL verbs. That name, however, is applied also to the more frequent cases, in which the subject of a verb is not a nominative, but an infinitive or a sentence: ἔξεστιν εὐδαιμονεῖν *it is possible to be happy*, δηλον ἦν ὅτι ἐγγὺς πον ὁ βασιλεὺς ἦν *it was plain that the king was somewhere near*.

495. The *object* of a *verb* may be similarly indeterminate :

poet. *ἔταν ὁ δαίμων εὖ διδῶ, τί δεῖ φίλων* whenever the divinity may give abundantly, what need of friends? Transitive verbs may thus appear as intransitive: *ὁ λόγος κατέχει* the story (holds) prevails.

496. The *subject* of an *attributive* is very often indeterminate. The attributive then is *neuter*, and may be either singular or plural. The indeterminate subject may be expressed by such words as *thing, affair, condition, quality, space, time*, and many more:

ἀγαθά (good things) *goods*, *τὸ λεγόμενον* (the thing said) *the common saying*, *τὰ χρήσιμα* (the useful things) *that which is useful*, *τὰ τῆς πόλεως* the (affairs) of the city, *τὸ τυραννικόν* the (condition or character) of tyrant, *τὸ καλόν* the (quality) *beautiful*, *ἐπὶ πολὺ* (over much space or time) *to a great extent* or *for a long time*, *ἐν μέσῳ* (in the midst) *in public*, *ἀφ' οὗ* (from what time) *since*, *τὸ ἀπὸ τοῦδε* (the time from this time) *henceforth*, *τὸ ναυτικόν* the (naval force) *navy*, *τὸ βαρβαρικόν* the (barbarian world) *barbarians*, *τὸ κοινόν* the common-wealth, *τὰ Διονύσια* the (festival) of *Dionysus*; cf. 563 b.

a. *Neuter pronouns* are very often thus used with indeterminate subject: other attributives, in this use, are generally preceded by the neuter article.

GENERAL RULES OF AGREEMENT.

FINITE VERB AND SUBJECT-NOMINATIVE.

497. a. A finite verb agrees with its subject-nominative in number and person. But

b. With a neuter plural nominative, the verb is singular. Cf. 514 e.

EXAMPLES. a. *εὖ σὺ πάντα εἶπες, καὶ ἐπηνέσαμεν ἡμεῖς* thou saidst all things well, and we approved.—b. *τὰ πράγματα ταῦτα δεῖν ἐστὶ* these circumstances are fearful.—For exceptions in NUMBER, see 511–17. For OMISSION of the subject or the predicate, see 504, 508.

ADJECTIVE AND SUBSTANTIVE.

498. An adjective agrees with its substantive in case, number, and gender:

ἀνὴρ φιλότιμος ἐδέλει αἰσχρῶν κερδῶν ἀπέχεσθαι a man fond of honor is disposed to abstain from dishonorable gains.—This rule applies both to the attributive and the predicate-adjective. Similar rules may be given for the ARTICLE, ADJECTIVE-PRONOUN, and PARTICIPLE.—For exceptions in NUMBER and GENDER, see 511–23. For OMISSION of the subject, see 509.

APPOSITIVE AND SUBSTANTIVE.

499. The appositive agrees in case with its subject:

εἰς Πέλτας πόλιν οἰκουμένην to *Peltæ*, an inhabited city.—A similar rule may be given for the PREDICATE-SUBSTANTIVE.

500. Apposition is of several kinds :

a. ATTRIBUTIVE APPPOSITION : the appositive has the force of an attributive.
ὑπισθοφύλακες λοχαγοί rear-guard captains.

In this way, words denoting station or condition are connected with *ἀνὴρ* man or *ἄνθρωπος* person (the former often implying respect, the latter contempt): *ἄνδρες δικασταί judges* (juror-men, cf. Eng. gentlemen of the jury), *μέτοικος ἄνθρωπος a foreign-resident*. Names of nations in attributive apposition assume the character of adjectives: *Ἕλληνες πελτασταί Grecian targeteers*.

Here belong also the cases in which an appositive is placed between the article and its substantive (534 a): *ὁ Εὐφράτης ποταμός the river Euphrates*, *ὁ Μεταγεϊτνίων μήν the month Metageitnion*.

b. PARTITIVE APPPOSITION : the appositive is related to its subject as the part to the whole: *ὁ στρατός, ἵππεις καὶ πεζοί the army, cavalry and infantry*, *λῦπαι αἱ μὲν χρησταί εἰσιν, αἱ δὲ κακαί rains are, some good, others evil*, *αἱ τέχναι τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται the arts work each one its own work*, *οὗτοι ἄλλος ἄλλα λέγει these say, one one thing, another another*.

To words denoting *person*, in the accusative or dative, the poets often add an appositive denoting the *part* (head, hand, heart, mind, shield, etc.) which is specially affected by the action: *Δηϊπλίτην οὐτασεν ὤμον he wounded Deïopites* (in) the shoulder, *καὶ δ' ἄχος οἱ χυτο μυρίον ὀφθαλμοῖσιν excessive grief overspread* (him the eyes) his eyes, *ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων what manner of saying has escaped the fence of thy teeth?* *ἄδός τέ μιν ἔικετο θυμόν and satiety came to his spirit*, *σοὶ γάρ τε μάλιστα γε λαὸς Ἀχαιῶν πείσσονται μύθοισι for thy words most of all will the people of the Achaeans obey*.

c. DESCRIPTIVE APPPOSITION : the subject gives the name of something, which is then described by the appositive: *ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων our city, the common refuge of the Greeks*, *θάρρος καὶ φόβος, ἄφρονε ξυμβούλῳ boldness and fear, inconsiderate counsellors*, *Ἀλέξανδρος ὁ Φιλίππου* (sc. υἱός) *Alexander the son of Philip*.

d. DEFINITIVE APPPOSITION : the subject vaguely indicates something, which is then definitely expressed by the appositive: *ὁ θάνατος τυγχάνει ὦν δυοῖν πραγμάτων διάλυσιν, τῆς ψυχῆς καὶ τοῦ σώματος death happens to be a separation of two things, the soul and the body*, *τοῦτό γε αὐτό, ἡ εὐβουλία this very thing, good counsel*, *δοκῶ τὸ ῥᾶστον ποιεῖν, ἐπιτιμᾶν τοῖς ἄλλοις I seem to be doing the easiest thing, censuring the others*.—In Hm., the demonstrative *ὁ δέ*, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to: *οἱ δ' ἀντίοι ἔγχε' αἶψαν Τρῶες but they in opposition raised their spears, the Trojans*, *τὸ δ' ὑπέρπτατο χάλκεον ἔγχος but it flew over him, the brazen spear*. With *ὁ μὲν*, this is much less often the case.

501. When a WORD and a SENTENCE are in apposition, the word may stand either in the *nominative* or the *accusative* :

poet. *κεῖνται πεσόντες, πίστις οὐ σμικρὰ πόλει they are fallen, no small ground of confidence to the city*, poet. *εὐδαιμονοίης, μισθὸν ἡδίστων λόγων may you be happy, a reward for the sweetest words*.—The word is put in the nominative, as not depending in construction upon any other word (542). When, however, it is put in the accusative, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate accusative (547) supplied after the verb: *εὐδαιμονοίης (εὐδαιμονίαν) μισθόν, etc.*

502. a. When the word is *neuter*, it is not certain from the form, which of the two cases is used. If, however, it stands in apposition with a *dependent* sentence, it must be regarded as an accusative.

b. Neuter words often used in apposition with a sentence, are σημείον *sign*, τεκμήριον *evidence*, κεφάλαιον *chief point*; also attributives with the neuter article, τὸ μέγιστον *the greatest thing*, τὸ ἐναντίον *the contrary*, τὸ τῆς παροιμίας *the expression of the proverb*; and neuter pronouns, as αὐτὸ τοῦτο *this very thing*, ταὐτὸ τοῦτο *this same thing*, δύοιν ἄτερον *one of two things*, ἀμφότερον or ἀμφότερα *both*, etc.

c. The sentence is sometimes introduced by γάρ *for*, especially after σημείον and τεκμήριον, which may then be regarded as sentences themselves: οὐδὲν ἐπίστανον ἐκεῖνοι· σημείον δέ· οὐ γὰρ ἂν δεῦρ' ἦκον ὥς ἡμῶς *they had no confidence; but proof (of this is here, follows); for they would not (otherwise) have come to us.*

PRONOUN OF REFERENCE WITH ITS ANTECEDENT.

503. The relative agrees with its antecedent in number and gender:

ἐνταῦθα ἦν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν Σάτυρον θηρεῦσαι *here was a spring, by which Marsyas is said to have caught the Satyr*, παράδεισος θηρίων πλήρης, ἃ Κύρος ἐδήρνευε *a park full of wild beasts, which Cyrus used to hunt.*

—A similar rule may be given for the DEMONSTRATIVE OF REFERENCE.

a. If the relative is subject of a sentence, its verb takes the person of the antecedent: ἡμεῖς οἱ τοῦτο λέγομεν *we who say this.*

For exceptions, see 511–23. For attraction, incorporation, and other peculiarities of relative sentences, see 807–23.

OMITTED SUBJECT,

PREDICATE, AND OBJECT.

504. The SUBJECT of a FINITE VERB is often omitted;

a. when it is a pronoun of the first or second person.

It is then sufficiently expressed by the personal ending of the verb: λέγω *I speak*, ἀκούσατε *hear ye*. But the pronoun is not omitted, if there is an emphasis upon it: ἃ ἂν ἐγὼ λέγω, ὑμεῖς ἀκούσατε *whatever I may say, do you hear.* Compare 667.

b. when it is a pronoun of the third person, referring to a word in the context:

Κύρος τὰς ναὺς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειε, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν *Cyrus sent for the ships, that he (Cyrus) might land heavy-armed men, and they (the army of Cyrus) having overpowered the enemy might effect a passage, if they (the enemy) should be keeping guard.* The subject may be only implied in the context; as the subject of παρέλθοιεν in the example just given: ναυτικὰ ἐξηρτύετο ἡ Ἑλλάς, καὶ τῆς θαλάσσης ἀντείχοντο (sc. οἱ Ἕλληνες) *Greece was fitting out navies, and they (the Greeks) were applying themselves to the sea.*

c. when it is a general idea of person (ἄνθρωπος).

Thus in plurals such as φασι, λέγουσι, *they (men, people) say.* Less often in the singular: ἐδάμπηξε *the trumpet sounded*, lit. (one) sounded the trumpet. A subject of this kind is very often omitted, when it is the antecedent of a re-

lative pronoun; the relative sentence then takes the place of a subject (810):
ὃν οἱ θεοὶ φιλοῦσιν ἀποδνήσκει νέος (one) *whom the gods love dies young.*

Here belong, at least in their original use, such verbs as *ὕει* it rains, *νίφει* it snows, *ἀστράπτει* it lightens, *σειεῖ* (it shakes) *there is an earthquake*, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, *Ζεὺς* or *θεός* (which are sometimes expressed with these verbs). In later use, the idea of personal agency seems to have been lost, so that the subject became wholly indeterminate; see d.

d. when it is the indeterminate subject (494):

ὥς δὲ αὐτῷ οὐ προυχάρει but *when* (things did not advance for him) *he had no success.* Here also a relative sentence may take the place of a subject: poet. *ἐκ τοῦ φιλοπονεῖν γίγνεται ὧν θέλεις κρατεῖν* from love of toil are produced (things) which you wish to possess.

505. The OBJECT of a VERB may be omitted in the same cases (the first, of course, excepted): thus

b. when it is a pronoun, referring to a word expressed or implied in the context: *ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε* (sc. αὐτούς, referring to ἀπάντων) *filling the mind of all he sent (them) away.*

c. when it is a general idea of person: *φιλοτιμία παροξύνει* (sc. ἀνθρώπους) *κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος* emulation incites (men) to incur danger for fame and country, poet. *ζηλῶ ἀνδρῶν ὃς ἀκινδυνον βίον ἐξεπέρασε* I envy among men (one) who has passed a life without danger.

d. when it is indeterminate: *διαφέρει πάμπολυ μαδῶν μὴ μαδόντος* one who has learned (things learnable, i. e. truth, knowledge) differs entirely from one who has not learned, *οἱ θεοὶ ὧν δεόμεθα κατεσκευάκασιν* the gods have provided (the things) which we require.

506. The subject of an *appositive* or *predicate-noun* may be omitted, when it is the same with the omitted subject or object of a verb: thus,

of an APPOSITIVE: *Θεμιστοκλῆς ἦκω παρὰ σέ* (I) *Themistocles am come to thee*;—of a PREDICATE-NOUN: *ρήτορές ἐστε* (ye) *are orators*, *ὃν οἱ θεοὶ φιλοῦσιν ἀποδνήσκει νέος* (one) *whom the gods love dies young*, *τὰ κακῶς τρέφοντα χωρὶ ἀνδρείους ποιεῖ* (sc. ἀνθρώπους) *the places that furnish a poor support make (men) manly.*

507. The PREDICATE-NOUN is seldom omitted: *τί δὴ ἐστὶ τοῦτο, περὶ οὗ αὐτὸς ἐπιστήμων ἐστὶν ὁ σοφιστής, καὶ τὸν μαθητὴν* (sc. ἐπιστήμονα) *ποιεῖ* what, now, is this, with which the sophist is both acquainted himself, and makes his pupil (acquainted)?

508. The VERB itself is sometimes omitted: thus

a. the verb *εἰμί* to be, when used as a copula (490 a).

The forms *ἐστί* and *εἰστί* are very often omitted: *ἀγαθὸς ὁ ἀνὴρ* the man (is) good, *θεῶν δύναμις μεγίστη* the power of the gods (is) greatest, *τί τοῦτο* what (is) this? what of it? *ταῦτα μὲν οὖν δὴ οὕτως* I say, then, these things (are) so, *οὐχ ὥρα καθεύδειν* (it is) not time to be sleeping, *οἱ ἄδικοι οὐδὲν πράττειν μετ' ἀλλήλων* *οἴοιτε* the unjust (are) able to accomplish nothing with one another, *ἰππέας ἔπεμψεν ἐροῦντας* ὅτι ἐν ὁδῷ *ἤδη πάντες* he sent horsemen to say that (they are) now all on the way:—especially with verbals in *τέον* or *τέα* (494): *τῷ νόμῳ πειστέον* (πειστέα) the law must be obeyed, lit. (something is, or things are) to be done in obedience to the law.—The omission of the copula in other forms is

comparatively rare: φιλήκοος ἔγωγε (sc. εἰμί) *I for my part (am) fond of hearing*, ἕως (sc. ἔστέ) ἔτ' ἐν ἀσφαλεῖ, φυλάξασθε *while (you are) yet in safety, beware*, νύξ (sc. ἦν) ἐν μέσῳ, καὶ παρήμην τῇ ὑστεραίᾳ *night intervened, and we were present on the next day*.

b. some common verbs of *being, doing, saying, going, coming, bringing*.

This omission is nearly confined to brief and pointed expression, especially in questions and commands. Thus, ἄλλο τι ἢ ἢ ἄλλο τι (sc. ἔστι, *is*) *any thing else* (true, than what follows?, see 829 a).—ἴνα τί (sc. γένηται) *to what end?* lit. that what (thing may come to pass?, see 826 b).—ἀγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα (sc. ἐποίησεν) εἰς αὐτόν *he rendered them wilder, and that* (he did, viz. rendered them wilder) *toward himself*; καὶ ταῦτα is especially used with concessive participles (789 f): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς ὢν *you seem to me not to observe, and that* (you do) *though you are wise*.—τί ἄλλο οὔτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν *what else* (did) *these men than plot against* (us)? οὐδὲν ἄλλ' ἢ συμβουλεύουσιν ἡμῖν (they do) *nothing else than advise us*, τί χρὴ τὸν μέτριον πολίτην; τὰ ἑαυτοῦ πειρᾶσθαι σώζειν *what should the moderate citizen* (do)? *endeavor to preserve his own*, εὐ γε, νῆ τὴν Ἥραν, ὅτι ὀρθοῖς τὸν πατέρα (thou dost) *well, by Hera, that thou art upholding thy father*.—καίτοι καὶ τοῦτο (sc. λέγω or λέξω) *though this also* (I say, or will say), ἄλλ' οὕτω περὶ τούτων *but not yet concerning these things* (will I speak), ἐπεὶ κἀκεῖνο (sc. λεκτέον ἔστί) *since that too* (must be mentioned), μὴ μοι μυρίους ξένους (sc. λέγετε, *tell*) *me not of ten thousand mercenaries*.—ὦ φίλε Φαίδρε, ποῖ δὴ (sc. εἰ), καὶ πόθεν (sc. ἦκεις) *dear Phaedrus, whither, I pray* (are you going), *and whence* (are you come)? ἐς κόρακας (sc. ἔρρε, *go*) *to destruction*, lit. to the crows, as their prey, οὐκ ἐς κόρακας (sc. ἐρρήσεις) *won't you go to destruction?*—ὕδωρ, ὕδωρ (sc. φέρετε, *bring*) *water, water, ye neighbors*.—For οὐχ ὅτι, μὴ ὅτι, see 848 c.

c. any verb may be omitted, where it is readily supplied from a verb in the context:

σύ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς (sc. ἐσμὲν Ἕλληνες) *for both you are a Greek, and we* (are Greeks), τὸ σαφὲς οὐδεὶς οὔτε τότε (sc. εἶχεν) οὔτε νῦν ἔχει εἰπεῖν *the certain fact no one either then* (was able) *or now is able to state*. Such omissions are especially frequent in connection with conditional and relative sentences, cf. 754, 819.—The infinitive and participle may be omitted in the same way: οὔτε πάσχοντες κακὸν οὐδὲν, οὔτε μέλλοντες (sc. πάσχειν) *neither suffering any evil, nor being likely to* (suffer any), ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι, ἐπεὶ δὴ καὶ τοὺς Λακεδαιμονίους εἶδον (sc. ἀναχωροῦντας) *the Athenians* (also, 856 b) *retired, when they saw the Lacedaemonians also* (retiring).—For οὐ μὴ ἀλλά, see 848 e.

509. The SUBJECT of an ATTRIBUTIVE is very often omitted;

a. when it is expressed or implied in some word of the context:

εἰ τῶν μυρίων ἐλπίδων μία τις (sc. ἐλπίς) ὃ ἢ ἐστι *if of ten thousand hopes you have any one* (hope of being saved), τίς ἂν αἰσχρίων εἴη ταύτης (sc. δόξης) *δόξα what reputation could be more shameful than this?*—τοῦτον ὀλίγας ἔπαισε (sc. πληγὰς) *he struck this one a few* (blows), ὥς βαδὺν ἐκοιμήθη (sc. ὕπνον) *how deep* (a sleep) *you slept*, ἐς μίαν βουλεύειν (sc. βουλὴν) *to join in one resolve*.

b. when it is a word in common use, and readily understood from the meaning of the attributive or the connection of the sentence. The words most commonly omitted are ἀνὴρ or ἄνθρωπος *man*, γυνή *woman*.

Other words omitted are masc. *κόλπος gulf, οἶνος wine*; and a number of feminines, such as *ἡμέρα day, γῆ land, χώρα country, ὁδός way, χεῖρ hand, τέχνη art*, and some others.

ὁ σοφός *the wise (man)*, ὁ βάρβαρος *the barbarian*, ἡ καλή *the beautiful (woman)*, οἱ πολλοί *the many, common people*, οἱ Θηβαῖοι *the Thebans*, οἱ ἐπιγενόμενοι *the (men) of after times*, ἐκκλησιάζουσαι *(women) in popular assembly*.—ὁ Ἰόνιος *the Ionian (gulf, = Adriatic sea)*, ὁ ἀκράτος *unmixed (wine)*, ἡ προτεραιὰ *the (day) before*, ἡ ἐπιούσα *the coming (day)*, ἡ αὔριον *the morrow*, ἡ ἄνυδρος *the desert (land without water)*, ἡ ἐμαντοῦ *my own (country)*, βάδιζε τὴν εὐδρίαν *walk the straight (way)*, ἦγε τὴν ἐπὶ Μέγαρα *he was leading on the (way) toward Megara*, ἡ δεξιὰ *the right (hand)*, ἡ ἀριστερά *the left (hand)*, ρητορικὴ *rhetoric (oratorical art)*, κατὰ τὴν ἐμὴν (sc. γνώμην) *according to my (judgment)*, ἐρήμην (sc. δίκην) *κατηγοροῦσι they bring as plaintiffs a deserted (suit, the defendant not appearing)*, εἰκοστή (μερὶς) *a twentieth (part)*, ἡ πεπωμένη (μοῖρα) *the allotted (portion), destiny*.

(α) Feminine adjectives without a subject are often used to express *direction, manner, or condition*. These uses may have grown out of an original omission of *ὁδός way*: ἐξ ἐναντίας *from an opposite direction, in front*, μακράν *a long way off*, ἐς μακράν *at a long remove (in time)*, ἦκε τὴν ταχίστην *he sent (the quickest way) most quickly*, ληστεῖν ἀνάγκη τὴν πρώτην *it is necessary to plunder (as the first course) at first*, τὴν ἄλλως ἀδολεσχῶ *I am prating to no purpose (the way that leads otherwise, to no proper end)*, ἡ ἴση καὶ ὁμοία *the equal and uniform (way of government), condition of civil equality*.

(β) With an attributive genitive, *υἱός son* is often omitted: Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός) *Alexander the (son) of Philip*, ὁ Σωφρονίσκου *the (son) of Sophroniscus, i. e. Socrates*. So οἶκος *house*, or a word of similar meaning, in phrases such as εἰς Πλάτωνος *to Plato's (house)*, ἐν Ἅιδου *in (the abode of) Hades*, ἐν Διονύσου *in (the temple) of Dionysus*, εἰς τίνος διδασκάλου *to what teacher's (school)?*

REM. The omitted subjects mentioned under this head have been all masc. or fem. In like manner, neuter substantives might sometimes be supplied with attributives of neuter gender; but almost all cases of the kind are better referred to the following head.

c. when it is indeterminate: the attributive is then neuter, and may be singular or plural. For examples, see 496.

In cases b and c, the adjective is said to be used as a substantive: it may thus have another adjective joined with it as an attributive: πλείστοι πολέμιοι *very many enemies*, ἀναγκαῖον κακόν *a necessary evil*.

510. The ANTECEDENT of a RELATIVE pronoun (if the relative sentence has the force of an attributive) may be omitted in the same three cases, 509 a, b, c; cf. 810: thus,

a. when it is expressed or implied in some word of the context: ναυμαχία παλαιάτη (sc. τῶν ναυμαχιῶν) ὧν ἴσμεν *a sea-fight the most ancient (of the sea-fights) that we know of*.

b. when it is a word like ἄνθρωπος, ἀνὴρ, γυνή, etc.: ἔχομεν καὶ γῆν πολλὴν καὶ οἷτινες ταύτην ἐργάσονται *we have both much land and (men) who will work it*, οὐδεμία πάρεστιν ὥς ἦκειν ἐχρήν *there is no one present (of the women) who ought to have come*.

c. when it is indeterminate: ἀμελεῖς ὧν δεῖ ἐπιμελεῖσθαι *you neglect (things) which you ought to care for*.

PECULIARITIES IN THE USE OF NUMBER AND GENDER.

AGREEMENT WITH TWO OR MORE SUBJECTS.

511. Two or more subjects connected by **AND** may have a predicate-word (verb or adjective) in common. For this case, we have the following rules.

With two or more subjects connected by **AND**,

a. the finite verb (or predicate-adjective) is in the *plural* :

b. with two singular subjects, the *dual* may be used.

With subjects of different *persons*,

c. the verb is in the *first*, if that is found among the subjects :

d. otherwise, it is in the *second* person.

With subjects of different *genders*,

e. the predicate-adjective is *masculine*, if they denote persons :

f. it is *neuter*, if they denote things :

g. if they denote persons and things together, it takes the gender of the *persons*.

Often, however,

h. the predicate-word agrees with one of the subjects (the nearest, or the most important), being understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them.

a. λήθη καὶ δυσκολία καὶ μανία εἰς τὴν διάνοιαν ἐμπίπτουσι *forgetfulness and peevishness and madness get into the mind*.—b. ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται *pleasure and pain will bear sway in the city*.—c. δεινοὶ καὶ σοφοὶ ἐγὼ τε καὶ σὺ ἡμεῖν *both I and thou were skilful and wise*.—d. καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆσθε *both thou and thy brothers were present*.—e. καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ εἰσὶ *both the woman and the man are good*.—f. πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσιν ἐστὶ *war and faction are fatal to cities*.—g. ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *fortune and Philip had control over the actions*.—h. βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπύπει εἰς τὸ στρατόπεδον *the king and those with him break into the camp*, Ἀθήνησι οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει *at Athens the poor and the common people have superior power*, ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοχος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι *Ariæus and Artaozus sent me, being faithful to Cyrus and well-disposed toward you, and bid you be on your guard*, ἐγὼ λέγω καὶ Σεύθης τὰ αὐτὰ *I and Seuthes say the same things*.

REM. i. When there is a predicate-adjective in the neuter plural, the verb is *regularly* in the singular: οὕτε σώματος κάλλος καὶ ἰσχύς δειλῶ ξυνοικοῦντα πρέποντα φαίνεται *nor do beauty and strength of body, when dwelling with a coward, appear suitable*. The predicate-adjective may be in the neuter plural, when the subjects (denoting things) are all masc. or all fem. (522): εὐγένειά τε καὶ δύναμις καὶ τιμὰ δηλὰ ἐστὶν ἀγαθὰ ὄντα *high birth and power and honor are manifest as being good things*. It may also be in the neuter plural, when the subjects (or part of them) are persons, these being viewed merely as things: ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν *the noblest polity and the noblest man would be left for us to consider*.

512. a. A plural predicate is rarely used, when singular subjects are connected by *ἢ* or, οὐτε nor: *ἐμελλον ἀπολογήσασθαι Λεωχάρης ἢ Δικαιογένης* *Leochäres or Dicaeogēnes were about to make a defence*; rarely, also, when a singular subject is followed by the preposition *with*: *Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι* *Demosthenes with his associate-generals make a treaty with the Mantineans*.

b. The ATTRIBUTIVE regularly agrees with the nearest subject: *παντὶ καὶ λόγῳ καὶ μηχανῇ* *by every word and means*.

c. For the APPOSITIVE and PREDICATE-SUBSTANTIVE, rules may be given similar to those of 511 a, b: *ἄρβρος καὶ φόβος, ἔφρονε ξυμβούλω* *daring and terror, unintelligent advisers*, *Ἡρακλῆς καὶ Θησεὺς ὑπὲρ τοῦ βίου τῶν ἀνθρώπων ἀδληταὶ κατέστησαν* *Heracles and Theseus became champions for the life of men*.

d. For the PRONOUN OF REFERENCE, the same rules may be given as for the predicate-adjective above (511): thus a and f, *περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μεγίστην δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων* *concerning war and peace, which have the greatest power in the life of men*; so h, *ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν* *delivered from wars and dangers and trouble, in which we have now become involved with one another*.

AGREEMENT WITH A PREDICATE-NOUN.

513. a. A verb of incomplete prædication (490) may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important

αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖόν ἐστι *the dramatic expenditures are a sufficient sign of prosperity*, *τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο* *the place was before called Nine Ways*. So, also, participles of such verbs: *ὑπεξέδεντο τὰς θυγατέρας παῖδια ὄντα* *they conveyed away their daughters being children*.

b. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun:

ἡ τοῦ ρεύματος πηγή ἣν Ἰμερον Ζεὺς ὠνόμασε *the fountain of that stream which Zeus named Desire*. The relative may even agree with a predicate-noun belonging to the antecedent: *οὐδέποτε ἂν εἴη ἡ ῥητορικὴ ἀδικον πρᾶγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται* *rhetoric could never be an unjust affair, since at least it (rhetoric) is always making its discourses about justice*.

c. A pronoun of reference, which would properly be neuter, as referring to an indeterminate subject, or to an infinitive or a sentence, may be masc. or fem. to agree with a predicate-noun:

τοῦτό ἐστιν ἄνοια *this (view or conduct) is folly*, but often *αὕτη ἐστὶν ἄνοια*; so *ἦδε ἀρχὴ τῆς ὁμολογίας, ἐρῆσθαι ἡμᾶς αὐτοὺς* *this is a beginning of agreement*, (viz.) *to question one another*, *ἥνπερ καλοῦμεν μάθησιν, ἀνάμνησις ἐστι* *(that) which we call learning, is recollecting*.

SINGULAR AND PLURAL UNITED.

514. COLLECTIVE SUBJECT. The singular is sometimes used in a collective sense, expressing more than one: *ἐσθῆς* *clothing* (clothes), *πλίνθος* *brick* (= bricks), *ἡ ἵππος* *the horse* (cavalry), *ἡ ἄσπίς* *the heavy-armed*.

a. A collective subject denoting *persons*, may have a predicate-word (verb or noun) in the *plural*:

Ἀθηναίων τὸ πλῆθος οἶονται Ἱππάρχον τύραννον ὄντα ἀποθανεῖν *the multitude of the Athenians believe that Hipparchus was tyrant (of Athens) when he died*, τὸ στράτευμα ἐπορίζετο σίτον κόπτοντες τοὺς βοῦς καὶ ὄνους *the army provided itself food by slaughtering the oxen and asses*.

b. Such words as ἕκαστος *each*, τις *any one*, πᾶς τις *every one*, οὐδεὶς *no one*, may have the construction of collectives, on account of the plural which they imply: καθ' ὅσον δύνανται ἕκαστος *as far as each one is able*, οὐδεὶς ἐκοιμήθη, τοὺς ἀπολωλότας πενθοῦντες *no one went to sleep, (all) lamenting the lost*.

c. A pronoun of reference, referring to a collective, may be in the plural:

παρέσται ὠφέλεια, οἱ τῶνδε κρείσσους εἰσί (assistance, i. e.) *an auxiliary force will be present, who are more effective than these*, μελέτω σοι τοῦ πλῆθους, καὶ κεχαρισμένως αὐτοῖς ἄρχε *be careful of the multitude, and govern in a way acceptable to them*, συγκαλέσας πᾶν τὸ στρατιωτικὸν, ἔλεξε πρὸς αὐτοὺς τοιάδε *having called together the entire soldiery, he spoke to them as follows*, τὸ Ἀρκαδικὸν ὀπλιτικὸν, ᾧν ἦρχε Κλεάνωρ *the Arcadian heavy-armed force, whom Cleonor led*, πᾶς τις ὕμνυσιν, οἷς ὀφείλων τυγχάνω *every body swears, whom I happen to owe*, ἣν ἀδικεῖν τις ἐπιχειρῇ, τούτοις Κύρος πολέμιος ἔσται *if any one attempt to do injustice, to these Cyrus will be an enemy*.

d. Any singular antecedent, though denoting an individual, may suggest the idea of other like individuals, and may thus have a pronoun of reference in the plural: θησαυροποῖδς ἀνὴρ, οὓς δὴ καὶ ἐπαίνει τὸ πλῆθος *a money-making man, just (those) whom the multitude even praise*. Conversely, when the antecedent is plural, the pronoun of reference is sometimes singular, referring to an individual of the number: ἀσπάζεται πάντας, ὃ ἂν περιτυχάνῃ *he embraces all men, whatsoever one he may fall in with*.

e. When the collective subject denotes *things* (not persons), the predicate is regularly *singular*. The *neuter plural* subject was regarded by the Greeks in this way, as a collection of things, and was accordingly connected with a singular verb. But if the neuter plural subject denote *persons*, then, like the collective, it may have a verb in the plural. Hence the following rules:

515. NEUTER PLURAL SUBJECT. A neuter plural nominative has the finite verb in the singular: see 497 b. But

Exc. a. A neuter plural subject, denoting *PERSONS*, may have a verb in the plural: τὰ τέλη ἐπείσχοντο *the authorities promised*, τοσάδε μετὰ Ἀθηναίων ἔδην ἐστράτεον *so many nations were combating on the side of the Athenians*.

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. σπάρτα λέλυνται *the cables are loosed*.

516. In a few instances, a plural subject, *masculine* or *feminine*, has a verb in the singular. This can hardly occur, except when the verb stands first, the subject being then thought of indeterminately, but afterwards specified by the nominative: δοκοῦντι δίκαιός εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαὶ τε καὶ γάμοι *to (a man) reputed to be just, there comes, in consequence of his reputation, both offices and nuptials*. So with the dual: ἔστι τούτῳ διττὴ τὸ βίω *there are these two different ways of living*.

For ἔστιν οἱ (olitives), see 812.

517. DUAL AND PLURAL UNITED. In speaking of two, the dual is used, if the specific number is prominently thought of; if not, the plural. Hence,

The dual and plural are freely united or interchanged in the same construction:

προσέτρεχον δύο νεανίσκω two young men were running up, ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους they both laughed out on looking at one another, μέδεσθέ μ' ἤδη, χαίρετον let me go now, fare ye well.

518. PLURAL FOR SINGULAR. The Greek sometimes uses the plural, while the English idiom prefers the singular: thus,

a. in *impersonal* constructions (494 a), a PREDICATE-ADJECTIVE may stand in the neuter plural: thus, with *indeterminate* subject, *πολεμητέα ἦν it was necessary to make war* (things were to be done in war), *πλωιμώτερα ἐγένετο navigation became more advanced* (things became more favorable to navigation). So too, with an *infinitive* as subject: *ἀδύνατά ἐστιν ἀποφυγεῖν it is impossible to escape.*

b. a NEUTER PRONOUN may be plural, when referring to an *infinitive* or *sentence*, which is then viewed as something complex: *ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηδεῖται ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου a man without sense would perhaps think this, that it was necessary to flee from his master, κατόπιν ἐορτῆς ἤκομεν, καὶ ὕστεροῦμεν; τούτων αἴτιος Χαιρέφω̃ν are we arrived after the feast, and too late for it? for this is Chaerephon to blame.*

c. in ABSTRACT SUBSTANTIVES, to express repeated instances of the quality: *ἐμοὶ αἱ σοὶ εὐτυχίαι οὐκ ἀρέσκουσι to me thy (often repeated) good fortune is not agreeable.*

Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: *ἵπποσύνης ἐκέκαστο he was distinguished in (the arts of) horsemanship, ἀφραδίῃσι νόου in foolishness (foolish operations) of mind.* Even in CONCRETE words, the poets sometimes use the plural for the singular: *χάλα τοκεῦσι εἰκότως θυμουμένους forgive a parent justly indignant* (as all such have a claim to indulgence).

d. in the FIRST PERSON, especially when an *author* is speaking of himself: *τοῦτο πειρασόμεθα διηγήσασθαι this I (we) will endeavor to explain.* The plural here is preferred as seeming less egotistical.

This construction is much more often found in *poetry*, sometimes with abrupt change of number: *ἥλιον μαρτυρόμεσθα, δρῶν' ἃ δρῶν οὐ βούλομαι I call the sun to witness, while doing what I do not wish to do.* The predicate-adjective, when plural, is masculine, even though a woman is speaking (520): *πεσούμεθ', εἰ χρή, πατρὶ τιμωρούμενοι I (Electra) will fall, if need be, in assisting my father.*

519. SINGULAR FOR PLURAL. a. In dramatic poetry, a CHORUS is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

b. A NATION is sometimes designated by the singular with δ: *ὁ Μακεδών, ὁ Πέρσης, for the Macedonians, the Persians;* but this is nearly confined to monarchical states, where everything centres in the sovereign: seldom δ' *Ἕλλη for the Greeks.*

520. MASCULINE FOR PERSON IN GENERAL. The masculine is used in speaking of persons, if sex is not thought of:

τῶν εὐτυχούντων πάντες εἰσι συγγενεῖς *all (persons) are kinsfolk of the prosperous*. Further—a. The masculine is used, when sex is thought of, if the same expression is applied to both sexes: ὁπότερος ἂν ᾖ βελτίων, εἴς' ὁ ἀνὴρ, εἴς' ἡ γυνή, οὗτος καὶ πλεῖον φέρεται τοῦ ἀγαθοῦ *whichever of the two may be the better, whether the man or the woman, that one also receives more of the good*.

521. **MASCULINE DUAL FOR FEMININE.** The masculine form is often used for the feminine in the dual of *pronouns*; not often, in the dual of *adjectives* and *participles*.

For τᾶ, ταῦτᾶ, the forms τῶ, τοῦτῶ are almost always used: τοῦτῶ τὰ τέχνα *these two arts*, τοῦτοι τοῖν κινήσειν *of these two motions*,—δύο λείπεσθον ὑμῶν μηχανὰ *only two means are left*, ἡμῶν ἐν ἐκάστῳ δύο τινεῖς ἔσονται ἰδέα ἄρχοντες καὶ ἄγοντες *in each of us there are two ideas ruling and leading us*.

522. **NEUTER FOR MASCULINE OR FEMININE.** A predicate-adjective is often neuter, when the subject is masculine or feminine.

In this case the adjective is used as a substantive (509 c); it expresses, not an accidental peculiarity of the subject, but its essential nature: σφαλερὸν ἡγεμὼν θρασύς *a daring leader is dangerous* (prop., a dangerous thing, with indeterm. subject), καλὸν ἡ ἀλήθεια καὶ μόνιμον *beautiful is truth, and abiding*, δεινὸν οἱ πολλοί, ὅταν κακουργοὺς ἔχωσι προστάτας *formidable are the many, whenever they have villains for leaders*, ταραχαὶ καὶ στάσεις ὀλέθρια ταῖς πόλεσι *disturbances and factions are ruinous to cities*.

So too, a PRONOUN OF REFERENCE may be neuter, when the antecedent is masc. or fem.: τυραννίδα θηρῶν, ἃ χρημασιν ἀλλίσκεται *to pursue despotic power*, (a thing) *which is taken by means of money*, δόξης ἐπιθυμεῖ, καὶ τοῦτο ἐξήλωκε *he longs for glory, and has made this his aim*.

523. **CONSTRUCTIO AD SENSUM** (κατὰ σύνεσιν). A word in agreement often conforms to the *real* gender or number of the subject, instead of the *grammatical*.

Thus, a PREDICATE-ADJECTIVE (participle): τὰ μοχθηρὰ ἀνδράπια τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι *the miserable wretches are without control over their appetites*, ταῦτ' ἔλεγεν ἡ μιὰ αὕτη κεφαλὴ, ἐξεληλυθὼς *these things spake this abominable person (head), having come out*. So, in poetry, an ATTRIBUTIVE: ὦ περισσὰ τιμηθεὶς τέκνον *O greatly honored child*; or a PRONOUN OF REFERENCE: τέκνων θανόντων ἐπὶ τὰ γενναίων, οὓς ποτ' Ἀδραστος ἤγαγε *seven noble children having fallen, whom once Adrastus led*.

a. To this head belong also the constructions with COLLECTIVE subjects, see 514.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive implied in it: Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης *being (an Athenian) a man of Athens, a city the greatest*, οἰκία ἡ ὑμετέρα, οἱ χρῆσθε (your house) *the house of you, who use, etc.*

c. A word denoting place may be followed by an appositive, or a pronoun of reference, belonging to the inhabitants of that place: ἀφίκοντο εἰς Κορυῶρα, Σινωπέων ἀποίκους *they came to Cotyōra, colonists of the Sinopeans*, Θεμιστοκλῆς φεύγει εἰς Κέρκυραν, ὃν αὐτῶν εὐεργέτης *Themistocles flees to Corcyra, being a benefactor of (them) the Corcyreans*.

THE ARTICLE.

'O in the Dialects.

524. The word $\delta \eta \tau\acute{o}$ (like Eng. *the*) was at first a DEMONSTRATIVE pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is *usually* a demonstrative; and, though in many cases approaching nearly to its later use as an article (especially when placed before an attributive with omitted subject: $\text{o\acute{i} \acute{\alpha}\lambda\lambda\text{o\iota} \textit{the others, } \tau\acute{\alpha} \acute{\epsilon}\sigma\sigma\acute{o}\mu\epsilon\nu\alpha \textit{the things about to be, } \tau\acute{o} \pi\rho\acute{\iota}\nu \textit{formerly})$, yet in all such cases its use was *allowed* merely, not *required*, by Epic idiom. In the Attic, on the other hand, the word is commonly an article, the demonstrative use being comparatively unimportant.

a. The language of Herodotus differs little in this respect from Attic prose. The lyric poets approach nearer to the Epic use; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For $\delta \eta \tau\acute{o}$ as a RELATIVE pronoun, in Homer, Herodotus, and Attic Tragedy, see 243 D.

'O as a Demonstrative.

525. Even in Attic prose, the word sometimes retains its primitive power as a demonstrative. Thus,

a. in connection with $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$; and usually in CONTRASTED expression, $\delta \mu\acute{\epsilon}\nu \dots \delta \delta\acute{\epsilon} \textit{this} \dots \textit{that, the one} \dots \textit{the other}$:

$\tau\acute{o}\upsilon\varsigma \mu\acute{\epsilon}\nu \text{o\acute{i} \textit{iatro\iota} (\acute{\omega}\phi\epsilon\lambda\omicron\upsilon\sigma\iota), \tau\acute{o}\upsilon\varsigma \delta\acute{\epsilon} \text{o\acute{i} \textit{s\acute{\nu}\nu\delta\iota\text{ko\iota} these (sick persons) the physicians aid, those (persons in a law-suit) the advocates.}$ Oftener, with INDEFINITE meaning, $\delta \mu\acute{\epsilon}\nu \dots \delta \delta\acute{\epsilon} \textit{one} \dots \textit{another, some} \dots \textit{some, part} \dots \textit{part}$, in which use $\tau\acute{\iota}\varsigma$ may be added: $\acute{\epsilon}\lambda\epsilon\gamma\omicron\nu \tau\omicron\upsilon \textit{K\acute{\upsilon}\rho\omicron}\nu, \delta \mu\acute{\epsilon}\nu \textit{tis} \textit{t\acute{\eta}\nu \textit{so\phi\acute{\iota}\alpha\nu, } \delta \delta\acute{\epsilon} \textit{t\acute{\eta}\nu \textit{kar\textit{te-}p\acute{\iota}\alpha\nu, } \delta \delta\acute{\epsilon} \textit{t\acute{\eta}\nu \textit{pr\acute{o}\tau\eta\tau\alpha, } \delta \delta\acute{\epsilon} \textit{tis} \textit{k\alpha\iota} \textit{t\acute{o} \textit{k\acute{\alpha}\lambda\lambda\omicron\varsigma} they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty.}$ Often a different expression takes the place, either of $\delta \mu\acute{\epsilon}\nu$, or $\delta \delta\acute{\epsilon}$: $\text{o\acute{i} \mu\acute{\epsilon}\nu \acute{\phi}\chi\omicron\nu\tau\omicron, \textit{K\acute{\lambda}\epsilon\alpha\rho\chi\omicron\varsigma} \delta\acute{\epsilon} \textit{per\acute{\iota}\epsilon\mu\epsilon\nu\epsilon} \textit{they went, but Clearchus remained, eis-} \phi\acute{\epsilon}\rho\epsilon\iota\nu \acute{\epsilon}\kappa\acute{\epsilon}\lambda\epsilon\upsilon\sigma\omicron\nu \textit{(sc. } \acute{\epsilon}\gamma\omega \mu\acute{\epsilon}\nu), \text{o\acute{i} \delta' \omicron\upsilon\delta\acute{\epsilon}\nu \delta\acute{\epsilon}\iota\nu \acute{\epsilon}\phi\alpha\sigma\alpha\nu \textit{I was urging a war-tax, but others said there was no need of it.}$

As adverbs, $\tau\acute{o} \mu\acute{\epsilon}\nu \dots \tau\acute{o} \delta\acute{\epsilon}, \tau\acute{\alpha} \mu\acute{\epsilon}\nu \dots \tau\acute{\alpha} \delta\acute{\epsilon}$, (also with $\tau\acute{\iota}$, thus $\tau\acute{\alpha} \mu\acute{\epsilon}\nu \tau\acute{\iota},$) mean *on the one hand} \dots \textit{on the other, partly} \dots \textit{partly} (in which sense we find also $\tau\omicron\upsilon\tau\omicron \mu\acute{\epsilon}\nu \dots \tau\omicron\upsilon\tau\omicron \delta\acute{\epsilon}$).*

(a) After a preposition, the order is usually changed: $\acute{\epsilon}\nu \mu\acute{\epsilon}\nu \tau\omicron\iota\varsigma, \acute{\epsilon}\iota\varsigma \delta\acute{\epsilon} \tau\acute{\alpha}.$

(\beta) In later writers (even in Demosthenes), the relative pronoun is sometimes used in the same way, but only in oblique cases: $\pi\acute{o}\lambda\epsilon\iota\varsigma, \acute{\alpha}\varsigma \mu\acute{\epsilon}\nu \acute{\alpha}\nu\alpha\iota\rho\acute{\omega}\nu, \acute{\epsilon}\iota\varsigma \acute{\alpha}\varsigma \delta\acute{\epsilon} \tau\omicron\upsilon\varsigma \phi\upsilon\gamma\acute{\alpha}\delta\alpha\varsigma \kappa\alpha\tau\acute{\alpha}\gamma\omega\nu \textit{destroying some cities, into others bringing back their exiles.}$

(\gamma) Very often $\delta \delta\acute{\epsilon}$ (without preceding $\delta \mu\acute{\epsilon}\nu$) means *but he, but this*; when thus used in the nominative by Attic writers, it refers almost always to a different subject from that of the preceding sentence: $\textit{I\acute{\nu}\alpha\rho\omega\varsigma} \textit{A\theta\eta\nu\alpha\acute{\iota}\omicron\upsilon\varsigma} \acute{\epsilon}\pi\eta\gamma\acute{\alpha}\gamma\epsilon\tau\omicron \textit{o\acute{i} \delta' \acute{\eta}\lambda\theta\omicron\nu} \textit{In\acute{\alpha}\rho\omicron\vars} \textit{called in the Athenians; and they came.}$ Similarly, in Attic poetry we have $\delta \gamma\acute{\alpha}\rho$ for *he, for this*.

b. in $\kappa\alpha\iota \tau\omicron\nu, \kappa\alpha\iota \textit{t\acute{\eta}\nu}$, before an infinitive: $\kappa\alpha\iota \tau\omicron\nu \acute{\alpha}\pi\omicron\kappa\rho\acute{\iota}\nu\alpha\sigma\theta\alpha\iota \lambda\acute{\epsilon}\gamma\epsilon\tau\alpha\iota$ and it is said that he answered. (In the nom., we have $\kappa\alpha\iota \delta\varsigma$ and *he, \kappa\alpha\iota \acute{\eta}, \kappa\alpha\iota \omicron\acute{\iota}: $\kappa\alpha\iota \omicron\acute{\iota} \acute{\eta}\rho\acute{\omega}\tau\omega\nu$ and they were asking. Cf. $\acute{\eta} \delta' \delta\varsigma, \acute{\eta} \delta' \acute{\eta},$ said *he, she.*)*

Likewise in τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τὰ, τὰ ἢ τὰ: ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι for *this and that we ought to have done, and this not to have done.* The nom. ὃς καὶ ὅς occurs in Hd.

c. rarely before a *relative*: ὁρᾶται τοῦ ὃ ἔστιν ἴσον he aims at that which is equal, προσήκει μισεῖν τοὺς οἷόςπερ οὗτος it is proper to hate those of a character such as this one. But here ὃ may be regarded as a proper article, the relative sentence being equivalent to an attributive with omitted subject: τοῦ ἴσου, τοὺς τοιοῦτους.

d. in πρὸ τοῦ (also written προτοῦ) before this (time). Also in a few other cases of very rare occurrence. For ἐν τοῖς with the *superlative*, see 627.

‘O as an Article.

526. The article, as a weakened demonstrative, directs special attention to its substantive, marking it either

a. as a *particular object*, distinguished from others of its class (*restrictive article*), or

b. as a *whole class*, distinguished from other classes of objects (*generic article*).

Thus ἄνθρωπος a man, one of the species (ἄνθρωπος εἴ thou art a man): but ὁ ἄνθρωπος, a. the (particular) man, distinguished from other men (ὁ ἄνθρωπος ὃν πάντες μισοῦσι the man whom all hate); or, b. man as such, comprehending every one of the species (ὁ ἄνθρωπος θνητός ἐστι man is mortal).—With an ATTRIBUTIVE, ἀγαθοὶ ἄνδρες good men, some of that character: οἱ ἀγαθοὶ ἄνδρες, a. the (particular) good men, distinguished from others of like character, or b. good men as a class, distinguished from men of different character.—So with ABSTRACT NOUNS, δικαιοσύνη justice in any form or relation: ἡ δικαιοσύνη, a. justice in the particular relation, distinguished from other relations (ἡ δικαιοσύνη τοῦ Θεοῦ the justice of the divinity); or b. justice in the sum of all its relations, as distinguished from other qualities (ἡ δικαιοσύνη ἀρετή ἐστι justice is true manliness).

527. A. RESTRICTIVE ARTICLE. The particular object is distinguished from others of its class,

a. AS BEFORE MENTIONED, OR AS WELL KNOWN: δορύβου ἤκουσε, καὶ ἤρετο τίς ὁ δόρυβος εἶη he heard a noise, and asked what the noise was, οἱ Τρῶες τὰ δέκα ἔτη ἀντείχον the Trojans held out during the ten years (the well known duration of the siege).

b. AS LIMITED BY WORDS CONNECTED WITH IT: τὸ Μηδίας τεῖχος the wall of Media, ἡ πόλις ἣν πολιορκούμεν the city which we are besieging, ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν in the villages (which are) above the plain (which is) along the river Centrites. In many such cases, we might regard the limiting expression (attributive) as uniting with the one limited (subject) to form one complex idea: in this view, the article would have its *generic* use.

c. AS SPECIALLY CONNECTED WITH THE CIRCUMSTANCES of the case: πῖνε τοῦ οἴνου drink of the wine (here before you), ἀκήκοα τοῦ μέλους I have heard the song (just sung), ἐβούλετο τὴν μάχην ποιῆσαι he desired to engage in the (expected) battle:—particularly, as NATURAL, USUAL, PROPER, NECESSARY, etc., under the circumstances: αἱ τιμαὶ μεγάλαι, ἂν ἀποκτείνῃ τις τύραννον if one kill

a tyrant, the honors (usually resulting) are great, *γένονται μοι τὰς χάριτας ἀποδοῦναι πατρί* *be it mine to return the (proper) thanks to a father*, τὸ μέρος τῶν ψήφων οὐ λαβὼν ἀπέτισε τὰς πεντακοσίας δραχμὰς *not having received the (required) fraction of the votes (regularly cast), he paid the (prescribed) 500 drachmas.*

d. as SPECIALLY BELONGING TO AN OBJECT MENTIONED IN THE CONTEXT. The Greek generally uses this form for an unemphatic POSSESSIVE pronoun: *Κῦρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ* *Cyrus leaped down from his chariot, and put on his breastplate*, οἶνος ἐν τῷ πίδακι οὐκ ἔστι *there is no wine in the (wine-) cask.*

e. as a SPECIMEN OF ITS CLASS, selected at pleasure. In this use, the article is often equivalent to an unemphatic EACH: *ἔδωκε τρία ἡμιδαρεῖκά τοῦ μηνὸς τῷ στρατιώτῃ* *he gave three half-darics a month to each soldier* (lit. the month to the soldier). This use approaches very closely to the generic article.

528. A NUMERAL may have the article, when distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: *ἀπῆσαν τῶν λόχων, δέκα ὄντων, αἱ τρεῖς* *of the companies, being ten (in number), there were absent (the part) three*, τὰ δύο μέρη *two thirds* (two parts out of three).—So too, an approximate *round number*, as distinguished from the (unstated) precise number: *ἀπέθανον ἀμφὶ τοὺς μυρίους* *there fell about ten thousand*.—A number as *such* (without reference to any thing numbered) may have the article: *μὴ εἶπὲς ὅτι τὰ δώδεκά ἐστι δις ἕξ* *will you say that (the) twelve is twice six?*

a. So too, the article is used with adjectives of number, as *οἱ πλείστοι* *the most numerous part, the largest number* (in a given total), *οἱ πλείους* (the more numerous part) *the majority*, and with much the same meaning *οἱ πολλοί* (the numerous part) *the larger number*, often used for the democratic mass, cf. *οἱ ὀλίγοι* *the oligarchs*. Also, *τὸ πολὺ* *the great part*. *Οἱ ἕτεροι* *the one or other* of two parties; *οἱ ἄλλοι* *the rest*, but *ἄλλοι* *others*.

529. B. GENERIC ARTICLE. This must often be left untranslated in English:

ὁ ἄνθρωπος θνητός ἐστι *man is mortal*, *δις παῖδες οἱ γέροντες* *old men are twice boys*; and generally so, when applied to ABSTRACT NOUNS: *ἡ δικαιοσύνη* *justice*, *ἡ γεωργία* *husbandry*, *ἡ ῥητορικὴ* *rhetoric*, ἀλλ' οἱ πόνοι τίκτουσι τὴν εὐδοξίαν *but toils beget good reputation*.

a. To this head belong the cases in which a single object forms a class by itself: *ἡ γῆ* *the earth*, *ὁ ὠκεανός* *the ocean*, *ὁ ἥλιος* *the sun*, *ἡ σελήνη* *the moon*, *ὁ βορέας* *the north wind*, *ὁ νότος* *the south wind*, etc. These, however, often omit the article, like proper names.

530. ARTICLE OMITTED. In many cases where the article could have been used with propriety, it was omitted, either because the definiteness of the subject was not thought of, or because it seemed unnecessary to express it. This was most frequently true of the generic article, and especially with abstract nouns, when used to express a mere idea: *ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει* *the soul of man partakes of the divine*, φόβος μνήμην ἐκπλήσσει *fear drives out recollection*: for the divinity (in general) *θεός* is used, but *ὁ θεός* *the (particular) god*.

a. Proper names of PERSONS and PLACES, being individual in their nature, are usually without the article; yet they often take it, to mark them as before mentioned or well known (527 a), and sometimes for other reasons: *ὅτι τοὺς στρατιώτας αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἶα Κῦρος τὸν Κλέαρχον ἔχειν δε-*

cause their soldiers, who had gone to Clearchus, Cyrus allowed (the said) Clearchus to retain; *ὁ Πλάτων* the celebrated Plato, in plur. with generic article *οἱ Πλάτωνες* the Plato's, philosophers like Plato.—Plural proper names of NATIONS or FAMILIES more often have the (generic) article; yet are frequently without it: *τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων* the war of the Peloponnesians and Athenians (the article is here omitted with the second genitive, on account of the close connection, cf. *οἱ στρατηγοὶ καὶ λοχαγοὶ* the generals and captains).—*Βασιλεὺς*, used almost as a proper name for the king of Persia, may omit the article; cf. *πρυτάνεις* the *prytānes* (officers in Athens).

b. Similarly, the article is omitted in many common designations of PLACE and TIME, made by such words as *ἄστυ*, πόλις, city, ἀκρόπολις citadel, ἀγορά forum, τεῖχος wall, στρατόπεδον camp, πεδῖον plain, ἀγρός country, γῆ land, θάλασσα sea,—δεξιὰ, ἀριστερά, right, left (hand), δεξιόν, εὐάνυμον (κέρας), right, left (wing), μέσον centre,—ἡμέρα day, νύξ night, ἕως morn, ὕρδρος day-break, δέλη afternoon, ἑσπέρα evening, ἔαρ spring,—and the like,—especially after prepositions or adverbs: *εἰς ἄστυ* to town, *κατὰ γῆν* by land, *ἐπὶ δόρυ* to the (spear-side) right, *παρ' ἀσπίδα* to the (shield-side) left, *εὐάνυμον εἶχον* they held the left wing, *ἅμα ἡμέρᾳ* at day-break, *νυκτός* by night, *ὅφ' ἔω* just before day-light.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

c. The omission of the article may have *emphatic* force, attention being given wholly to the proper meaning of the word, instead of its particular relations; especially in copulative forms, as *γυναῖκες καὶ παῖδες* women and children, *ψυχὴ καὶ σῶμα* soul and body, *οὔτε πατὴρ οὔτε μητὴρ φείδεται* he spares neither father nor mother (more forcible than *his father, his mother*).

531. ARTICLE WITH ATTRIBUTIVES. When a substantive, qualified by an attributive, requires the article, this is always placed *before* the attributive.

This remark applies not only to adjectives, but also to a participle, an adverb, and (usually) a preposition with its case, when used as attributives; but much less constantly, to the attributive genitive: thus *ἡ τοῦ πατρὸς οἰκία* and *ἡ οἰκία ἡ τοῦ πατρὸς* the father's house, yet often *ἡ οἰκία τοῦ πατρὸς* (but rarely *ἡ ἐπιβουλὴ ὑπὸ τῆς γυναικὸς* the plotting by the woman, for *ἡ ἐπ. ἡ ὑπὸ* etc.).

532. A. Usually, the attributive stands between the article and substantive.

τὰ μακρὰ τεῖχη the long walls, *ἡ προτέρα ὀλιγαρχία* the earlier oligarchy (followed by another oligarchy), *ἡ πρότερον ὀλιγαρχία* the earlier oligarchy (followed by a different form of government), *ἡ καθ' ἡμέραν τροφή* the daily food.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: *αἱ ὑπ' Αἰσχίνου βλασηφαίαι εἰρημέται* the slanders uttered by Aeschines, *ὁ κατεληφὸς κίνδυνος τὴν πόλιν* the danger which has overtaken the city.—When the attributive participle has a predicate-word connected with it, this is commonly put before it: *ὁ στρατηγικὸς νομιζόμενος ἀνὴρ* the man considered as fit for a general, *τὸ Κοτύλαιον καλούμενον ὄρος* the mountain called Cotylæum, *οἱ αὐτοὶ ἡδικοκότες* those who have themselves done wrong.

b. When two attributives precede the substantive, the article is not usually repeated with the second: *οἱ ἄλλοι πολλοὶ ξύμμαχοι* the other numerous allies, *οἱ ἐπὶ τοῦ βήματος παρ' ὑμῖν λόγοι* the speeches before you on the bema,—yet also *ἡ Ἀττικὴ ἡ παλαιὰ φωνή* the ancient Attic speech.

533. B. Less often, the substantive stands first, followed by the article and attributive: (ὁ) ἀνὴρ ὁ ἀγαθός. The latter is then less closely connected with its subject, and has the general nature of an appositive. The substantive itself may appear either *with* or *without* the article, viz.

a. WITH the article, when this would be required, even if the attributive were dropped: οἱ Χίοι τὸ τεῖχος περιεῖλον τὸ καινόν *the Chians threw down (the) their wall, the new one.*

b. WITHOUT the article, when this would not be required, if the attributive were dropped: τί διαφέρει ἀνδρωπος ἀκρατῆς θηρίου τοῦ ἀκρατεστάτου *how does a violent man differ from the most violent wild beast* (but without the attributive, "from a wild beast")?

534. a. In general, any word or group of words standing *between* the article and its substantive, has the force of an *attributive* (492 d). Except, however, the particles μέν, δέ, γέ, τέ, γάρ, δή: τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα,—but with a preposition, πρὸς δὲ τὸν ἄνδρα or πρὸς τὸν ἄνδρα δέ (πρὸς τὸν δὲ ἄνδρα, rare in prose):—also, in Ionic, τῖς: τῶν τις Περσέων *one of the Persians.*

b. In most instances, where an attributive is used as a *substantive* (the subject, especially the indeterminate subject, being omitted), the article is found before the attributive, see 496 a.

535. ARTICLE WITH PREDICATE-NOUNS. a. The predicate-noun, in general, rejects the article: ἀνδρωπος εἶ thou art a man. Hence we may distinguish subject and predicate in sentences such as προδότης ἦν ὁ στρατηγός *the general was a traitor.*

The reason is, that, in ordinary predication, the subject is said to be (or not to be) AN individual of the class denoted by the predicate. But if the subject is said to be THE individual or THE class, distinguished from others, the predicate-noun may have the article: τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην *calling Dexippus the (notorious) traitor*, οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἀνδρωποὶ εἰσι καὶ οἱ πολλοὶ *the enactors of the laws are the weak men and the multitude* (as a class).

b. The predicate-adjective (or participle), if connected with a substantive which requires the article, cannot stand between the article and substantive (534), but must precede or follow both of them: ἀγαθός ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός *the man is good.*

τὸ σῶμα θνητὸν ἅπαντες ἔχομεν *we all have our body mortal* (the body, which we all have, is mortal), αὐτὸς ἀγαθός, σὺν ἀγαθοῖς τοῖς παρ' ἐμοί *good myself, with the men about me good* (while my attendants are good), ἅμα τῷ ἡρὶ ἀρχομένῳ *at the beginning of the spring* (when it was beginning), οἱ Ἀθηναῖοι παρ' ἐκόντων τῶν ξυμμάχων τὴν ἡγεμονίαν ἔλαβον *the Athenians received the leadership from their allies acting willingly* (these were willing to confer it), πόσον ἄγει τὸ στράτευμα *how large is he leading the army* (the army, which he leads, is how large)? ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεῖν οἶδα *I know in what kind of soil one must plant* (of what kind the soil is, in which one must plant).

536. ARTICLE WITH ADJECTIVES OF PLACE. Some adjectives of place, used in the predicate position, refer to a part of the subject:

μέση ἡ χώρα or ἡ χώρα μέση *the middle of the country*, but ἡ μέση χώρα *the middle country* (between other countries); ἔσχατον τὸ ὕψος or τὸ ὕψος ἔσχατον *the extremity of the mountain*, but τὸ ἔσχατον ὕψος *the extreme mountain* (οἱ

several mountains); ἄκρα ἢ χεῖρ or ἡ χεῖρ ἄκρα *the point of the hand*.—In like manner, ἡμισυς ὁ βίος or ὁ βίος ἡμισυς *half of the life*.

537. ARTICLE WITH πᾶς AND ὅλος. The adjective πᾶς (strengthened ἅπας, σὺμπας) *all* has usually the predicate position, but sometimes the attributive, with little difference of meaning: πάντες οἱ πολῖται *all the citizens*, οἱ πολῖται πάντες *the citizens all*; less often οἱ πάντες πολῖται *the whole body of citizens* (cf. οἱ πάντες with numerals, ἑκατὸν οἱ πάντες *a hundred as the whole number, a hundred in all*). Without the article, πάντες πολῖται *all citizens*; and in the sing., πᾶς πολίτης *every citizen*. Yet the sing. may mean ALL: πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ *I will tell you all the truth*; so even without the article: πάσῃ προθυμίᾳ *with all zeal*, εἰς ἅπασαν φανδότητα *to (all) utter meanness*.

Similarly, ὅλος *whole*: ὅλη ἡ πόλις or ἡ πόλις ὅλη *the city as a whole*, ἡ ὅλη πόλις *the whole city*, ἡ πόλις ἡ ὅλη *the city the whole of it*; without article, ὅλη πόλις *a whole city*.

538. ARTICLE WITH PRONOUNS. a. Substantives with ὅδε, οὗτος, ἐκεῖνος, require the article, and the pronoun takes the predicate position:

ὅδε ὁ ἀνὴρ *this man*, τὰ πράγματα ταῦτα *these affairs* (the subst., if used without the article, is a predicate: ἐν Πέρσαις νόμος ἐστὶν οὗτος *among the Persians this is a law*). The same is true of ἄμφω, ἀμφοτέρω, both, ἑκάτερος *each* (of two). Ἐκαστος *each* (of several) has the same position, if its substantive takes the article: ἑκάστη ἡ ἀρχή *each magistracy*:—and this is likewise true of the genitives of PERSONAL pronouns (μοῦ, σοῦ, αὐτοῦ, ἡμῶν, etc.) when connected with a substantive which has the article (while the REFLEXIVE genitives, ἐμαυτοῦ, etc., have the attributive position): ἡ γλῶσσά σου *thy tongue*, μετεπέμψατο Ἀστυάγης τὴν ἐαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς *Astyāges sent for his daughter and her boy*.

Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and its subject: ζητητέον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity*, ἡ πάλαι ἡμῶν φύσις *our old nature*.

b. The pronoun αὐτός, in the predicate position, means IPSE; in the attributive, IDEM: αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*; but ὁ αὐτὸς ἀνὴρ *the same man*, rarely (ὁ) ἀνὴρ ὁ αὐτός.

c. The POSSESSIVE pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

d. AN INTERROGATIVE pronoun may take the article, when it relates to an object before mentioned: πάσχει δὲ θάυμαστόν· τὸ τί; *A. He suffers something wonderful. B. (The what) What is it?*—So, even a personal pronoun: δεῦρο δὴ εὐδὺ ἡμῶν· παρὰ τίνας τοὺς ὑμᾶς; *A. Come hither straight to us. B. (To the you being whom) Who are you, that I must come to?*

e. Ἐτερος (Lat. alter) *one or other of two*; ὁ ἕτερος *the one, the other*; οἱ ἕτεροι *the one, the other* (of two parties), may mean *the enemy*.—Ἄλλος (Lat. alius) *another*, ὁ ἄλλος *the other, the rest*: Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα *Sparta, and the rest of Greece*; often used for all except a part mentioned AFTERWARD: τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὸν δὲ πελταστὰς προέμπει *with the rest of the army he kept quiet, but sends forward a hundred pelasts*.—These pronouns have sometimes an APPOSITIVE relation to their substantives: οἱ πολῖται καὶ οἱ ἄλλοι ξένοι *the citizens and (the others, being foreigners) the foreigners beside*, γέρων χωρεῖ μεθ' ἑτέρου νεανίου *an old man comes with (a second person, a young man) a young man beside*.

THE CASES.

A. NOMINATIVE.

539. SUBJECT-NOMINATIVE. The subject of a finite verb is put in the nominative. (For the rule of agreement, see 497.)

540. PREDICATE-NOMINATIVE. The predicate-noun, when it belongs to the subject of a finite verb, is put in the nominative. This occurs with verbs which mean *to be, become, appear, be made, chosen, called, considered*, and the like (cf. 490):

καθίσταται βασιλεὺς *he becomes (established as) king*, Ἀλέξανδρος θεὸς ὠνομάζετο *Alexander was named a god, ἡκεις μοι σωτὴρ thou art come for me as a savior*.—To these verbs belongs ἀκούω *to hear*, in the sense of *being called*: οἱ ἐν Ἀθήναις φιλιππίζοντες κόλακες καὶ θεοὶς ἐχθροὶ ἤκουον *those in Athens, who favored Philip, were called flatterers and enemies of the gods*.

541. NOMINATIVE FOR VOCATIVE. The nominative is often used for the vocative in address, especially in connection with οὗτος: ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς σοῦ *Apollodorus there, will you not stay?*—also in exclamations: νῆπιος *fool!*

542. NOMINATIVE INDEPENDENT. The nominative is used for names and titles, which form no part of a sentence: Κύρου Ἀνάβασις *Expedition of Cyrus*, Βιβλίον Πρώτον *Book First*;—and sometimes so, even when they become part of a sentence: προσεῖληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν, συκοφάντης *he obtained the common appellation of the vile, "sycophant," παρεγγύα δὲ Κύρος σύνδημα, Ζεὺς ξύμμαχος καὶ ἡγεμὼν Cyrus gave out, as pass-word, "Zeus, our ally and leader."*

B. VOCATIVE.

543. The person (or thing) addressed is put in the vocative.

a. In Attic prose, ὦ is usually prefixed; but in animated address, it is sometimes wanting: μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι *make no noise, O men of Athens*, ἀκούεις, Αἰσχίνη *hearest thou, Aeschines?*

b. The vocative, like the interjections, forms no part of a sentence, and is therefore enclosed in commas.

C. ACCUSATIVE.

544. The accusative properly denotes the OBJECT of an action, that *to, on, or over* which an action is directed; thus

The DIRECT OBJECT of a transitive verb is put in the accusative:

ὁ θεὸς σώζει ἡμᾶς ἐν κινδύνοις *the god preserves us in dangers*.—For omission of the object, see 505: for omission of the verb, see 508.

a. Many Greek verbs are transitive and followed by an object-accusative, when the verbs commonly used to render them in English are intransitive and followed by a preposition:

ὀμνύναι τοὺς θεοὺς to swear by the gods, εὖ (κακῶς) ποιεῖν τοὺς ἀνθρώπους to do good (ill) to men, μένειν τινά to wait for one, φεύγειν τινά to flee from one, λανθάνειν τινά to escape the notice of one, φυλάττεσθαι τινα to guard (himself) against one (act. φυλάττειν τινά to guard one), αἰδεῖσθαι, αἰσχύνεσθαι τὸν πατέρα to feel shame before his father, διαρρῆναι τινα to rely on one, διαρρῆναι τὰς μάχας to have no fear of the battles, πλεῖν τὴν θάλασσαν to sail over the sea, νικᾶν μάχην (δίκην, γνώμην) to be victorious in a battle (a law-suit, a resolution).

b. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive:

ἄρχειν ἀνθρώπων to rule men, ἄπτεσθαι τῆς κάρφης to touch the hay, ἀκούειν δορύβου to hear a noise, πελάζειν τῇ εἰσόδῳ to approach the entrance, ἀρῆγειν τοῖς φίλοις to aid his friends, φθονεῖν τοῖς πλουσίοις to envy the rich.

c. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαι τι or τινος to perceive something, ἐνδυμείσθαι τινος, τι to consider something, ἐνοχλεῖν τινα, τινι to trouble one, ἐπιστρατεύειν τινά, τινί to war against one (so too, other compounds of ἐπί), δεῖ μοί τινος I have need of something, poet. δεῖ (χρή) μέ τινος. Especially in poetry, verbs usually intransitive sometimes take a direct object: προβαίνειν τὸν πόδα to advance the foot, ἥσθαι or δάσσειν (κεῖσθαι, πηδᾶν) τόπον τινά to sit (lie, leap) in a place, χορεύειν τὸν θεόν to celebrate the god by choral dance, τοὺς εὐσεβεῖς θεοὶ δῆησκοντας οὐ χαίρουσι the gods rejoice not in the death of the pious.

d. Many intransitive verbs become transitive from being compounded with a preposition:

διαβαίνειν τὸν ποταμόν to cross the river, ἐκβαίνειν τὴν ἡλικίαν to pass out of the age, παραβαίνειν τοὺς νόμους to transgress the laws, ἀποδεδρακότες πατέρας having run away from their fathers.

e. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase with an object-accusative: *ἐπιστήμονες ἦσαν τὰ προσήκοντα they were acquainted with their duties, ἔστι τὰ μετέωρα φροντιστής he is a student of things above the earth, ἔξαπνον εἶναι τὴν διαίταν to reject the settlement, τεθνάναι τῷ φόβῳ τοὺς Θεβαίους to be mortally afraid of the Thebans, σὲ φύξιμος (ἔστι) is able to escape thee;—so, in poetry, εἰ δέ μ' ὦδ' αἰεὶ λόγοις ἐξήρχες if you always thus begun your addresses to me, δεσπόταν γόοις κατάρξω I will begin with lamentations for my master.*

545. ADVERBS OF SWEARING. *Νή* and *μά* are followed by the accusative (perhaps on account of *ὅννυμι* understood): *νή* is always affirmative; *μά*, unless *ναί* precedes it, is always connected with a negative, expressed or implied: *νή Δία by Zeus, ναί μὰ Δία yea, by Zeus, οὐ μὰ Δία no, by Zeus, μα τὸν—οὐ σύ γε not you, by—*(the name of the god suppressed with humorous effect): rarely is *μά* omitted after the negative as in *οὐ, τόνδ' Ολυμπον no, by this Olympus.*

The accusative is sometimes found in other exclamations: *οὗτος, ὦ σε ροι you there, ho! you, I mean.*

546. ACCUSATIVE OF EFFECT. Many transitive verbs have, as direct object, the thing effected or produced by their action: γράφει τὴν ἐπιστολὴν *he writes the letter*. But many verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action:

προσβέειν εἰρήνην *to negotiate a peace* (form a peace by acting as ambassador), ὄρκια τέμνειν *foedus ferire* (hostiam feriendo foedus efficere), χορηγούντα παισὶ Διονύσια *celebrating the Dionysia by furnishing a chorus of boys*, poet. ἦδε (ἡ ἀναρχία) τροπὰς καταρρήγνυσι *this (anarchy, breaks defeats) causes defeats by breaking ranks*.

Closely connected with this use is the following:

547. COGNATE-ACCUSATIVE. This repeats the meaning of the verb in the form of a noun. It might be called the *implied* object, as being already contained in the verb. It is used with many intransitive verbs, and commonly has an attributive connected with it. Here belong

a. ACCUSATIVE OF KINDRED FORMATION: μάχην ἐμάχοντο *they were fighting a battle*, πομπὴν πέμπειν *to conduct a procession*, κακίστην δουλείαν ἐδούλευσε *he became subject to a most wretched servitude*, ὅς ἂν ἀρίστην βουλὴν βουλεύσῃ *whoever may (counsel) give the best counsel*, τὴν ἐναντίαν νόσον νοσοῦμεν *we are (sick) suffering under the opposite disease*, μεγάλην τινὰ κρίσιν κρίνεται *he is undergoing a great trial*.

b. ACCUSATIVE OF KINDRED MEANING: ζήσεις βίον κράτιστον *you will lead the best life*, πληγὴν τύπεται βαρυτάτην *he is struck a very heavy blow*, πάσας νόσους κάμνει *he is sick with all diseases*, πόλεμον ἐστράτευσαν τὸν ἱερὸν καλούμενον *they engaged in the so-called Sacred war*, γραφὴν διώκειν *to prosecute an impeachment*, ἐστῶν γάμους *(entertain) give a wedding-feast*.

In many cases, the meaning of the verb is not actually repeated as a noun, but must be *understood* in connection with the accusative of an adjective or qualifying substantive. Hence two more forms of the cognate-accusative:

c. NEUTER ADJECTIVE. For the indeterminate subject, we may supply the repeated meaning of the verb: μέγα ψεύδεται (= μέγα ψεύδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταῦτ' αὖ λυποῦμαι καὶ ταῦτ' αὖ χαίρω τοῖς πολλοῖς *I have the same pains and the same pleasures with the multitude*, σμικρὸν τι ἀπορῶ *I am in some little perplexity*, τί χρήσομαι τούτῳ *what use shall I make of this?* poet. σεμνὸν βλέπεις *you look grave*.

d. QUALIFYING SUBSTANTIVE. This may be regarded as standing in definitive apposition, its subject (understood) being the idea of the verb, repeated as a noun: ἀγωνίζονται πάλιν *they contend in* (a contest, ἀγῶνα, viz.) *wrestling*, τοῦτον τὸν τρόπον πράξας *having acted in this manner* (of action), Πη. πῦρ ὀφθαλμοῖσι δεδορκώς *looking (a look of) fire with their eyes*, Πη. μένεα πνέοντες Ἀχαιοὶ *the Achaeans breathing courage*. Cf. 501-2, though the substantive there is less closely related to the verb of the sentence.

548. The cognate-accusative is also used in connection with adjectives. κακὸς πᾶσαν κακίαν *bad with all badness*, ἀγαθὸς πᾶσιν ἀρετὴν *good with all ex-*

cellence;—especially the accusative of *neuter* adjectives (547 c): *ὁ πάντα σοφὸς ποιητὴς the poet wise in all things, ἀγαθὸς τοῦτο good in this particular* (of goodness), *ἡ πόλις ἡμῶν οὐδὲν ὁμοία γέγονεν ἐκείνοις our city is not at all like them, ὅσα μοι χρήσιμοί ἐστε οἶδα I know for how many things (uses) ye are useful to me.* Yet these constructions might be referred to the following head.

549. ACCUSATIVE OF SPECIFICATION. The accusative is loosely connected with predicate-words (verb, adjective, substantive), to specify the part, property, or circumstance, to which they apply. It is also, but less often, used with attributives. The accusative specifies

a. a part of the subject: *κἀμῶν τὴν κεφαλὴν I have pain in my head, εἴ ἔχομεν τὰ σώματα we are well in our bodies*, poet. *τυφλὸς τὰ τ' ὤτα τὸν τε νοῦν τὰ τ' ὕμνατ' εἰ you are blind in your ears, your mind, and your eyes.*

b. a property of the subject (*nature, form, size, name, number, etc.*): *πληθὺς τι τὴν φύσιν ἐστὶν ἡ πόλις the city is in its nature a multitude, παρθένος καλὴ τὸ εἶδος a maid beautiful in her form, ποταμὸς, Κύδνος ὄνομα, εὖρος δύο πλεθρῶν a river, Cydnus by name, of two plethra in breadth, ἅπειροι τὸ πληθὺς infinite in their number, δίκαιος τὸν τρόπον just in his character.*

c. a circumstance not belonging to the subject: *τὸ ἐκείνου μὲν εὐτυχεῖς μέρος thou art happy, so far as he is concerned* (as to his part), *καὶ τὰ μικρὰ πειρῶμαι ἀπὸ θεῶν ὁρμᾶσθαι even in little things, I endeavor to begin with the gods, ἡ πόλις εἰρήνην τὰ περὶ τὴν χώραν ἄγει the city enjoys peace in things relating to its territory, τὸ κατ' ἐμέ οὐδὲν ἐλλείψει on my side there shall be no failure.*

550. ACCUSATIVE OF EXTENT (*Time and Space*). The extent of time and space is put in the accusative.

a. TIME: *ἐνταῦθα Κύρος ἔμεινεν ἡμέρας πέντε there Cyrus remained five days, αἱ σπονδαὶ ἐνιαυτὸν ἔσονται the truce will be for a year, δουλεύουσι τὸν λοιπὸν βίον they are slaves all the rest of their life.*

b. SPACE: *Κύρος ἐξελαύνει διὰ τῆς Λυδίας σταδμοὺς τρεῖς, παρασάγγας ἑκοσὶ καὶ δύο Cyrus advances through Lydia three days' marches, twenty-two parasangs, Μέγαρα ἀπέχει Συρακουσῶν οὔτε πλοῦν πολλὴν οὔτε ὁδὸν Megara is not far distant from Syracuse, either by sea or by land* (no long voyage or journey).

REM. c. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: *ἐβδόμην ἡμέραν ἡ θυγάτηρ αὐτῷ ἐτετελευτήκει his daughter had died the seventh day* (i. e. six days) *before.* The pronoun *οὗτος* is often added: *ἐξῆλθομεν ἔτος τοῦτ' τρίτον ἐς Πανάκτων we went out two years ago* (this, as third year) *to Panactum.*

551. OBJECT OF MOTION. The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: *τὸ κοῖλον Ἄργος βὰς having gone to the hollow* (low-lying) *Argos, τοῦ κλέος οὐρανὸν ἵκει his fame has reached to heaven, μνηστήρας ἀφίκετο she came to the suitors, σὲ τὸδ' ἐλήλυθε πᾶν κράτος this whole power has come to thee.*

552. ADVERBIAL ACCUSATIVE. The accusative is used in many words and phrases, with the force of an adverb.

This use may be explained, in most cases, by the principles already given (547-50, cf. 501-2). Thus *τόνδε (τοῦτον) τὸν τρόπον* in *this manner* (547 d), *πάντα τρόπον* in *every manner*, *ὃν τρόπον* in *which manner*, etc. Compare phrases in which *ὁδόν* way is perhaps to be supplied (509 a): *τὴν ταχίστην τῷ σώματι χαρίσσεσθαι* to gratify the body in the quickest way. So *(τὴν) ἀρχὴν*, always with a negative: *ἀρχὴν δὲ θηρῶν οὐ πρέπει τὰμήχανα* it is not proper to chase impossibilities at all (not to make even a beginning of it); — *ἄκμῃν διέβαινον* they were just passing across (the acme of their crossing); — and, in like manner, *(τὸ) τέλος* at last (as the end), *προῖκα* and *δωρεάν* gratis (as a free gift). *Χάριν* for the sake of (in favor of) takes a genitive, as also *δίκην* like (in the fashion of): *ἀγγεῖλον δίκην πεπληρῶσθαι* to be filled like a pail, *τοῦ λόγου χάριν* for the sake of the discussion, *ἐμὴν χάριν* for my sake.

a. Many neuter adjectives are used in this way: *μέγα, μεγάλα, greatly, πολύ, πολλά, much, τὸ πολύ, τὰ πολλά, for the most part, πρότερον* before, *τὸ πρότερον* the former time, *πρῶτον* (at) first, *τὸ πρῶτον* the first time, *τὸ λοιπόν* for the rest, for the future (but *τοῦ λοιποῦ* at some time in the future), *τυχόν* perhaps, *τοσούτον* so much, *ὅσον* as far as, *τὶ* somewhat (*ἐγγύς τι* pretty near), *τί* why (*τί κλαίεις* why are you weeping?), *τοῦτο, ταῦτα, therefore* (*αὐτὰ ταῦτα νῦν ἵκομεν* for these very reasons are we now come). Cf. adverbs of the compar. and superl. degrees (228), and the cases of apposition in 502.

For accusative as subject of the infinitive, see 773.

For accusative absolute with a participle, see 792.

Two Accusatives with One Verb.

553. DOUBLE OBJECT. Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking, teaching, clothing, hiding, depriving*, and others.

Thus *αἰτῶ* to request (*Κῦρον πλοῖα* vessels of Cyrus), *ἐρωτῶ* to inquire (*τοὺς αὐτομόλους τὰ περὶ τῶν πολεμίων* of the deserters as to the news from the enemy), *διδάσκω* to teach (*τὸν παῖδα τὴν μουσικὴν* the boy music) *πείθω* to persuade (*ὕμᾱς τὰναντία* you of the contrary), *ἐνδύω* or *ἀμφιέννυμι* to clothe (*τινὰ τὸν χιτῶνα* one in the tunic), *ἐκδύω* to unclothe, strip (*ἐμὲ τὴν ἐσθῆτα* me of the dress), *κρύπτω* to hide (*με τοῦτο* from me this thing), *ἀφαιροῦμαι* or *ἀποστερῶ* to deprive (*τοὺς Ἕλληνας τὴν γῆν* the Greeks of their land), *συνλῶ* to despoil, *πράττωμαι*, also *πράττω* or *εἰσπράττω* to exact (*τοὺς νησιώτας ἐξήκοντα τάλαντα* of the islanders sixty talents), *ἀναμνησκω* to remind.

a. The *passive* of these verbs retains the accusative of the thing: *διδάσκομαι τὴν μουσικὴν* I am taught music, *ἀφήρηται τὸν ἵππον* he has been deprived of the horse.

Several of these cases, and of those in 555, might be explained by the principle, that

554. CAUSATIVE VERBS, with the accusative of the person, take the case which belongs to the included verb. Thus *ἀναμνήσω ὑμᾶς τοὺς κινδύνους* I will cause you to remember the dangers. So, to ask is to make one give an answer; to teach is to make one learn, etc. To the included verb may belong a *genitive*: *γεύειν τινὰ τιμῆς* to make one taste of honor, *μὴ μὲ ἀναμνήσῃς κακῶν* remind me not of evils.

555. OBJECT AND COGNATE-ACCUSATIVE. Many transitive verbs may have, beside the object, a cognate-accusative :

ᾠρκῶσαν τοὺς στρατιώτας τοὺς μεγίστους ὅρκους *they made the soldiers swear the greatest oaths*, Μέλιτος ἐγράψατό με τὴν γραφὴν ταύτην *Melitus brought this impeachment against me*, Ἡμ. ὃν Ζεὺς φιλεῖ παντοίην φιλότητα *for whom Zeus feels all manner of love* : ἐμὲ ὁ πατήρ τὴν τῶν παίδων ἔτρεφεν *my father reared me with the training of the boys*, Αἰσχίνης Κτησιφῶντα γραφὴν παρανόμων ἐδίωκε *Aeschines prosecuted Otesiphon on charge of an illegal resolution* ; εἰ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν *if one should do him any good or evil*, πολλὰ ἂν τις ἔχοι Σωκράτην ἐπαινέσαι *one would be able to bestow many praises on Socrates*, ἠδίκησαμεν τοῦτον οὐδέν *we did this one no wrong*.

a. Such verbs in the *passive* may retain the cognate-accusative : κριῖσθαι ἀμφοτέρας τὰς κρίσεις *to undergo both the trials*, τύπτεσθαι πενήκοντα πληγὰς *to be struck fifty blows*, οὐ βλάψονται ἄξια λόγου (547 c) *they will not suffer injuries worth mentioning*.

556. OBJECT AND PREDICATE-ACCUSATIVE. A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs with verbs which mean *to make, show, choose, call, consider*, and the like (cf. 490 c).

ποιῶμαι τινα φίλον *I make one my friend*, αἰρεῖσθαί τινα στρατηγόν *to choose one as general*, παρέχω ἑμαυτὸν εὐπειθῇ *I show myself ready to obey*, οἱ κόλακες Ἀλέξανδρον θεὸν ὠνόμαζον *his flatterers named Alexander a god*, οὐ τοὺς πλείστα ἔχοντας εὐδαιμονεστάτους νομίζω *not those who have most, do I consider as happiest*, ἔλαβε τοῦτο δῶρον *he took this as a gift* (but τοῦτο τὸ δῶρον *this gift*).—The predicate-accusative may be an interrogative pronoun : τί τοῦτο ποιεῖς (as what are you doing this) *what is this you are doing?* τίνας τοὺςδ' εἰςὼρῶ *who are these I behold?* ποῖα ταῦτα λέγεις *of what nature are these things which you are saying?* cf. 826 a.

a. The predicate-accusative is often distinguished from the object by the absence of the article (535) : τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation*.

b. In the *passive* construction, both of these accusatives become nominatives (540) : Ἀλέξανδρος θεὸς ὠνομάζετο *Alexander was named a god*.

D. GENITIVE.

557. The genitive properly denotes, (a) that to which something BELONGS ; also, (b) that FROM which something is SEPARATED. In the latter use, it corresponds to the Latin ABLATIVE.

Genitive with Substantives.

558. One substantive may have another depending on it in the genitive.

The two things, denoted by the substantive and the dependent genitive, may have a great variety of relations (expressed generally by English of). Thus the former may *belong* to the latter,

- a. as a part of it: *Genitive of the Whole*, or *G. Partitive*.
- b. as composed of it: *Genitive of Material*.
- c. as more definitely expressed by it: *G. of Designation*.

(In a, b, c, the two things are more or less the same; in the following, they are distinct:)

- d. as possessed by it: *Genitive of Possession*.
- e. as connected with it and pertaining to it, though not strictly in possession: *Genitive of Connection*.

(The following may be regarded as special varieties of e:)

- f. as an action or attribute of which it is the subject:

Genitive Subjective.

- g. as an action of which it is the object: *Gen. Objective*.

- h. as produced or accounted for by it: *Genitive of Cause*.

- i. as measured by it in extent, duration, or value:

Genitive of Measure.

REM. j. It is not intended here to give an exact analysis of the relations expressed by the genitive with substantives; but only to specify relations which the student may notice with advantage.

It should always be remembered that the genitive does not express these relations *distinctly*, but only the general idea of *belonging* which is common to all of them. Hence the same construction may sometimes be referred to different heads, the two things having more than one relation to each other: thus in *πόθος τοῦ ἀποθανόντος* *regret for the dead*, *τοῦ ἀποθανόντος* may be regarded either as the *cause* of regret, or as the *object* regretted.

559. GENITIVE PARTITIVE. a. The *part* is most commonly expressed by a word of number or a superlative, the *whole* by a genitive plural: πολλοὶ τῶν Ἀθηναίων *many of the Athenians*, πότερος τῶν ἀδελφῶν *which of the two brothers*, πάντων ἄριστος *best of all men*, οἱ σπουδαῖοι τῶν πολιτῶν *the excellent among the citizens*, τινὲς τῶν ῥητόρων *some of the orators*, δῆμον ἀνὴρ *a man of the people*, μικρὸν ὕπνου *a little (portion of) sleep*, Ἡμ. δια θεῶν *divine among goddesses*, ἦν μέσον ἡμέρας *it was the middle of the day*,—βέλτιστος ἑαυτοῦ *in his best estate* (lit. best of himself; the superlative referring to the man in *one* condition, the genitive to the man in the sum of *all* his conditions).

b. The genitive partitive is used (with the article) to denote the *district* or *region* to which a place belongs: Θῆβαι τῆς Βοιωτίας *Thebes in Boeotia*, τῆς Χερσονήσου ἐν Ἐλαιούντι *in Elaeus of the Chersonesus*.

c. The genitive partitive with neuter adjectives (496) often denotes *degree*: ἐπὶ μέγα δυνάμει *they advanced to a great (degree) of power*, εἰς τοῦτο ἁνοίας ἦλθον *to this (extent) of folly did they come*, ἐν τούτῳ τῆς παρασκευῆς ἦσαν *in this (state) of preparation were they*, ἐν παντὶ κακοῦ *in extremity of evil*.

d. If the word expressing part has the article, the genitive takes the position of a predicate-adjective (535 b): ὁ τέταρτος τῶν παιδῶν *the fourth among the children*, Ἀθηναίων δὲ δῆμος *the people of the Athenians* (i. e. the democratic mass, opposed to the aristocracy; but δὲ Ἀθηναίων δῆμος *the whole people*).

e. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neut.: ὁ ἥμισυς (ὁ λοιπός, ὁ πλεῖστος) τοῦ χρόνου *the half (rest, most part) of the time*, πολλή τῆς χώρας (also πολλὴ τῆς χώρας) *much of the country*.

560. GENITIVE OF MATERIAL: νόμισμα ἀργύρου *coin of silver*, κρήνη ἡδέως ὕδατος *a spring of sweet water*, βοῶν ἀγέλη *a herd of cattle*, πληθὸς ἀνθρώπων *a multitude of men*, ἅμαξαι σίτου *wagons (wagon-loads) of corn*, τριακόσια τάλαντα φόρου *three hundred talents of tribute*, δύο κοτύλαι οἴνου *a pint of wine*.

561. GENITIVE OF DESIGNATION: τὸ ὄρος τῆς Ἰστώνης *the mountain of Istone*, μέγα χρῆμα σὺνός *a (great affair) monster of a wild boar*. This construction is chiefly poetic: Τροίης πολιεὶδρον *city of Troy*, θανάτου τέλος *end of (life, i. e.) death*.

562. GENITIVE OF POSSESSION: οἰκία πατρός *a father's house*, οἱ κῆποι τοῦ βασιλέως *the gardens of the king*, τὰ Συεννέσιος βασιλεία *the palace of Syennesis*, τὸ ἱερόν τοῦ Ἀπόλλωνος *the temple of Apollo*.

For the omission of a word in phrases such as ἐς διδασκάλου *to the teacher's* (house, school), ἐν Ἄιδου *in (the abode of) Hades*, ἐξ Ἀπόλλωνος *from Apollo's* (temple), see 509 β.

563. GENITIVE OF CONNECTION: κύματα τῆς θαλάσσης *waves of the sea*, ἡ κρηπίς τοῦ τείχους *the foundation of the wall*, ἡ τοῦ πείθειν τέχνη *the art of persuading*, ὥρα ἀρίστου *time for breakfast*. It is used especially with words which imply

a. Connection in Family, Society, State, Army, etc.: ὁ τῆς βασιλέως γυναικὸς ἀδελφός *the brother of the king's wife*, οἰκέτης Δημοσθένους *a servant of Demosthenes*, ἑταῖρος Κίμωνος *a companion of Cimon*, βασιλεὺς Μακεδονίας *king of Macedonia*, οἱ φίλοι (πολέμιοι) Κύρου *the friends (enemies) of Cyrus*, οἱ Κλεάρχου στρατιῶται *the soldiers of Clearchus*.

For the frequent omission of υἱός in phrases like Ἀλέξανδρος (ὁ) Φιλίππου *Alexander (the) son of Philip*, see 509 β.

b. The genitive after the neuter article (with indeterminate subject, 496) is usually to be regarded as a genitive of connection, though sometimes denoting possession: τὰ τῆς πόλεως *the (affairs) of the city*, τὸ τῆς τέχνης *the (business) of the art*, τὸ τῆς ὀλιγαρχίας *the (constitution) of the oligarchy*, τὰ τῶν Συρακοσίων *the (resources) of the Syracusans*, ἄδηλα τὰ τῶν πολέμων *uncertain are the (issues) of war*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the (ordering) of the gods*. In some such cases, the neuter article has little force: τὰ τῆς ψυχῆς *(the soul with all that belongs to it) nearly the same as ἡ ψυχή*.

564. GENITIVE SUBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ὁ ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which they give), ἡ πορεία τοῦ βασιλέως *the march of the king*, ἡ λαμπρότης τοῦ στρατεύματος *the brilliancy of the army*, τὸ εὖρος τοῦ ποταμοῦ *the breadth of the river*.

565. GENITIVE OBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which is given to them), ἐξέτασις τῶν Ἑλλήνων *a review of the Greeks*, ὁ ὄλεθρος τῶν στρατιωτῶν *the destruction of the soldiers*.

Other prepositions are often to be used in translating: θεῶν εὐχαί *prayers to the gods*, ἡ τῶν κρείσσονων δουλεία *servitude to the stronger*, ἀφορμὴ ἔργων *occasion for actions*, εὐνοία τῶν φίλων *affection for one's friends*, ἐμπειρία τῶν πολεμικῶν *experience in the affairs of war*, ἐγκράτεια ἡδονῆς *moderation in pleasure*, λύσις θανάτου *release from death*, ἀπόστασις τῶν Ἀθηναίων *revolt from the Athenians*.

ians, κράτος τῆς θαλάσσης *power over the sea*, ἀπόβασις τῆς γῆς *a descent upon the land*, βία τῶν πολιτῶν (with violence toward the citizens) *in spite of the citizens*.

566. GENITIVE OF CAUSE: γραφή κλοπῆς *an impeachment for theft*, Ξενοφῶντος Ἀνάβασις *Xenophon's Anabasis* (by Xen. as author), poet. Νότου κύματα *waves raised by the south wind*.

567. GENITIVE OF MEASURE (*Extent, Duration, Value*): ποταμὸς εὖρος πλέθρου *a river of one plethrum in breadth*, τριῶν ἡμερῶν ὁδός *three days' journey*, μισθοὺς τεττάρων μηνῶν *four months' pay*, τριάκοντα ταλάντων οὐσία *a property of thirty talents*, χιλίων δραχμῶν δίκη *a suit for a thousand drachmae*.

568. The GENITIVE OF CHARACTERISTIC so frequent in Latin (*vir summae prudentiae*) is rare in Greek prose, and scarcely found except as a predicate-genitive (572): ἔστι τούτου τοῦ τρόπου, τῆς αὐτῆς γνώμης, τῶν αὐτῶν λόγων *he is of this character, of the same opinion, he uses the same language*, poet. ὁ τῆς ἡσυχίας βίος *a life of quiet* = a quiet life, poet. τόλμης πρόσωπον *a front of audacity* = an audacious front.

569. TWO GENITIVES WITH ONE SUBSTANTIVE. The same substantive may have two genitives depending on it, usually in different relations:

τῶν ἀνδρῶν δέος τοῦ θανάτου (f and g) *men's fear of death*, διὰ τὴν τοῦ ἀνέμου ἄπωσιν τῶν ναυαγίων (f and g) *because the wind drove the wrecks out to sea*, ἡπιοῦ δρόμος ἡμέρας (f and i) *a day's run for a horse*, Διονύσιου πρεσβυτῶν χορός (d and b) *a Dionysiac chorus of old men*, Ξενοφῶντος Κύρου Ἀνάβασις (h and f) *Xenophon's Expedition of Cyrus*.

Genitive with Verbs.

570. The genitive sometimes appears to be connected with a verb, when it really belongs (as genitive of connection) to a neuter pronoun or a dependent sentence:

τοῦτο ὑμῶν μάλιστα θαυμάζομεν *for this we most admire you* (lit. this of you we most admire), τί δὲ ἵππων οἶε *but of horses, what think you?* ἃ δῶκε Αἰσχίνης τοῦ ψηφίσματος ταῦτ' ἔστι *the points which Aeschines impeaches in the decree, are these* (lit. which points of the decree), ἀγνοοῦμεν ἀλλήλων ὃ τι λέγομεν *we misunderstand each other's language*, τοῦ οἰκᾶδε πλοῦ διεσκόπουν ὅπῃ κομισθήσονται *touching their homeward voyage, they were considering* (this question) *by what course they should return*.

571. GENITIVE AS SUBJECT. The genitive (used partitively) is sometimes found as the subject of an intransitive verb:

οὐ προσήκει μοι τῆς ἀρχῆς *I have no part in the government* (lit. to me belongs not of the government), ἐν ὀλιγαρχίᾳ πένησιν οὐ μέτεστι συγγνώμης *in an oligarchy, poor men have no share of indulgence*, οὐκ ἀπέθανον αὐτῶν πλὴν εἰ τις ὑπὸ Τεγεατῶν *there were not slain (any) of them except some one (slain) by the Tegeans*, ἐπιμιγνύναι ἔφασαν σφῶν πρὸς Καρδούχους *they said that (some) of their number had intercourse with the Carduchians*. In such cases the genitive might be regarded as depending on an omitted form of τίς.

572. GENITIVE AS PREDICATE. With verbs of incomplete predication (490), the genitive is often used in place of a predi-

cate-noun. The subject (or object) of the verb is thus brought into various relations with the genitive,—relations which correspond to those in 558. Thus we have the PREDICATE-GENITIVE

a. PARTITIVE: οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν *the Thessalians (were of) belonged to the Hellenes*, ἐξῆν Εὐκράτει τῶν τριάκοντα γενέσθαι *it was in the power of Eucrātes to become (one) of the thirty*, ἔστιν ἡ Πύλος τῆς Μεσσηνίδος *πὸ τὸ οὐσῆς γῆς Pylus belongs to what was once the Messenian land*.

b. OF MATERIAL: τὸ τεῖχος λίθου πεποίηται *the wall is made of stone*.

c. OF POSSESSION: ἡ οἰκία τοῦ στρατηγοῦ ἐγένετο *the house became the general's (property)*, ἑαυτοῦ εἶναι (γίγνεσθαι) *to be (become) one's own man = one's own master*.

d. OF CONNECTION: τὸ πολλὰ ἀπολωλέναι τῆς ἡμετέρας ἀμελείας ἔν τις δέλη δικαίως *that many things are lost, one might justly regard as (the fruit) of our neglect*, τὸ ναυτικὸν τέχνης ἐστὶ *the navy is (a thing) of art*.

The predicate-genitive of connection is especially used to denote birth or origin: Δαρείου καὶ Παρυσάτιδος γίγονται παῖδες δύο *of Darius and Parysatis are born two sons*, Θουκυδίδης οἰκίας (πόλεως) μεγάλης ἦν *Thucydides was of a great house (city)*.

e. SUBJECTIVE: ὁ λόγος Δημοσθένους ἐστὶ *the speech belongs to Demosthenes*. The genitive in this use is often connected with an infinitive, and denotes one whose nature, habit, or duty, it is to do something: πολίτου ἀγαθοῦ νομίζεται δαρρεῖν *it is considered (as the part) of a good citizen to be courageous*, τὸ τὰ αἰσχρὰ εἰδὼτα εὐλαβεῖσθαι σοφοῦ τε καὶ σώφρονος ἔκρινε *to know and shun what is shameful, he judged (to be the part) of a wise and discreet man*.

f. OBJECTIVE: οὐ τῶν κακούργων οἰκτος, ἀλλὰ τῆς δίκης *compassion is not for the evil-doers, but for justice*.

g. OF CAUSE: ἡ γραφὴ κλοπῆς ἦν *the impeachment was for theft*.

h. OF MEASURE (*Extent, Duration, Value*): ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων πλέθρων *to the river Euphrates, being (of) four plethra in breadth*, ἦν ἑτῶν ὡς τριάκοντα *he was (of) about thirty years old*, τὸ τίμημά ἐστι *τὸ τῆς χώρας ἑξακισχιλίων ταλάντων the rateable property of the country is (of) six thousand talents*.

For the predicate-genitive of CHARACTERISTIC, see 568.

GENITIVE AS OBJECT.

573. Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. Many verbs vary in their construction, see 544 c.

The relations, expressed by the genitive with verbs, correspond, for the most part, to those of the genitive with substantives.

574. The genitive is used with verbs whose action affects the object only IN PART (compare Genitive Partitive). Such are verbs of *sharing* (having, giving, or taking, part of something), *touching* (which affects only the surface), *aiming* (seeking to touch), *enjoying* (more or less of something), etc. Here then belong

a. VERBS OF SHARING: ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει *man's soul has part in the divine (being)*; so μεταλαμβάνω *to receive part*, μεταδίδωμι *to give part* (τῆς λείας τινὶ *of the booty to some one*), κοινωνέω *to participate*, and the like.

b. VERBS OF TOUCHING, TAKING HOLD OF, BEGINNING: *πυρὸς ἔστι διγόντα μὴ εὐδὺς καλεσθαι* it is possible that one touching fire should not be burned immediately; *σοῦ ἄπτομαι, ψαύω, to touch, ἔχομαι to hold on to, be close to* (τῆς πόλεως the city), *ἀντέχομαι, ἐπιλαμβάνομαι, to take hold of, ἄρχομαι to begin* (τῆς παιδείας the education).

The same verb may have an accusative of the person, and a genitive of the part, touched: *ἔλαβον τῆς ζώνης τὸν Ὀρόντην* they took hold of Orontes by the girdle. So too, with verbs in which touching is only implied: *ἄγει τῆς ἡνίας τὸν ἵππον* he leads the horse by the bridle. The genitive of the part touched is seen also in *κατεαγένοι* (συντριβῆναι) τῆς κεφαλῆς to have one's head broken (bruised).

c. VERBS OF AIMING, REACHING, ATTAINING: *στοχάζομαι to aim at* (τοῦ σκοποῦ the mark), *ὀρέγομαι to reach after* (τῶν ἀλλοτρίων the property of others), *ἐξ- (ἐφ-)μυνοῦμαι to arrive at, attain* (τῶν καλῶν what is honorable), *τυγχάνω to hit upon, obtain* (τῶν ἔδλων the prizes), *λαγχάνω to get by allotment*, and in poetry *κυρέω to light upon*.

d. VERBS OF ENJOYING: *ἀπολαύω to enjoy* (τῶν μεγίστων ἀγαθῶν the greatest advantages), *εὐωχοῦ τοῦ λόγου* feast on the discourse, *ἐνδὸς ἀνδρὸς εὖ φρονήσαντος πολλοὶ ἂν ἀπολαύσειαν* from one man who has thought well, many might receive profit.

e. Other Verbs, when their action affects the object only IN PART: *τῶν ὑμετέρων ἐμοὶ δίδοναι to give me (some) of your property*, *λαβόντες τοῦ βαρβαρικοῦ στρατοῦ* having taken (part) of the barbarian army, *ἀφήσιν τῶν αἰχμαλώτων* he releases (some) of the prisoners, *τῆς γῆς ἔτεμον* they ravaged (part) of the land, *πίνειν οἶνον to drink wine*, but *πίνειν οἶνον to drink some wine*.

575. The genitive is used with verbs which signify fullness or the contrary (compare Genitive of Material), i. e. with

VERBS OF PLENTY AND WANT: *πίμπλημι, πληρόω, to fill, πλήθω, γέμω, to be full, δέομαι (δεῖ μοι) to want, τὰ ὅτα ἐνέπλησαν δαιμονίας σοφίας* they filled their ears with divine wisdom, *Φίλιππος χρημάτων εὐπόρει* Philip had abundance of treasure, *οὐ χρυσίου πλουτεῖν, ἀλλὰ ζωῆς ἀγαθῆς to be rich, not in gold, but in a good life, σεσαγμένος πλούτου τὴν ψυχὴν* having his soul glutted with wealth; — *πολλῶν ἐνέδει αὐτῷ* he lacked much (provision), *οἱ τύραννοι ἐπαίνου οὐποτε σπανίζετε* you tyrants never have a scarcity of praise.

Here belong expressions such as *ἐμεθύσθη τοῦ νέκταρος* he became intoxicated with the nectar, *ἡ πηγὴ ρεῖ μάλα ψυχροῦ ὕδατος* the spring runs with very cold water.

a. The active δέω, as a personal verb, is found only with genitives of quantity, *πολλοῦ much, ὀλίγου, μικροῦ, little, τοσούτου* (also *τοσούτο*) so much: *τοσούτου δέω καταφρονεῖν* I am so far from despising; also impersonally, *πολλοῦ δεῖ οὕτως εἶναι* it wants much of being so. With omitted δεῖ, ὀλίγου and μικροῦ have the force of adverbs, meaning almost: *πτωχοὺς ὄρᾳς ὀλίγου πάντας* thou seest that nearly all are beggars. After a negative sentence, οὐδ' ὀλίγου δεῖ has the meaning, (nor does it want little) far from it; so οὐδὲ πολλοῦ δεῖ (nor does it want much, but rather every thing). For participle δέων in designations of number, see 256.

576. The genitive is used with many verbs which signify an action of the senses or the mind (compare Genitive of Connection) i. e. with

VERBS OF SENSATION AND MENTAL ACTION: *ἀκούω, ἀκροάομαι, to hear, γεύομαι to taste* (act. to cause to taste), *ὀσφραίνομαι to smell* (for verbs of touching,

see 574 b), αἰσθάνομαι to perceive, μνησκόμαι to remember (act. to remind), ἐπιλανθάνομαι to forget, μέλει μοι τινος I am concerned for something, μεταμέλει μοι τινος I repent of something, ἐπιμέλομαι to take care of, ἐντρέπομαι to regard, ἀμελέω to neglect, ὀλιγωρέω to think little of, ἐρᾶω to love, ἐπιθυμέω to desire, πεινῶ to hunger (χρημάτων for property), διψῶ to thirst (ἐλευθερίας for freedom), πειράομαι to make trial of, πυνθάνομαι to be informed of (by inquiry) more comm. with the accusative.

a. Many of these verbs vary in construction: ἀκούω and ἀκροάομαι to hear usually have the thing heard in the acc., the person heard in the gen. (perhaps gen. of source, 582): ἀκούειν τὸν λόγον to hear the discourse, but ἀκούειν τοῦ διδασκάλου to hear the teacher.

577. The genitive of cause (566) is used with

a. VERBS OF EMOTION: θαυμάζω σε τῆς σωφροσύνης I admire thee for thy discretion, συγχαίρω τῶν γεγενημένων I share the joy for the things which have occurred, τοῦτους οἰκτεῖρω τῆς ἄγαν χαλεπῆς νόσου I pity these for their very severe sickness, ὧν ἐγὼ σοι οὐ φθονῶ (for which things I shall not envy you) which I shall not grudge you, Ἡμ. χωόμενος γυναῖκος angry on account of a woman.—Here belong also ἐπαίνῳ Ἀλέξανδρον τῆς εἰς τὸν ἑταῖρον πίστεως I praise Alexander for his confidence in his friend, τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι for this no one could justly blame me, εὐδαιμονίζειν τινὰ τῶν ἀγαθῶν to congratulate one on his advantages, συγγιγνώσκειν αὐτοῖς χρή τῆς ἐπιθυμίας it is right to forgive them for the desire.

b. VERBS OF JUDICIAL ACTION: κλοπῆς γράφεσθαι αἰσχρὸν to be impeached for theft is disgraceful, φόνου διώκειν to prosecute for murder, φεύγει παρανόμων he is indicted for an illegal resolution, ἀπέφυγε κακηγορίας he was acquitted of slander, ἐάλωσαν προδοσίας they were convicted of treason, δῶρων ὀφλεῖν to incur a charge of bribery, πολλῶν οἱ πατέρες μηδισμού θάνατον κατέγνωσαν our fathers passed sentence of death against many persons for favoring the Persians.

Θανάτου, used with such verbs, is a genitive of value, giving a measure of the judicial action: οἱ Ἐφοροὶ τὸν Σφοδρίαν ὑπήγον θανάτου the Ephori impeached Sphodrias on a capital charge.

REM. c. To these, add VERBS OF CLAIMING OR DISPUTING: μεταποιοῦνται ἀρετῆς they make pretensions to virtue, οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς we do not contend for the sovereignty against the king, Εὐμολπος ἠμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως Eumolpus disputed with Erechtheus the possession of the city.

578. The genitive of value (567) is used with

a. VERBS OF VALUING, BUYING, SELLING: ὁ δούλος πέντε μῶν τιμᾶται the slave is valued at five minae, πολλοῦ ἀνείσθαι to buy at a great price, ταλάντου ἀποδόσθαι to sell for a talent, οἰκία μδ' μῶν ὑποκειμένη a house mortgaged for 44 minae.

b. Sometimes with other verbs: χρημάτων ἐπικουρεῖν to help for money, οἱ τύραννοι μισθοῦ φύλακας ἔχουσι the tyrants have guards for pay, πόσου διδάσκει for how much does he teach? προπέτοται τῆς παραντίκα χάριτος τὰ τῆς πόλεως πράγματα the interests of the city have been sacrificed for immediate popularity, τὴν παραντίκα ἐλπίδα οὐδενὸς ἀλλάττεσθαι to exchange the hope of the moment for nothing.

REM. c. The thing valued is rarely put in the gen. (of cause): Σωκράτης οὐδένα τῆς συνοσίας ἀργύριον ἐπράττετο (553) Socrates for his society demanded money of no one.

579. The genitive is further used (as an *ablative* case) to denote

- a. that FROM which something is *separated*;
- b. that FROM which something is *distinguished*;
- c. that FROM which something *proceeds*.

It is used, therefore, with

580. 1. VERBS OF SEPARATION, i. e. verbs which imply *removing, restraining, releasing, ceasing, failing*; also *sparing* (refraining from), *yielding* (receding from), and many others: ἡ νῆσος οὐ πολὺ δίχει τῆς ἡπείρου the island is not far distant from the mainland, εἰ θαλάττης εἴργοιτο if they should be excluded from the sea, ἔχει τοὺς πολεμίους τῆς εἰς τὸ πρόσθεν παρόδου he keeps the enemy from advancing further, χρεῶν ἠλευθέρωσε he freed (men) from debt, βούλου ἀμαρτημάτων καθαρῆναι wish to be clear from faults, εἰ καταλύειν πειράσσεδε τοῦτον τῆς ἀρχῆς if ye shall try to put this man out of his command, λωφᾷ τῆς ὀδύνης καὶ γέγηθε it rests from its pain and rejoices, ἐψεύσθη τῆς ἐλπίδος he was disappointed of his expectation, τῶν σωμάτων ἀφειδήσαντες ἔστησαν τρόπαια having been unsparing of their bodies, they set up trophies, τῆς ὀργῆς ἀνέντες resigning their anger, τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρῆσαι Φιλίππῳ to surrender the freedom of the Greeks to Philip.

a. Verbs of depriving sometimes take a gen. of separation (instead of the acc., 553): τῶν ἄλλων ἀφαιρούμενοι χρήματα taking away property from the rest, πόσων ἀπεστέρησθε; οὐχὶ Φωκέας; οὐ Πύλας; of how many things have you been bereft? of the Phocians, have you not? of Thermopylae?

581. 2. VERBS OF DISTINCTION, SUPERIORITY AND INFERIORITY: διαφέρει παμπολὺ μαδῶν μὴ μαδόντος one who has learned differs altogether from one who has not, Ἑρμοκράτης ξύνεσιν οὐδενὸς ἐλείπετο Hermocrates was (left away from) second to no one in understanding (in ἡ ἀρετὴ τοῦ πλήθους περιγίγνεται courage gets the better of numbers, εἰ τις ἑτέρου προφέρει ἐπιστήμῃ if one is more advanced than another in knowledge, the gen. is probably owing to the preposition in the compound verbs). This construction is frequent with verbs derived from comparative adjectives: τιμαῖς τούτων ἐπλεονεκτεῖτε in honors you had the advantage over these men (but πλεονεκτεῖν τῶν τιμῶν to have more of the honors, gen. part.), ὑστερίζουσι τῶν πραγμάτων they are (later than) too late for their affairs, ἡττᾶσθαι τῶν ἐχθρῶν (also ὑπὸ τῶν ἐχθρῶν or τοῖς ἐχθροῖς) to be worsted by their enemies; νικᾶσθαι to be vanquished has the same constructions as ἡττᾶσθαι. —Add further

a. VERBS OF RULING AND LEADING: δεῖον τὸ ἐδελόντων ἄρχειν it is divine to govern willing men, Ἔρως τῶν θεῶν βασιλεύει Love is king of the gods, Πολυκράτης Σάμου ἐτυράννει Polycrates was tyrant of Samos, Λάχης ἱππέων ἐστρατήγει Laches was general of cavalry, Μίνως τῆς θαλάσσης ἐκράτησε Minos became master of the sea, Χειρίσσοφος ἡγήετο τοῦ στρατεύματος Chirisocephus led the army. The gen. with these verbs is perhaps more properly explained by 563, 573.

582. 3. Other Verbs, to denote the SOURCE: ταῦτα δέ σου τυχόντες but obtaining these things of you, μάθε δέ μου καὶ τὰδε but learn of me also these things, ἐπυνθάνοντο οἱ Ἀρκάδες τῶν ἀμφὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν the Arcadians sought to learn from those with Xenophon, why they extinguished the fires. In the above cases, the gen. might be regarded as depending, not on the verb, but on the acc. or sentence which forms its direct object (570); in other cases, it might be taken as gen. absolute with a following participle (593): εἰ γιγνώσκεις ἐμοῦ φθεγγομένου if you understand from my statement.

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the agent: σφαγείς Αἰγίσθου slain by Aegisthus, φωτὸς ἡπατημένη deceived by a husband, κείνης διδασκὰ taught by her, φίλων ἄκλαντος unwept by friends.

583. COMPOUND VERBS. Many verbs compounded with a preposition take the genitive, when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα in front of Attica lie great mountains, ἐπιβάντες τοῦ τείχους having mounted the wall, ὑπερεφάνησαν τοῦ λόφου they appeared over the ridge, ὑπερδικεῖν τοῦ λόγου to plead for the principle.—Especially many compounds of κατά, which have the sense of feeling or acting AGAINST: χρή μὴ καταφρονεῖν τοῦ πλήθους we should not condemn the multitude, τίς οὐκ ἂν καταγελάσειεν ὑμῶν who would not deride you? δι' ἐχθρὰν καταψεύδονται μου through enmity they attack me with falsehood, Λεωκράτης κατεγνώκει αὐτοῦ προδεδωκέναι τὴν πατρίδα Leocrates had convicted himself of having betrayed his country, τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγόρουν they charge on me the offences of the thirty, ἐρίων ἔπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι they persuaded you to pass sentence of death on some persons without trial.

Genitive with Adjectives and Adverbs.

584. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive; especially with adjectives

a. OF SHARING: μέτοχος σοφίας partaking in wisdom, ἰσόμοιρος τῶν πατρῶων having an equal part of the patrimony.

b. OF PLENTY OR WANT: μεστὸς κακῶν full of evils, πλούσιος φρονήσεως rich in good sense, πένης χρημάτων poor in property, κενὸς ἐπιστήμης void of knowledge. So the adverb ἅλις enough.

Many compounds of alpha privative take a genitive of the thing wanted: ἄπαις ἀρρέων παίδων childless as to male children, ἄδαρος χρημάτων taking no bribes of money.

c. OF SENSATION OR MENTAL ACTION. Thus compounds of ἀκούω, ἐπήκοος λόγων καλῶν listening to excellent discourses, ὑπήκοος τῶν γονέων obedient to one's parents.—τυφλὸς τοῦ μέλλοντος blind to the future, poet. ἄγευστος κακῶν without taste of evils, ἀμνήμων τῶν κινδύνων unmindful of the dangers, ἐπιμελὴς σμικρῶν attentive to little things, ἄπειρος γραμμάτων unskilled in letters, δῦσερος τῶν ἀπόντων enamored of things absent.

d. OF ACCOUNTABILITY: αἷτιος τούτων accountable for these things, ἔνοχος δειλίας liable to a charge of cowardice, ὑπόδικος φόβου subject to a trial for murder, ὑπεύθυνος τῆς ἀρχῆς bound to give account of his office, ὑποτελής φόρου subject to payment of tribute.

e. OF VALUE: ἄξιος ἐπαίνου worthy of praise, ἀνάξιος τῆς πόλεως unworthy of the city, ὠνητὸς χρημάτων to be purchased for money.

f. OF SEPARATION: ὀρφανὸς ἀνδρῶν bereft of men, ἐλεύθερος αἰδοῦς free from shame, καθαρὸς πάντων τῶν κακῶν clear from all things evil, γυμνὸς τοῦ σώματος stripped of the body. Some of these might be referred to b.

g. OF DISTINCTION: διάφορος τῶν ἄλλων different from the rest, ἄλλα τῶν δικαίων things other than the just, ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ the pleasant is different from the good. Here belong Adjectives

585. h. OF THE COMPARATIVE DEGREE. The comparative degree takes the genitive:

μείζων τοῦ ἀδελφοῦ greater than his brother, ὕστεροι ἀφίκοντο τῆς μάχης they came (later than) too late for the battle (similarly τῇ ὕστεραίᾳ τῆς μάχης on the day after the battle), τοῦτ' ἀσέβημα ἔλαττον τίνος ἡγείσθῃ (as less than what, do you consider this impiety) what do you consider as a greater impiety than this? οὐδενὸς δεύτερος second to no one, δοκεῖ εἶναι λευκότερα τοῦ ὄντος, τῆς φύσεως she appears to be fairer than (reality, nature) her real, natural complexion, καταδεεστέραν τὴν δόξαν τῆς ἐλπίδος ἔλαβε the reputation he obtained came short of his expectation, δόξα κρείττων τῶν φθονούντων a reputation (greater than the envious) superior to envy, παρόικησις ἐπικινδυνότερα ἐτέρων a proximity more dangerous than (the proximity of) other men for τῆς ἐτέρων παροικήσεως.

i. Multiplicatives (in -πλάσιος and -πλοῦς) have the same construction: ἑλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν we engaged in war with others many times more numerous than you.

586. a. When ἤ than follows the comparative, both objects compared are usually in the same case: χρήματα περὶ πλείονος ποιείσθαι ἢ φίλους to consider money as of more value than friends;—yet not always: ἀνδρὸς δυνατωτέρου ἢ ἐγὼ υἷόν son of a man more powerful than I (am). For ἤ between two comparatives, see 660 b.

b. The genitive is freely used in cases where ἤ, if inserted, would be followed by a nom. or acc.; much less freely, where ἤ would be followed by some other case or by a preposition: ἀδλιώτερόν ἐστι μὴ ὑγιὸς σώματος (= ἢ μὴ ὑγιεῖ σώματι) μὴ ὑγιεῖ ψυχῇ ζυνοικεῖν it is more wretched to live with a diseased soul than (with) a diseased body, βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) to look at skill more than (at) courage.

c. The superlative sometimes takes a genitive of distinction, like the comparative: μέγιστος τῶν ἄλλων (greatest in distinction from the others, = μείζων τῶν ἄλλων greater than the others), more properly μέγιστος πάντων greatest of all. Similarly μόνος τῶν ἄλλων = μόνος πάντων alone of all.

587. The genitive is also used

a. with adjectives of TRANSITIVE ACTION, where the corresponding verbs would have the accusative: ὀψιμαδὴς τῆς ἀδικίας late in learning injustice (μανθάνειν τὴν ἀδικίαν), κακοῦργος τῶν ἄλλων doing evil to the others (κακούργει τοὺς ἄλλους), φιλαναλώται τῶν ἀλλοτρίων ready to spend the property of others, σύμψηφός σοι τούτου τοῦ νόμου associated with thee in voting for this law: especially

b. with adjectives of CAPACITY in ἰκός: παρασκευαστικός τῶν εἰς τὸν πόλεμον qualified to provide the (requisites) for the war, διδασκαλικὸς γραμματικῆς fitted to teach grammar.

c. with adjectives of POSSESSION, to denote the possessor (562): κοινὸς τῶν τριῶν belonging in common to the three, ἴδιος (οἰκεῖος) ἐμοῦ belonging to me alone, ἱερὸς τοῦ Ἀπόλλωνος sacred to Apollo.

d. with some adjectives of CONNECTION (563): ξυγγενὴς τοῦ Κύρου akin to Cyrus, ἀκόλουθα ἀλλήλων consistent with one another, δμώνυμος Σωκράτους a namesake of Socrates.

e. with some adjectives DERIVED FROM SUBSTANTIVES, where the genitive may be regarded as depending on the included substantive: ὥρα γάμου ripe for marriage (ἡρα γάμου age for marriage), τέλειος τῆς ἀρετῆς perfect in virtue (τέλος ἀρετῆς perfection of virtue), poet. δωμάτων ὑπόστεγοι (= ὑπὸ στέγην δωμάτων) under cover of houses.

f. with some adjectives of PLACE (589), but seldom in Attic prose: *Ἰμ. ἐναντίοι ἔσταν Ἀχαιῶν* they stood opposite to the Greeks, *Ἡδ. ἐπικαρσίας τοῦ Πόντου* at right angles to the Pontus.

GENITIVE WITH ADVERBS.

588. Adverbs derived from the foregoing adjectives, may have the genitive: *ἀναξίως τῆς πόλεως* in a manner unworthy of the city, *διαφερόντως τῶν ἄλλων ἀνθρώπων* differently from the rest of men.

589. The genitive is also used with other adverbs, especially those of *place*.

It is generally to be explained from the uses in 590, 591, 559; but sometimes from the *ablative* use of this case (579).—*ποῦ γῆς* where on earth? *οἱ προεληλυθεν ἀσελγείας ἄνθρωπος* to what a pitch of profligacy the man has come, *ἐντὸς (ἐκτὸς) τῶν ὕρων* ἐμενε he remained inside (outside) of the boundaries, *εἴσω (ἔξω) τοῦ τείχους ἦλθον* they came within (without) the wall, *πλησίον (ἐγγύς, poet. ἄγχι) τοῦ δεσμοτηρίου* near the prison, *πρόσθεν, ἔμπροσθεν (ὕπισθεν) τοῦ στρατοπέδου* in front (rear) of the camp, *ἀμφοτέρωθεν (ἐκατέρωθεν, ἔνθεν καὶ ἐνθεν) τῆς ὁδοῦ* on both sides (each side, this side and that) of the way, *ἄνω ποταμῶν ὑπὸ stream, εὐθὺ τῆς Φασήλιδος* straight towards Phaselis, *μέχρι δεῦρο τοῦ λόγου* to this point of the discussion, *πόρρω σοφίας ἦκει* he is far advanced in wisdom,—*πηνίκα τῆς ἡμέρας* at what time of the day? *ὄψε τῆς ὕρας* late in the hour,—*πὼς ἔχεις τῆς γνώμης* in what state of mind are you? *ἀκολασίαν φευκτέον ὥς ἔχει ποδῶν ἕκαστος ἡμῶν* we must flee from license, as fast as we can, each one of us (according to that condition of feet in which he is), *ικανῶς ἐπιστήμης ἔξει* he will be well enough off for knowledge,—*χωρὶς τοῦ σώματος* apart from the body, *ἐλεύθερος οὐδεὶς ἐστι πλὴν Διός* no one is free except Zeus, *κρύφα τῶν Ἀθηναίων* (in concealment from) without knowledge of the Athenians.

Genitive in Looser Relations.

590. GENITIVE OF PLACE. The genitive is used in poetry to denote the place

a. TO WHICH AN ACTION BELONGS. The action is regarded, not as covering the whole extent of space, but as occupying more or less of it: *νέφος οὐ φαίνεται πάσης γαλῆς* no cloud appeared over (any part of) the whole land, *ἔζε τοίχου τοῦ ἑτέρου* he was sitting by the other wall, *ἥ οὐκ Ἀργεὺς ἦεν Ἀχαικοῦ* was he not (any where) in Achaean Argos? *δέειν πεδίοιο* to run on the plain.

In prose, this construction appears only in the adverbs of place which end in *ου*: *ποῦ* where, etc. (248), *αὐτοῦ* there, *δμοῦ* (in the same place) together; and in a few phrases: *ἐπετάχυνον τῆς ὁδοῦ* they were hurrying them on the way, *ἐπορεύοντο τοῦ πρόσω* they were proceeding forward.

b. FROM WHICH SOMETHING IS SEPARATED: *ἴστασθε βάρῃων* stand off from the steps, *ὑπάγειν τῆς ὁδοῦ* to withdraw from the way.

591. GENITIVE OF TIME. The genitive is used to denote the time to which an action belongs.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: *ἡμέρας* by day (at some time in the course of the

day), *νυκτός by night*, τοῦ αὐτοῦ χειμῶνος *the same winter*, Πέρσαι οὐχ ἤξουσὶ δέκα ἐτῶν *the Persians will not come (any time in) for ten years*, οὔτε τις ξένος ἀφίκεται χρόνῳ συχνοῦ *nor has any stranger come within a long time*, τρία ἡμι-δαρεικά τοῦ μηνός *three half-darics each month* (527 e), ἐκάστου ἔτους *annually*, τοῦ λοιποῦ *(at any time) in the future*, but τὸ λοιπόν *for the future* (for all future time).

592. GENITIVE OF CAUSE. The gen. of cause is used

a. in EXCLAMATIONS (with or without interjections), to show the cause of the feeling: *φεῦ τοῦ ἀνδρός alas for the man!* ὦ μακάριοι σφῶ τῆς θαυμαστῆς φύσεως *O happy you for your wonderful nature!* ὦ Πόσειδον, δεινῶν λόγων *O Poseidon, what fearful words!* τῆς τύχης *my (evil) fortune!*

b. in the INFINITIVE with neuter article τοῦ, to show the purpose of an action: Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ *Minos was sweeping piracy from the sea, for the better coming in to him of his revenues.* See 781 a.

593. GENITIVE ABSOLUTE. The genitive is used with a participle to denote *time, means, cause, condition, or concession*. For examples, see 790.

E. DATIVE.

594. The dative is used to denote

a. that TO which something is done (not the *direct* object):
Dative of Influence.

b. that FOR which something is, or is done:
Dative of Interest.

c. that WITH which something is, or is done:
Dative of Association and Likeness.

d. that BY which something is, or is done:
Dative of Instrument, Means, Manner, Cause.

e. that IN which something is, or is done:
Dative of Place and Time.

The dative thus, beside its proper use, to denote the indirect object, has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.—The dative of the indirect object is most commonly a *person*, or a thing regarded as a person.

Dative of Influence.

595. The dative is used to denote that TO which something is done (not the *direct* object, 544): thus

a. with TRANSITIVE VERBS. The *direct* object stands at the same time in the accusative. But if the passive is used, the direct object of the action becomes the subject of the verb, while the dative remains unchanged.

μισθὸν δίδοναι (ὑπισχνεῖσθαι, τάττειν) τοῖς στρατιώταις *to give (promise, appoint) pay to the soldiers*, διανέμειν χρήματα τοῖς πολίταις *to distribute treasure to the citizens*, ἀσφάλειαν παρέχειν τοῖς φίλοις *to afford safety to one's friends*, ἐπιτρέπειν τὰ πράγματα τοῖς ἐμπειροτάτοις *to entrust the affairs to the most experienced*, χρήματα πολλοῖς ὀφείλειν *to owe money to many (persons)*, βοήθειαν πέμπειν Βοιωτοῖς *to send aid to the Boeotians*, λέγειν (δηγεῖσθαι, ἀγγέλλειν, ὀνειδίζειν) τῷ βασιλεῖ τὰ πεπραγμένα *to tell (relate, announce, cast up as a reproach) to the king what had been done*.—With the passive: βοήθεια ἐπέμφθη Βοιωτοῖς *aid was sent to the Boeotians*, τὰ πεπραγμένα τῷ βασιλεῖ ἀγγέλλεται *what had been done is announced to the king*.

(a) In some instances, the indirect object of the action becomes the subject of the passive verb, while the accusative remains unchanged: οἱ ἐπιτετραμμένοι τὴν φυλακὴν *those entrusted with the guard* (for ἐκεῖνοι οἷς ἐπιτέτραπται ἡ φυλακή), ἄλλο τι μείζον ἐπιταχθήσεσθε *ye will have some other greater command imposed on you* (for ἄλλο τι μείζον ἐπιταχθήσεται).

b. with INTRANSITIVE VERBS. Many of these express actions which in English are viewed as transitive, and connected with a direct object (544 b).

εὔχεσθαι τοῖς θεοῖς *to pray to the gods*, εἶκειν τοῖς κρείττοσι *to yield to the more powerful*, δουλεύειν ἡδοναῖς *to be a slave to pleasure*, πείθεσθαι τοῖς ἄρχουσι *to obey those who rule*, βοηθεῖν τοῖς φίλοις *to render aid to one's friends*, πρέπει (προσῆκει) μοι λέγειν *it becomes (belongs to) me to speak*, ἀρεσκειν (ἀπαρέσκειν) τοῖς ἄλλοις *to please (displease) the others*, πιστεῖν (ἀπιστεῖν) τοῖς λόγοις *to trust (distrust) the words*. Especially with verbs denoting disposition toward an object: χαλεπαίνειν (ὀργίζεσθαι, θυμούσθαι) τῇ πόλει *to be angry toward the city*, φθονεῖν τοῖς πλουσίοις *to envy the rich*, εὐνοεῖν τῷ δεσπότη *to be well-affected toward his master*.

c. with many ADJECTIVES, especially those denoting disposition toward an object:

ὑποχος τοῖς θεοῖς *subject to the gods*, ἀπρεπὴς στρατηγῷ *unbecoming to a general*, ἐναντίος τοῖς νόμοις *in opposition to the laws*, φίλος τῷ ἀγαθῷ *a friend to the good man*, δυσμενέστατος τῇ πόλει *most hostile to the city*, χαλεπὸς τοῖς ἀδικοῦσι *severe toward wrong-doers*, ἐπικίνδυνος πᾶσι *dangerous to all*, ἱκανὸς τοῖς σόφροσι *sufficient to the wise*.

d. sometimes with SUBSTANTIVES expressing ACTION: τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς *the gifts from us to the gods*, ἡ ἐμὴ τῷ θεῷ ὑπηρεσία *my service to the divinity*. The same substantive may have also a genitive, denoting either the subject or the direct object of the action: ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς *an insurrection of some part of the soul against the whole*, καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις *subjugation of the Greeks to the Athenians*.

Dative of Interest.

596. The dative is used to denote that for which something is, or is done. It is connected, in this use, with verbs and adjectives; sometimes even with substantives. A thing or action may be regarded as subsisting for a person,

a. when it tends to his advantage or disadvantage.

b. when it belongs to him in possession.

- c. when he merely *feels* an interest in it (*ethical* interest).
- d. when it is the result of his *agency*.
- e. when his interest is *less definite* than the foregoing.

597. 1. DATIVE OF ADVANTAGE OR DISADVANTAGE (*dativus commodi, incommodi*): ἕκαστος γεγένηται τῇ πατρίδι *each one is born for his country*, Σόλων Ἀθηναίους νόμους ἔθηκε *Solon made laws for the Athenians*, στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god*, μεγάλων πραγμάτων καιροὶ προεῖνται τῇ πόλει *opportunities for great affairs have been thrown away for (to the detriment of) the city*,—αἱ τοῖς δεσπόταις ἀποκείμεναι βάλανοι *the dates reserved for the masters*, σοφὸς ἑαυτῷ *wise for himself*, χρησίμος ἀνθρώποις *useful for men*, βλαβερὸς τῷ σώματι *hurtful for the body*,—ἐσπάνιζον τροφῆς τοῖς πολλοῖς *they were in want of provision for the most*, ἐλπίδα ἔχει σωτηρίας τῇ πόλει *he has hope of safety for the city*.

598. 2. DATIVE OF THE POSSESSOR. This is used with εἶμι, γίγνομαι, and similar verbs: οὐκ ἔστι χρήματα ἡμῖν *we have no treasure*, προγόνων μυριάδες ἑκάστῳ γεγόνασι *every man has had myriads of ancestors*, ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων *the possessions of the absent belong to those who are present*. The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (*sc. ἔστί*, the father has Pyrilampes as his name) *the father's name is Pyrilampes*.

a. The possessor is more properly expressed by the *genitive* (562, 572 c): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: Hd. οἱ σφι βόες *their cattle*, οἱ ἄνθρωποι ἐν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods*.

599. 3. ETHICAL DATIVE. The personal pronouns are thus used in the dative: τούτῳ πάνυ μοι προσέχετε τὸν νοῦν *to this attend carefully (for me) I pray you*, τί σοι μαθήσομαι (what shall I learn for you) *what would you have me learn?* ἀμεινότεροι γενήσονται ὑμῖν οἱ νέοι *the young will become ruder for you (you will find them becoming so)*.

600. 4. DATIVE OF THE AGENT. With *passive* verbs, the agent is sometimes expressed by the dative (usually by ὑπό with the *gen.*). In Attic prose, the only passive tenses often used with a *dat.* of the agent, are the perfect and pluperfect: τὰ σοι πεπραγμένα *the things done by thee*, ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις *when preparation had been made by the Corinthians*, poet. τάληδες ἀνδράποισιν οὐχ εὗρίσκεται *the truth is not found by men*.

With *verbals* in τέος, the agent is regularly expressed by the dative, see 805.

601. 5. DATIVE OF INTEREST IN LOOSER RELATIONS: Σωκράτης ἔδοκε τιμῆς ἄξιον εἶναι τῇ πόλει *Socrates seemed to be worthy of honor (in relation to) from the city*, τέθνηχ' ὑμῖν πάλα *is he long dead for you?* Hm. τοῖσιν ἀνέστη (for them) *among them he rose up*. Thus the dative may denote one in whose case something is true: ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήδης ἐστὶ *in the case of such a man, one must suppose that he is simple*;—or one in whose view something is true: poet. ὁ ἐσθλὸς εὐγενὴς ἐμοὶ γ' ἀνὴρ *in my view, the good man is noble*.

a. In these constructions, a PARTICIPLE in the dative is frequently used, and often with omitted subject: ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις *it was the fifth day for the Athenians making their expedition*, συνελόντι (or ὡς συνελόντι) εἰπεῖν *to say it briefly (lit. for one to say it, having brought the matter to a point)*. The participle may denote the *condition* under which something manifests itself: ἡ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ὁδὸς *the route toward*

the west (as it presents itself to one) after having crossed the river ;—or the feeling with which something is regarded : γίγνεται τοῦτο ἐμοὶ βουλομένῳ this takes place according to my wish, ἐπανελθωμεν, εἰ σοι ἡδομένῳ ἐστὶ let us go back, if it is your pleasure to do so.

Dative of Association and Likeness.

602. The dative is used to denote that WITH which something is, or is done : thus

1. with WORDS OF ASSOCIATION OR OPPOSITION : ὁμιλεῖν τοῖς κακοῖς to associate with the evil, καταλλάττειν πόλιν πόλει to reconcile city with city, κοινωνεῖν ἄλλοις πόνων to participate with others in toils, ὁμολογεῖν ἀλλήλοις to agree with one another, πλησιάζειν τῷ τόπῳ to approach the place, ἐπείσδαι τῷ ἡγεμόνι to follow the guide, ἀπαντᾶν τῷ Ξενοφῶντι to meet with Xenophon, ἐντυγχάνειν τοῖς πολεμίοις to fall in with the enemy, διαλέγεσθαι τῷ διδασκάλῳ to converse with the teacher, κεράσαι τὴν κρήνην οἶνῳ to mingle the spring with wine,—ἀκόλουδος τῇ φύσει consistent with nature, κοινωνία τοῖς ἀγαθοῖς participation with the good,—μάχεσθαι τύχῃ to fight with fortune, ἐρίζειν (ἀμφισβητεῖν, διαγωνίζεσθαι) ἀλλήλοις to quarrel (dispute, contend) with one another, διαφέρεσθαι τοῖς πονηροῖς to be at variance with the bad.

a. So with PHRASES : Ἀθηναίους διὰ πολέμου ἰέναι to carry on war with the Athenians, εἰς λόγους (χείρας) ἔρχεσθαι τινι to come to words (bloes) with any one.

b. Here belong the ADVERBS ἅμα at the same time, ὁμοῦ together, ἐφεξῆς next in order : ἅμα τῇ ἡμέρᾳ at day-break, τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ the water was drunk along with the mud, τὰ τοῦτοις ἐφεξῆς ἡμῖν λεκτέον we must say what comes next to these things.

603. 2. with WORDS OF LIKENESS OR UNLIKENESS. These are chiefly adjectives, or words derived from adjectives : οἱ πονηροὶ ἀλλήλοις ὅμοιοι the bad are like one another, οὐ δεῖ ἶσον τοῖς κακοῖς τοῖς ἀγαθοῖς ἔχειν the evil must not have equality with the good, ὥπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις they were armed with the same weapons as Cyrus, τοῦτο παραπλήσιόν ἐστι τῷ Ἀστυνάκτι, καὶ ἔοικεν Ἑλληνικοῖς ταῦτα τὰ ὀνόματα this (name) is similar to Astyanax, and these resemble Greek names, ὁ πάππος τε καὶ ὁμώνυμος ἐμοὶ my grandfather, and of the same name with me, σύμψηφος ἡμῖν εἶ γοῦ you are voting with us, τὸ ὁμοῦν ἑαυτὸν ἄλλῳ μιμεῖσθαι ἐστὶ to make one's self like to another is to imitate, ἀνομοίως ἀλλήλοις in a manner unlike one another.

a. In such cases, the form of expression is often abridged (881) : ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (for ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι) she had her dress like (the dress of) the female slaves.

604. 3. with other words, as DATIVE OF ACCOMPANIMENT : ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα let us go with horses the most powerful and with men, οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσὶν ἅμα the Lacedaemonians attacked the fortification with their land-army and their ships at the same time. This occurs chiefly in military expressions. The intensive αὐτός is often used with this dative : ὁ Ἱππίας πεντακοσίου ἱππέας ἔλαβεν αὐτοῖς τοῖς ὅπλοις Hippias took 500 horsemen with their arms (the arms themselves, arms and all).

605. DATIVE WITH COMPOUND VERBS. Many verbs compounded with a preposition take a dative, depending, either on

the separate force of the preposition, or on the general meaning of the compound; especially verbs compounded with ἐν, σύν, ἐπί,—less often with πρός, παρά, περί, ὑπό:

ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ to produce knowledge in the soul, σύγγνωδί μοι forgive me (lit. judge with me, in my favor), ἐπέκειντο τοῖς πολεμίοις they pressed hard upon the enemy, ὃ ἄλλοις ἐπιτιμῶμεν that which we bring against others as (ground of) censure, προσίεμαι τῷ δήμῳ to come before the people, παρίστασθαι (παρεῖναι) τῷ ἀνδρὶ to stand by (be present with) the man, περιπίπτειν τοῖς κακοῖς to (fall about) be involved in evils, ὑποκεῖσθαι τῷ ἄρχοντι to be subject to the ruler.

a. Many of these verbs take also the accusative (544 c); or use a preposition (often the same preposition repeated) before the object.

Dative of Instrument, Means, Manner, Cause.

606. The dative is used to denote that *BY* which something is, or is done. Hence the *means* or *instrument* by (use of) which, the *manner* by (way of) which, the *cause* by (reason of) which, something is, or is done, are put in the dative.

607. DATIVE OF MEANS OR INSTRUMENT: οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο no one has gained praise by pleasures, τὰ μέλλοντα κρίνομεν τοῖς προγεγενημένοις we judge of the future by the past, ἐγνώσθησαν τῇ σκευῇ τῶν ὅπλων they were recognized by the fashion of their arms, φαρμάκῳ ἀπέθανε he died by poison, ζημιούσθαι θανάτῳ to be punished by death, ἐδέχοντο αὐτοὺς τῇ πόλει they received them (by) in the city, βάλλειν τινα λίθοις to throw at one with stones, ὁρῶμεν τοῖς ὀφθαλμοῖς we see with our eyes, Ἡμ. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν may the Greeks by thy arrows (be made to) atone for my tears.

a. Hence the dative is found with χρᾶμαι to use (i. e. to serve one's self) as in Lat. the ablative with *utor*. A predicate-noun is often added in the same case: τούτων τισὶ φύλαξιν ἐχρήτο he used some of them as guards.

608. DATIVE OF MANNER: δρόμῳ ἡπείγοντο they hastened (by running) on a run, παντὶ τρόπῳ πειρασόμεθα we will try (by) in every way, τύχῃ ἀγαθῇ καταρχέτω let him begin with good fortune, πολλῇ κραυγῇ ἐπίασι they advance with loud outcry, ἀτελεῖ τῇ νίκῃ ἀνέστησαν they retired with their victory incomplete. So βίᾳ by force, forcibly, σιγῇ silently, σπουδῇ hastily, γένει Ἑλλήν a Greek by descent, φύσει κακός evil by nature, Θάψακος ὀνόματι Thapsacus by name;—and many forms with omitted subject (509 a): ταύτῃ (ἐκείνῃ, ᾗ, πῇ) in this (that, which, what) way or manner, ἰδίᾳ (δημοσίᾳ, κοινῇ) by individual (public, common) action or expense. Often with the idea of ACCORDING TO: τῇ ἐμῇ γνώμῃ according to my judgment, τούτῳ τῷ λόγῳ according to this statement, τῇ ἀληθείᾳ in truth, τῷ ὄντι in reality, ἐργῳ in act, in fact, λόγῳ in word, in profession, προφάσει in pretence.

609. DATIVE OF RESPECT. The dative of manner is used to show in what particular point or respect something is true: διαφέρειν (προέχειν, λείπεσθαι) πλῆθει (μεγέθει, χρήμασι, φρονήσει) to be distinguished (superior, inferior) in number (size, property, sense), ἰσχύειν τῷ σώματι to be strong in body, ταῖς ψυχαῖς ἐρρωμενέστεροι firmer in their spirit, τὸ πράττειν τοῦ λέγειν ὕστερον ὢν τῇ τάξει πρότερον τῇ δυνάμει ἐστὶ action, though after speech in order, is before it in power.

610. DATIVE OF DEGREE OF DIFFERENCE. The dative of manner is used (chiefly with the *comparative*) to show the degree by which one thing differs from another :

τέτταρσι μναῖς ἔλαττον *less by four minae*, τῇ κεφαλῇ μείζων (*greater by the head*) *a head taller*, πολλαῖς γενεαῖς ὕστερον τῶν Τρωϊκῶν *many generations later than the Trojan war*, δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι μάχης *ten years before the battle at Salamis*. So, very often, the dative of neuter adjectives: πολλῶ by *much*, μακρῶ by *far*, ὀλίγῳ by *little*, etc., πολλῶ χείρων (*also πολὺ χείρων*, 552) *much worse*, τῷ παντὶ κρείττων (*better by all odds*) *infinitely better*, πόσῳ μᾶλλον ἂν μισοῖσθε *how much more would you be hated?* τοσούτῳ ἥδιον ζῶ ὅσῳ πλείω κέκτημαι *I live more pleasantly (by that degree, by which) in proportion as I possess more*: and with the superlative, μακρῶ ἀριστος *best by far*.

REM. a. In many instances, the same dative may be regarded indifferently as expressing, either the *manner* of an action, or the *means* of its performance: παρελθεῖν οὐκ ἦν βία *it was not possible to get past in a violent manner*, or *by means of violence*.

611. DATIVE OF CAUSE: πολλάκις ἀγνοία ἑξαμαρτάνομεν *we often err by reason of ignorance*, φόβῳ ἀπῆλθον *they departed through fear*, οὐδεὶς οὐδὲν πενία δράσει *on account of poverty no one will do anything*.

a. Many VERBS of FEELING take a dative of the cause: οὐδενὶ οὕτω χαίρεις ὡς φίλοις ἀγαθοῖς *you delight in nothing so much as in good friends*, ὁ θεὸς ἔργοις τοῖς δικαίοις ἡδεται *the divinity is pleased with just actions*, ἄχθεσθεις τῇ ἀναβολῇ *vexed at the delay*, τῷ Ἑκατωνύμῳ χαλεπαίνοντες τοῖς εἰρημένοις *angry with Hecatonymus for what he said*, αἰσχύνομαι ταῖς πρότερον ἁμαρτίαις *I am ashamed of the former errors*, ἡγάπων τῇ σωτηρίᾳ *they were contented with their safety*, χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *I am distressed at the present affairs*.

Dative of Place and Time.

612. DATIVE OF PLACE. In poetry, the dative is often used without a preposition, to denote the place in which something is, or is done:

Ἑλλάδι ναίων *dwelling in Hellas*, Πυλίοισι ναίων *dwelling (in) among the Pylians*, τήν τ' οὐρεσι τέκτονες ἄνδρες ἐξέταμον *which builders felled on the mountains*, εἶδε μύχῳ κλισίῃς *he was sleeping in the recess of the tent*, τόξ' ὤμοισιν ἔχων *having the bow on his shoulders*, ἀγροῖσι τυγχάνει *he happens (to be) in the country*, ὁδοῖς *on the way*.

a. Seldom thus in prose (mostly in reference to Attic demes): Μελίτῃ *at Melite*, τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς *the trophies at Marathon, Salamis, and Plataea*.

613. DATIVE OF TIME. The dative is used to denote the time in (at) which something is, or is done.

This applies to words for DAY, NIGHT, MONTH, YEAR: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῇδε τῇ νυκτί *to-night*, τῇ ὑστεραίᾳ *on the following day*, τῷ ἐπὶόντι μηνί *in the coming month*, τετάρτῳ ἔτει (ἐνιαυτῷ) *in the fourth year*;—also to ὥρα: χειμῶνος ὥρα *in time of winter*;—further to FESTIVAL times: τοῖς Ὀλυμπίοις *at the Olympic games*. To other words, ἐν is usually added: ἐν τούτῳ τῷ χρόνῳ (καιρῷ) *at this time (occasion)*, ἐν τῷ παρόντι *at the present time*, ἐν τῷ τότε *at that time*. When time is designated by words denoting circumstance or event, ἐν is rarely omitted: τῇ προτέρᾳ ἐκκλησίᾳ (for ἐν τῇ etc.) *at the time of the former assembly*: cf. poet. χειμερίῳ νότῳ *at the time of the wintry south-wind*.

F. PREPOSITIONS WITH THEIR CASES.

614. The prepositions have a twofold use:—a. In *composition* with verbs, they define the action of the verb, in respect to its direction.—b. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as *ἀνευ without*, *πλὴν except*, *ἐνεκα on account of*, etc., which have the latter use only, not being compounded with verbs, may be called *improper* prepositions. They all take the genitive (cf. 589), except *ὧς*, which takes the accusative.

615. All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Hm.: *περί round about*, and, with anastrophe, *περί exceedingly*; *σὺν δέ and therewith*. Hd. has *ἐπὶ δέ and thereupon*, *μετὰ δέ and next*, *ἐν δέ or ἐν δέ δή and among the number*; also *πρὸς δέ, καὶ πρὸς, and besides*, which occur even in Attic prose.

a. The preposition, in its adverbial use, may belong to a verb understood, and may thus stand for a compound verb: so, even in Attic prose, *ἐνι* for *ἐνεστι* *it is possible*; in Attic poetry, *πάρα* for *πάρεμι* *to be present*. Hm. has also *ἐπι, μέτα*, for *ἐπεστι, μέτεστι*, etc.: similar is the imperative *ἄνα up!* (= *ἀνάσθητι*). For retraction of the accent (*anastrophe*) in this case, see 102 a.

616. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*tnesis*, 477) or substantives to which they belong: *ἐν δ' αὐτὸς ἐδύσετο νόροπα χαλκόν and he himself put on the shining brass*, *ἄμφι δὲ χαῖται ὥμοις ἀίσσονται and round their shoulders wave the manes*. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive (487, 492): but particles such as *μέν, δέ, γέ, τέ, γάρ, οὖν*, may be interposed after the preposition; other words, very rarely: *παρὰ γὰρ οἶμαι τοὺς νόμους for contrary, I suppose, to the laws*.

For *anastrophe* when the preposition follows the word it belongs to, see 102 D b. In prose, this is confined to *περί* with the genitive.

Use of different cases with the prepositions. General Remarks.

617. The *accusative* is used with prepositions, to denote the object *towards* which motion is directed (551); or, in general, the object *to, on, or over* which an action extends (544).

The *genitive* is used to denote the object *from* which an action proceeds (579), in expressions of departure, separation, or distinction: also, to denote the object to which an action *belongs* (compare genitive with adverbs, 589; and see 573).

The *dative* is used to denote the object *in, by, or with* which an action takes place.

618. The dative is properly used with prepositions, to express *being, or remaining*, in a particular situation; for *coming* to the situation, the accusative is used; for *passing* FROM it, the genitive: *μένει παρὰ τῷ βασιλεῖ he remains (by the side of) in the presence of the king*, *ἦκει παρ' αὐτόν he is come to his presence*, *οἴχεται παρ' αὐτοῦ he is gone from his presence*.

a. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: ἐν τῷ ποταμῷ ἔπεσον *they fell* (into, and were) *in the river*. So too, in place of a dative denoting rest, we sometimes have an accusative or genitive, in reference to a following or preceding state of motion: στάς εἰς μέσον (lit. standing into the midst) *coming into the midst and standing there*, τοῖς ἐκ Πύλου ληφθεῖσι *to those taken* (in, and brought) *from Pylus*, οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον *those in the market left their goods and fled* (from it).

General View of the Prepositions.

619. Prepositions used with only ONE case, viz.

I. the Accusative: εἰς, ὧς.

II. the Genitive: ἀντί, ἀπό, ἐξ, πρό, —also ἄνευ, ἄχρι, μέχρι, ἕνεκα, πλὴν (614).

III. the Dative: ἐν, σύν.

Prepositions used with two cases, viz.

IV. the Accusative and Genitive: διά, κατά, ὑπέρ.

V. the Accusative and Dative: ἀνά.

Prepositions used with THREE cases, viz.

VI. the Accusative, Genitive, and Dative: ἀμφί, ἐπί, μετά, παρά, περί, πρὸς, ὑπό.

I. Prepositions with the Accusative only.

620. 1. εἰς (also ἐς) *into, to*; properly *to* a position *in* something (= Lat. *in* with the acc.), opposed to ἐξ *out of*. It is used

a. of PLACE: Σικελοὶ ἐξ Ἰταλίας διέβησαν εἰς Σικελίαν *the Siculi passed over from Italy into Sicily*, εἰς δικαστήριον εἰσιέναι *to* (enter into) *come before a court* (of dicasts or jurors), λόγους ποιεῖσθαι εἰς τὸν δῆμον *to make an address to the people*, εἰς ἄνδρας ἐγγράφειν *to enrol among men* (write into the list of men).

b. of TIME: εἰς νύκτα (to) *till night*, εἰς ἡμᾶς *to our time*, ἐς τί (to what time) *how long?* εἰς ἐνιαυτόν (to the end of a year) *for a whole year*, poet. ἔτος εἰς ἔτος *from year to year*. An action may be thought of as taking place when a certain time is *come to*; hence εἰς is also used for the time WHEN (613): ἐδόκει γὰρ εἰς τὴν ὑστεραίαν ἤξειν βασιλέα *for it was thought that on the next day the king would arrive*, εἰς καιρὸν *in good time*, ἐς τέλος *finally*.

c. of MEASURE and NUMBER: εἰς διακοσίους *to the number of 200, about 200*, εἰς τέτταρας *to* (the depth of) *four men, four deep*, εἰς δύναμιν *to* (the extent of one's) *power, according to one's power*.

d. of AIM or PURPOSE: χρήσιμον εἰς τὸν πόλεμον *useful* (toward) *for the war*, εἰς τὸδε ἔκομεν (to this end) *for this are we come*.

In COMPOSITION: *into, in, to*.

NOTE. In Attic prose, εἰς is the common form: only Thucydides (like Hd.) has ἐς almost always. The poets use either form at pleasure.

621. 2. ὧς (cf. 614) *to*, only with persons:

Hm. αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὧς τὸν ὁμοῖον *a god always brings like to like*.

II. With the Genitive only.

622. 1. ἀντί (compare Ep. ἄντα, ἄντην; also ἀντικρύ), as a separate preposition, lost its original meaning *over against, opposite to* (cf. ἐν-αντί-ος); but this gave the idea of *counterpart, substitute*, and hence the common meaning, *instead of, for*:

Hm. ἀντὶ κασιγνήτου ξεινός δ' ἱκέτης τε τέτυκται *in place of a brother (equally esteemed and aided) is a stranger and suppliant, ἀντὶ θνητοῦ σώματος ἄθανατον δόξαν ἀλλάξασθαι for a mortal body, to gain in exchange immortal glory.*

IN COMPOSITION: *against, in opposition, in return.*

623. 2. ἀπό (Lat. *ab, a*, Eng. *off*) *from, off from, away from*; properly *from a position on something*:

a. of PLACE: Hm. ἀφ' ἵππων ἄλτο χαμᾶζε *from the (horses) car he sprang to the ground, ἀφ' ἵππου μάχεσθαι to fight (from a horse) on horseback.*

b. of TIME: ἀπ' ἐκείνης τῆς ἡμέρας (from) *since that day.*

c. of CAUSE: αὐτόνομος ἀπὸ τῆς εἰρήνης *independent (from) in consequence of the peace, ἀπὸ ξυνδήματος ἦκει he is come by agreement.*

PHRASES: ἀπὸ σκοποῦ *away from the mark, without aim, ἀπὸ ταυτομάτου (from self-moved action) without occasion, of itself, ἀπὸ στόματος λέγειν to speak (from mouth, not from a thinking mind) by rote, οἱ ἀπὸ σκηνῆς (those who act from the stage) the players.*

IN COMPOSITION: *from, away.*

624. 3. ἐξ (before consonants ἐκ: Lat. *ex, e*) *from, out of*; properly *from a position in something* (627):

a. of PLACE: ἐκ Σπάρτης φεύγει *he is banished from Sparta.*

b. of TIME: ἐκ παίδων (from children, Lat. *a pueris*) *since childhood.* Hence of immediate succession: λόγον ἐκ λόγου λέγειν *to make one speech after another, Hm. κακὸν ἐκ κακοῦ evil after evil.*

c. of ORIGIN: ἐκ πατρὸς χρηστοῦ ἐγενετο *he came of a worthy father.* Hence with *passive verbs* (instead of ὑπό with the gen.): τιμᾶσθαι ἐκ τινος *to be honored by some one: the agent is then viewed as the source of the action; this construction is rare in Att., but frequent in other dialects.*

d. of INFERENCE: ἐκ τῶν παρόντων (judging from) *according to the present circumstances, ἐκ τῶν ὁμολογουμένων ἐμοί τε καὶ σοί according to the truths admitted both by me and by thee.*

PHRASES: ἐκ δεξιᾶς *on the right hand, ἐξ ἴσου (from equal ground) on an equality, δῆσαι (κρεμάσαι) τι ἐκ τινος to bind (hang) one thing on another.*

IN COMPOSITION: *out of, from, away.*

625. 4. πρό (Lat. *pro*) *before*:

a. of PLACE: πρὸ θυρῶν *before the door.*

b. of TIME: πρὸ τῆς μάχης *before the battle.*

c. of PREFERENCE: πρὸ τούτων τεθνάναι μᾶλλον ἢ ἔλοιτο *before these things he would rather choose death.*

d. of PROTECTION (for one's safety, interest), a less frequent use: πρὸ παίδων μάχεσθαι *to fight for one's children (prop. in front of them).*

PHRASES: πρὸ πολλοῦ ποιεῖσθαι (to esteem in preference to much) *to consider as valuable, important, Hm. πρὸ ὁδοῦ further on the way.*

IN COMPOSITION: *before, forward, forth.*

626. IMPROPER PREPOSITIONS (614).

5. *ἀνευ* (poetic *ἄνευ*) *without*, Lat. *sine*.6. *πλήν* *except*; often used as a conjunction, see Rem. r.7. *ἄχρι, μέχρι*, *until*; often used as conjunctions (877, 8).8. *ἐνεκα* (also *ἐνεκεν, εἵνεκα*, poet. *οὕνεκα*) has two meanings:a. *on account of, for the sake of* (with gen. of the motive, Lat. *causa*): *τῆς ὑγιείας ἐνεκα χρώμεθα τῷ ἱατρῷ* *for the sake of health, we employ the physician* (cf. *δίδ* with acc., 630 b).b. *as regards*: *ἀσφαλῶς ἔζη, ἐνεκά γε τῶν συκοφαντῶν* *he lived in safety, so far as the sycophants were concerned* (without danger from them).REM. r. The adverbs *μεταξύ* *between*, *δίχα* and *χωρὶς* *apart* (from), are often used as improper prepositions.—On the other hand, *πλήν* *except* is often used without a genitive, as a conjunction: poet. *οὐκ ἄρ' Ἀχαιοὺς ἄνδρες εἰσὶ πλήν ὅδε* (with the same meaning as *πλήν τοῦδε*) *have the Achaeans no men but this one?*III. *With the Dative only.*627. 1. *ἐν* (Hm. *ἐνί, ἐν*) *in*, = Lat. *in* with the ablative:a. of PLACE: *ἐν Σπάρτῃ* *in Sparta*:—with a word implying number, it has the sense of *among*: *ἐν τούτοις* *among these*, *ἐν δήμῳ λέγειν* *to speak* (among) *before the people*.b. of TIME: *ἐν τούτῳ τῷ ἔτει* *in this year*.c. of OTHER RELATIONS: *ἐν τῷ θεῷ τὸ τῆς μάχης τέλος* (in the power of) *with God is the issue of the battle*, *ἐν παρασκευῇ εἶναι* *to be in* (a course or state of) *preparation*.PHRASES: *ἐν ὅπλοις εἶναι* *to be* (in) *under arms*, *ἐν αἰτίᾳ ἔχειν τινά* (to hold one in blame) *to blame one*, *ἐν ὀργῇ ἔχειν τινά* *to be angry with one*, *πειράσσομαι ἐν καιρῷ σοι εἶναι* *I will try to be* (in good time) *useful to you*, *ἐν προσθήκῃς μέρει* *in the* (part) *character of an addition, as an addition*:—also *ἐν τοῖς*, rarely used to strengthen the superlative: *ἐν τοῖς πρώτοις ἦλθε* *he came first of all* (i. e. *ἐν τοῖς ἐλθοῦσι* *among those who came*), cf. 665 a. For *ἐν* with verbs of motion (*ἐν χερσὶ τιθέναι* *to put in one's hands*), see 618 a.In COMPOSITION: *in, on*.NOTE. Rare poetic forms are *εἰν, εἰνί*.628. 2. *σύν* (also *ξύν*, = Lat. *cum*) *with*, i. e. *in company with*, in connection with (cf. *μετά* with the gen., 644):*ἐπαιδεύετο σύν τῷ ἀδελφῷ* *he was educated with his brother*, *σὺν Ἀπόλλωνι ἐνίκησε* *he gained the victory with* (the help of) *Apollo*, *σὺν νόμῳ* (in conformity) *with law* (opposed to *παρά* with acc., 648 e).In COMPOSITION: *with, together*.IV. *With the Accusative and Genitive.*629. 1. *διά* *through* (connected with *δύο* *two*, *δί-χα* *in two, apart*, Lat. *di-, dis-, asunder*: prop. through the space which separates two objects).*δίδ* with the GENITIVE:a. of PLACE: Hm. *διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος* *through the shining shield passed the stout spear*.

b. of TIME: διὰ νυκτός *through the night*, διὰ παντός τοῦ βίου ἀμνηχανεῖν *to be without resource through his whole life*.

c. of MEANS: διὰ τῶν ὀφθαλμῶν ὁρῶμεν *we see (through) by means of the eyes*, δι' ἐρμηνέως λέγειν *to speak by an interpreter*.

d. of a STATE of action or feeling: αὐτοῖς διὰ πολέμου ἵεναι *to proceed (in the way of war) in a hostile manner toward them*, διὰ φόβων γίνεσθαι *to come to be in a state of alarm*.

PHRASES: διὰ στόματος ἔχειν *to have in one's mouth* (passing through the mouth), διὰ χειρῶν ἔχειν *to have in hand*, διὰ ταχέων (by quick ways) *quickly*, διὰ τέλους *completely*.—Διὰ with the gen. often denotes, not the space or time of the action itself, but that which separates it from something else: διὰ μακροῦ *after a long interval*, Μεσσήνην διὰ τετρακοσίων ἐτῶν μέλλουσι κατοικίσειν *they are about to occupy Messene after (an exile of) 400 years*, διὰ πολλῶν ἡμερῶν ὁδοῦ *at a distance of many days' journey*, διὰ δέκα ἐπάλξεων πύργοι ἦσαν *at intervals of ten battlements, there were towers*.

630. διὰ with the ACCUSATIVE:

a. *through, during*, mostly poetic: Ἡμ. διὰ δώματα *through the halls*, διὰ νύκτα *during the night*.

b. regularly, *on account of* (with accus. of the efficient cause, cf. ἔνεκα, 626 a): διὰ τὴν νόσον χρώμεθα τῷ ἱατρῷ *on account of the sickness, we employ the physician*.

PHRASES: αὐτὸς δι' ἑαυτὸν *by and for himself*, διὰ τί *why, wherefore?*

IN COMPOSITION: *through, also apart* (Lat. *dē-, dis-*): διαφέρω = *differo*.

631. 2. κατὰ (cf. adv. κάτω *below*) originally *down* (opposed to ἀνά).

κατὰ with the GENITIVE:

a. *down from*: Ἡμ. βῆ δὲ κατ' Οὐλύμποιο καρῆνων *he went down from the heights of Olympus*, τὰ κατὰ γῆς *that which is (down from) under ground*.

b. *down towards, down upon*: Ἡμ. κατ' ὀφθαλμῶν κέχυντ' ἄχλυσ *a mist settled down upon his eyes*, φέρε κατὰ χειρὸς ὕδωρ *bring water (to pour) on the hands*. Hence *towards*: ἔπαινος κατὰ τινος *praise (directed) towards one*; but usually in a hostile sense, *against*: ψεύδεσθαι (κατὰ λέγειν, μάρτυρας παρέχεσθαι) κατὰ τινος *to lie (speak evil, produce witnesses) against one*.

PHRASES: πόλιν κατ' ἄκρας ἐλεῖν *to take a city completely (from its highest point down)*, κατὰ νότου *in the rear (of an army)*.

632. κατὰ with the ACCUSATIVE, *down along*; *passing over, through, or unto*; *pertaining to, according to*:

a. of PLACE: κατὰ ροῖον *down stream*, κατὰ γῆν καὶ θάλασσαν (over) *by land and by sea*, Ἡμ. Ζεὺς ἔβη κατὰ δαῖτα *Zeus came down to the feast*.

b. of TIME: κατ' ἐκείνον τὸν χρόνον *at that time*, κατὰ τὴν εἰρήνην *during the peace*, οἱ καθ' ἡμᾶς *our contemporaries*.

c. of OTHER RELATIONS: κατὰ τοῦτον τὸν τρόπον (according to) *in this manner*, κατὰ πάντα *in all respects*, κατὰ δύναμιν *according to ability*, κατὰ τοὺς νόμους *according to the laws*, κατ' ἐμέ *as regards me*, κατὰ Πίνδαρον, ἄριστον ὕδωρ *according to Pindar, water is best (of all things)*.

d. in DISTRIBUTIVE expressions: Ἡμ. κατὰ φύλα *according to clans, each clan by itself*, κατὰ τρεῖς *by threes, three by three*, καθ' ἡμέραν *day by day, daily*.

IN COMPOSITION: *down, against*. Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

633. 3. ὑπέρ (Ἡμ. also ὑπεῖρ) *over* = Lat. *super*.

ὑπέρ with the GENITIVE:

a. of PLACE: ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται *the sun journeys above us.*

b. in derived sense, *for, in behalf of*: μάχεσθαι ὑπὲρ τινος *to fight for one* (orig. over him, standing over to defend), ὁ ὑπὲρ τῆς πατρίδος κίνδυνος *the (peril) struggle for the fatherland*;—also *in place of*: ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι *I will answer in thy stead*;—and *on account of*: ὑπὲρ τῆς ἐλευθερίας ὑμῶν εὐδαιμονίζω *I congratulate you on account of your freedom.*—ὑπὲρ in the sense of περί *concerning* is rarely found before Demosthenes: τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχειν *to have such an opinion concerning the war.*

634. ὑπέρ with the ACCUSATIVE, *over, beyond*, of place and measure: Ἡμ. ὑπὲρ οὐδὲν ἐβήσето *he passed over the threshold*, ὑπὲρ δύναμιν *beyond one's ability.*

In COMPOSITION: *over, beyond, exceedingly, in behalf of.*

V. With the Accusative and Dative.

635. ἀνά (cf. adv. ἄνω *above*) originally *up* (opposed to κατά).

ἀνά with the DATIVE, only in Epic and lyric poetry, *up on*: ἀνὰ Γαργάρον ἄκρῳ *on the summit of Gargarus*, χρυσεῶ ἀνὰ σκῆπτρῳ *upon a golden sceptre.*

636. ἀνά with the ACCUSATIVE, *up along*; *passing over, through, or unto* (cf. κατά with acc., 632):

a. of PLACE: ἀνά ροὴν *up stream*, ἀνὰ πᾶσαν τὴν γῆν *over the whole land*, Ἡμ. ἀνὰ στρατόν *through the camp.*

b. of TIME: ἀνὰ πᾶσαν τὴν ἡμέραν *(over) through the entire day.*

c. in DISTRIBUTIVE expressions: ἀνὰ τέτταρας *by fours.*

PHRASES: ἀνὰ κράτος *(up to his power) with all his might*, ἀνὰ λόγον *(up to) according to proportion*, ἀνὰ στόμα ἔχειν *to have in one's mouth, to talk about* (cf. *id.*, 629).

In COMPOSITION: *up, back, again.*

VI. With the Accusative, Genitive, and Dative.

REM. The proper meaning of the preposition is, in general, most clearly seen with the dative.

637. 1. ἀμφί (Lat. *amb-*) connected with ἀμφω *both*: properly *on both sides of*; hence *about* (cf. περί, 649).

ἀμφί with the DATIVE, only Ionic and poetic, *about, and hence concerning, on account of*: Ἡμ. ἰδρώσει τελαμὼν ἀμφι στήθεσσι *the shield-strap will sweat about his breast*, Hd. ἀμφι ἀπόδω τῇ ἐμῇ πείσῳ μοι *concerning my departure, I will obey you*, poet. ἀμφι φόβῳ *on account of fear.*

638. ἀμφί with the GENITIVE, *about, concerning*: Hd. ἀμφι ταύτης τῆς πόλιος *(about) in the neighborhood of this city*, διαφέρεσθαι ἀμφι τινος *to quarrel about something.*

639. ἀμφί with the ACCUSATIVE, *about*, of place, time, measure, occupation: ἀμφι τὰ ὅρια *(about) close to the boundaries*, ἀμφι τοῦτον τὸν χρόνον *about this time*, ἀμφι τὰ ἐξήκοντα *about sixty* (Lat. *circiter sexaginta*), ἀμφι δεῖπνον ποιεῖν *to be busy about the supper.*

PHRASES: οἱ ἀμφι τινα *a person with those about him, his friends, followers, soldiers, etc.*; hence even οἱ ἀμφι Πλάτωνα *Plato, as head of a philosophic school.*

In COMPOSITION: *about, on both sides.*

640. 2. ἐπὶ *on, upon.*

ἐπὶ with the DATIVE:

a. of PLACE: Hm. ἐπὶ χθονὶ σίτον ἔδοντες *eating bread upon the earth, ἐπὶ τῇ θαλάσῃ οἰκεῖν to live (close upon) by the sea.*

b. of TIME: ἐπὶ τούτοις *after these things, thereupon.*

c. in OTHER RELATIONS: ἐπὶ τοῖς πράγμασι εἶναι *to be (over) at the head of affairs, ἐπὶ τοῖς πολεμίοις εἶναι to be (dependent upon) in the power of the enemy, ἐπὶ τινι χαίρειν to rejoice (on the ground of) on account of something;—especially of the AIM, on which an action proceeds: ἐπὶ παιδείᾳ τοῦτο ἔμαθες in order to an education hast thou learned this;—and the CONDITION, on which an action depends: ἐπὶ τόκοις δανείζειν to lend on interest, ἐπὶ τούτῳ on this condition.*

641. ἐπὶ with the GENITIVE:

a. of SPACE,—to denote the place *where*: Κῦρος προὔβαλντο ἐφ' ἄρματος *Cyrus appeared upon a chariot, ἐπὶ τοῦ εὐωνόμου (sc. κέρως) on the left (wing), ἐπὶ μαρτύρων in the presence of witnesses;—or the place whither: ἐπὶ Σάμου πλεῖν to sail (upon) toward Samos.*

b. of TIME: ἐπὶ Κροίσου ἔρχοντος *while Croesus reigned, ἐφ' ἡμῶν in our time, ἐπὶ κινδύνου in time of danger.*

c. in OTHER RELATIONS: ἐπὶ τῆς ἀρχῆς μένειν *to remain in the office, λέγειν ἐπὶ τιος to speak (upon) with reference to some one, ἐφ' ἑαυτοῦ οἰκεῖν to live by himself (apart from others), ἐπ' ὀλίγων τεταγμένοι drawn up with little depth (few men in depth).*

642. ἐπὶ with the ACCUSATIVE, *to (a position) upon, unto*: ἀναβαλεῖν ἐφ' ἵππον *to mount on horseback, ἐπὶ δεξιᾷ toward the right.*

PHRASES: ἐπὶ πολὺ *to a great distance, ὥς ἐπὶ τὸ πολὺ for the most part, τὸ ἐπ' ἐμέ so far as I am concerned.*

IN COMPOSITION: *upon, over, after, toward, unto.* Often it only marks the action as going forth upon the object, and in many such cases cannot well be translated.

643. 3. μετὰ (akin to μέσος medius) *a-mid, among.*

μετὰ with the DATIVE, poetic, chiefly Epic: Hm. Ἑκτορα δὲ θεὸς ἔσκε μετ' ἀνδράσι *Hector who was a god among men.*

644. μετὰ with the GENITIVE, *with*, implying participation (cf. σύν, 628): μετὰ τῶν ξυμμάχων κινδυνεύειν *to meet the dangers of battle (in common) with the allies, μετὰ δακρύων with (amid) tears, γῆρας μετὰ πενίας old age along with poverty.*

645. μετὰ with the ACCUSATIVE:

a. *to (a position) among or along with*, poetic: Hm. ἰὼν μετὰ ἔθνος ἐταίρων *going among the multitude of his friends, Hm. ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει he went with his spear after (in pursuit of) Automedon.*

b. *after* (so as to be with something, and obtain or secure it), poetic: Hm. βῆναι μετὰ πατρὸς ἀκούην *to go after (in quest of) tidings of a father, Hm. πόλεμον μέτα θωρήσσοντο they were arming for war.*

c. *after*, in TIME OR ORDER: μετὰ τὸν Πελοποννησιακὸν πόλεμον *after the Peloponnesian war, μετὰ θεοῦς ψυχὴ δειώτατον (after) next to the gods, the soul is (a thing) most divine.*

PHRASES: μετὰ χειρὸς ἔχειν *to have in hand (prop. to take between the hands and hold there), μεθ' ἡμέραν by day (after day comes, begins).*

IN COMPOSITION: *with* (of sharing), *among*, *between*, *after*, *from one place to another* (μετατιθέναι *to put in a new place*).

646. 4. παρά (Hm. also πάρ, παραι) *alongside of, by, near*.

παρά with the DATIVE: Hm. παρὰ νηυσὶ κορωνίσιν μιμνᾷσκειν *to remain by* (the side of) *the curved ships*, καὶ παρ' ἐμοὶ τις ἐμπειρία ἐστὶ *with me too* (as it were, at my side) *is some experience*.

647. παρά with the GENITIVE, *from beside, from*, with verbs of MOTION and those which imply RECEIVING (outwardly or inwardly): Hm. ἀπονοστεῖν παρὰ ἡνῶν *to return from the ships* (from a position by or near them), λαμβάνειν (μαρδάνειν, ἀκούειν) παρὰ τινος *to take* (learn, hear) *from some one*. Very rarely, and only in poetry, without the meaning "from": ναιετάων παρ' Ἰσμήνου βείδρων *dwelling by the currents of Ismenus*.

648. παρά with the ACCUSATIVE, *to* (a position) *beside, unto*; also *along by*:

a. of PLACE: Hm. τῷ δ' αὖτις ἵτην παρὰ νῆας *but they two went again to the ships* (to be by or near them), Hm. βῇ δ' ἀχέων παρὰ θίνα θαλάσσης *he went sorrowing along the sea-shore*.

b. of TIME: παρ' ὅλον τὸν βίον (along by) *during his whole life*.

c. of COMPARISON: δεῖ τὰς πράξεις παρ' ἀλλήλας τιθέναι *we must put the actions beside each other, compare them*, μείζον τι παρὰ τοῦτο *somewhat larger in comparison with this*.

d. of CAUSE: παρὰ τὴν ἡμετέραν ἀμέλειαν Φίλιππος ἀξέται *on account of our neglect Philip is becoming great* (prop. by it, in connection with it).

e. of EXCEPTION OR OPPOSITION: ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν *beside this we have another thing to say*, παρὰ τὸν νόμον *contrary to the law* (prop. passing by or beyond it, trans-gressing it) the opposite of κατὰ with acc. (632 c).

PHRASES: παρὰ μικρὸν *by little, within a little*, παρὰ μικρὸν ἡλθον ἀποθανεῖν *I came near dying*, παρὰ πολὺ νικᾶν *to be* (victorious by much) *completely victorious*, παρ' οὐδὲν ποιῆσθαι *to esteem as naught*.

IN COMPOSITION: *beside, along by or past, aside, amiss*.

649. 5. περί *around* (on all sides, cf. ἀμφί 637).

περί with the DATIVE, not frequent in Attic prose:

a. of PLACE: Hm. ἐνδυε περί στήθεσσι χιτῶνα *he put the mail-coat around his breast*, Hm. περί κῆρι (about the heart) *at heart, heartily*.

b. of CAUSE: Hm. περί οἷσι μαχεϊόμενος κτεάτεσσι *fighting* (about) *in defence of his possessions*, ἔδεισαν περί τῷ χωρίῳ *they became alarmed for the place*.

650. περί with the GENITIVE:

a. chiefly in derived sense, *about, concerning* (Lat. de): βουλευόνται περί τοῦ πολέμου *they are taking counsel about the war*, τίνα δόξαν ἔχεις περί τούτων *what opinion hast thou concerning these things?*

b. in Hm. (surrounding, and hence) *surpassing, more than*: περί πάντων ἔμμεναι ἄλλων *to be superior to all others*. Hence, in prose, such phrases as περί πολλοῦ ποιῆσθαι *to consider as* (more than much) *very important, desirable*, περί οὐδενὸς ἡγείσθαι *to esteem* (just above nothing) *very low, think little of*.

651. περί with the ACCUSATIVE, nearly the same as ἀμφί (639): περί Αἴγυπτον *about Egypt, in the region of Egypt*; and in derived sense, περί φιλοσοφίαν σπουδάζειν *to be busily engaged about philosophy*.

IN COMPOSITION: *around, (remaining) over, surpassing* (with adjectives = Lat. per in permagnus).

For Hm. πέρι as adverb *exceedingly*, see 615.

652. 6. *πρός* (Hm. also *προτί, ποτί*) *at or by* (the front of, cf. *παρά*, 646), akin to *πρό*.

πρός with the DATIVE:

a. *at*: ὁ Κύρος ἦν *πρὸς* Βαβυλῶνι *Cyrus was at Babylon*. Also with verbs of motion (618 a): Hm. *ποτί* δὲ σκῆπτρον βάλε γαλῆ *but he threw the staff on the ground* (so as to be, lie, there);—and in derived sense: τὸν νοῦν *προσέχετε* *πρὸς* τούτῳ *apply your mind to this*.

b. *in addition to*: *πρὸς* τούτοις *in addition to these things, furthermore*, *πρὸς* τοῖς ἄλλοις *beside all the rest*.

653. *πρός* with the GENITIVE:

a. *in front of, looking towards*: *πρὸς* Θράκης κεῖσθαι *to be situated over against Thrace*, τὸ *πρὸς* ἐσπέρας τείχος *the westward wall*, cf. *πρός* with acc.;—similarly in swearing: *πρὸς* θεῶν *before the gods, by the gods*. So *πρὸς* πατρός (μητρός) *on the father's (mother's) side*, *πρὸς* Πρωταγόρου εἶναι *to be on the side of Protagoras*, *πρὸς* τινος λέγειν *to speak on one's side, in one's favor*, Hm. *πρὸς* γὰρ Διὸς εἰσι ξεῖνοι *for strangers are (on the side of) under the care of Zeus*. Often, to express what is *natural or appropriate* on the part of some one: *πρὸς* ἱατροῦ ἐστὶ *it is the way of a physician*, οὐκ ἦν *πρὸς* τοῦ Κύρου τρόπου *it was not according to the character of Cyrus*.

b. *from* (prop. from before, cf. *παρά*, 647): ὄλβος *πρὸς* θεῶν *prosperity from the gods*;—sometimes used with passive verbs (instead of ὑπό, 656 b): *πρὸς* τινος φιλεῖσθαι *to be loved by some one* (cf. *ἐκ*, 624 c).

654. *πρός* with the ACCUSATIVE:

a. *to* (prop. to the front of): ἔρχονται *πρὸς* ἡμᾶς πρέσβεις *embassadors come to us*, *πρὸς* τὸν δῆμον ἀγορεύειν *to speak to (before) the people*.

b. *towards*: *πρὸς* βορρᾶν *towards the north*;—especially of DISPOSITION or RELATION toward some one: πιστῶς διακείσθαι *πρὸς* τινα *to be faithfully disposed towards one*, *πρὸς* βασιλέα σπονδὰς ποιέσθαι *to make a truce with the king*, δικάζεσθαι *πρὸς* τινα *to carry on a law-suit against one*.

c. *with a view to, in reference to*: *πρὸς* τὸ ἑαυτῷ συμφέρον *in order to his own advantage*, *πρὸς* τί με ταῦτ' ἐρωτᾷς (to what end) *for what do you ask me this?* *πρὸς* ταῦτα (in view of these things) *therefore*, διαφέρειν *πρὸς* ἀρετῇν *to differ in respect to virtue*, τὰ *πρὸς* τὸν πόλεμον *the things pertaining to the war*, *πρὸς* τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν *to judge of happiness (by reference to) according to money*.

PHRASES: *πρὸς* ἡδονήν, χάριν *with a view to please, gratify* (one's self or another), *πρὸς* βίαν *by (resort to) force, forcibly*, *πρὸς* ὀργήν *in anger, angrily*, οὐδὲν *πρὸς* ἐμέ *it is nothing to me*.

IN COMPOSITION: *to, towards, in addition*.

655. 7. ὑπό (Hm. also ὑπαί) *under* = Lat. *sub*.

ὑπό with the DATIVE: ὑπὸ τῷ οὐρανῷ *under the heavens*, ὑπὸ τῷ ὄρει *at the foot of the mountain*, ὑπ' Ἀθηναίους εἶναι *to be under (the power of) the Athenians*, poetic in Hm. χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσα (Troy) *conquered (under) by our hands*.

656. ὑπό with the GENITIVE:

a. of PLACE: ὑπὸ γῆς *under the earth*;—hence in some expressions of DEPENDENCE: ὑπ' αὐλητῶν χορεύειν *to dance under (the lead of) flute-players*. But much oftener, under the working of a cause or agent: hence

b. of AGENCY, with PASSIVE VERBS or those of passive meaning: τιμᾶσθαι ὑπὸ τῶν πολιτῶν *to be honored by the citizens*, ἡ πόλις ἐάλω ὑπὸ τῶν Ἑλλήνων *the*

city was taken by the Greeks, πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων many died (were slain) by the barbarians.

c. of CAUSE: ὑπὸ γῆρας ἀσθενὴς ἦν *he was weak by reason of old age.*

657. ὑπό with the ACCUSATIVE:

a. of PLACE, prop. *to* (a position) *under*: Ἡμ. ὑπὸ πόντον ἐδύσετο κυμαίνοντα *he dived under the surging sea*; used also in expressions denoting rest (618 a): ὑπὸ τὸ ὄρος ἤλίζοντο *they were passing the night at the foot of the mountain.* Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑφ' ἑαυτοῦς ποιῆσθαι *to bring cities and nations under their power.*

b. of TIME (under a time either impending or in progress): ὑπὸ νύκτα *just before night* (Lat. sub noctem); ὑπὸ τὴν νύκτα *during the night.*

In COMPOSITION: *under, secretly, slightly, gradually.* It is sometimes used where the idea *under* is foreign to our conceptions, and in many such cases can hardly be translated.

ADJECTIVES.

658. For attributive and predicate-adjective, see 488. For agreement of adjective and substantive, see 498. For omitted subject, and use of adjective as substantive, see 509. For peculiarities in number and gender, see 511–23. For use of adjective as adverb, see 226, 228. For neuter adjective used as cognate-accusative, see 547 c.

Degrees of Comparison.

659. POSITIVE FOR COMPARATIVE. The positive may express a quality as disproportioned to the circumstances of the case, and may thus have a comparative force:

ἡ χώρα σμικρὰ δὴ ἐξ ἱκανῆς ἔσται *the territory, from being sufficient, will become small* (i. e. too small, smaller than its inhabitants require). In most cases of the kind, an INFINITIVE follows, usually with ὥς or ὥστε: ὀλίγοι ἐσμὲν ὥς ἐγκρατεῖς εἶναι αὐτῶν *we are too few to have possession of them.*

660. COMPARATIVE. The comparative degree may be followed by a genitive, or by ἢ *than* (see 585–6).

a. The genitive is always used, when the comparative is followed by a reflexive pronoun: ὅταν ἐν τινὶ κινδύνῳ ᾧσι, πολλῶ χεῖρον ἑαυτῶν λέγουσι *whenever they are in any danger, they speak much worse (than themselves, i. e. than they do under other circumstances) than they usually do.* Compare βέλτιστος ἑαυτοῦ (best of himself, better than in any other state) *in his best estate* (559 a).

b. ἢ is always used, when the two objects of comparison are adjectives: both of these are then put in the comparative: στρατηγοὶ πλείονες ἢ βελτίους *generals more numerous than good, συντομώτερον ἢ σαφέστερον διαλεχθῆναι to discourse more briefly than clearly.*

c. ἢ is used after the comparative, when the quality is represented as disproportioned to something: thus ἢ κατὰ with the acc., ἢ or ἢ ὥς or ἢ ὥστε with the infin.: νομοδότης βελτίων ἢ κατ' ἄνθρωπον *a lawgiver better (than according to man) than consists with man's nature, μείζω ἢ κατὰ δάκρυα πεπόνθασι they*

have suffered things too great for tears, βελτίους ἢ ὑπὸ δώρων παρατρέπεσθαι too good to be seduced by gifts, ἐλάττω δυνάμιν ἔχει ἢ ὥστε τοὺς φίλους ὠφελεῖν he has too little power to serve his friends.

d. ἥ is sometimes irregularly omitted, when πλέον (πλεῖν) more or ἑλάττω (μείων) less is followed by a numeral not in the genitive: ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίων they kill not less (than) 500 of the men. The same adverbs, with or without ἥ, may be used for any case or number of the adjective: thus in the last example, μείων = μείονας; ἀπέθανον οὐκ ἑλάττω (= ἐλάττωτες) τῶν εἴκοσι there fell not less than 20, ἐν πλέον (= πλείοσιν) ἢ διακοσίοις ἔτεσι in more than 200 years.

661. Instead of the genitive or the particle ἥ, other forms are sometimes used with the comparative:

αἰρετώτερός ἐστι ὁ καλὸς θάνατος ἀντὶ τοῦ αἰσχροῦ βίου a noble death is more to be desired than (lit. instead of) a shameful life, μηδὲν περὶ πλείονος ποιοῦ πρὸ τοῦ δικαίου consider nothing as of more account than (lit. before) justice, χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥραν a cold more severe than (lit. in comparison with) the ordinary season, πρὸς ἅπαντας τοὺς ἄλλους οἱ Συρακόσιοι πλείω ἐπορίσαντο the Syracusans provided more than (lit. in relation to) all the rest, ὁ πόλεμος οὐχ ὅπλων τὸ πλέον ἀλλὰ δαπάνης war is not a thing of arms so much as of expense (lit. not of arms more, but of expense).

662. The comparative is often used ABSOLUTELY, i. e. without any object depending on it. Such an object may then be understood from the connection:

αἰρετώτερον τὸ αὐταρκέστερον the more independent position is more desirable (than another less independent), μή τι νεώτερον ἀπαγγέλλεις do you report anything newer (than we know already)? ἁμεινόν ἐστι ὑπὸ θεοῦ καὶ φρονίμου ἄρχεσθαι it is better to be governed by a divine and intelligent being.—Thus the comparative may signify MORE THAN OTHERS, MORE THAN IS USUAL OR PROPER, and may be rendered sometimes by the positive with TOO, QUITE, VERY: οἱ σοφώτεροι the wiser, men of superior wisdom, εἰ καὶ γελοιότερον εἰπεῖν though it is rather a funny thing to say.

663. SUPERLATIVE. The superlative represents a quality as belonging to its subject in a higher degree than to any other individual of the same class. This class is most commonly designated by a genitive partitive (559 a), which may often be understood where there is none expressed. But the superlative is also used without definite reference to a class, to represent a quality as belonging to its subject in a very high degree: ἀνὴρ σοφώτατος a very wise man.

664. Strengthened Forms. The superlative is strengthened by various additions, especially by a prefixed ὥς or ὅτι, less often ἥ (in poetry also ὅπως):

ὥς ἐλαχίστων δεῖσθαι to have the very smallest wants, ὅτι μάλιστα as much as possible, ὅτι ἐν βραχυτάτῳ in the shortest possible space, ἥ ῥᾶστα in the easiest manner. Sometimes ὥς and ὅτι are used together: ἐμὲ ὥς ὅτι βέλτιστον γενέσθαι that I should become as good as may be. The adj. pron. οἷος has a similar use: ὁρῶ τὰ πράγματα οὐχ οἷα βέλτιστα ὄντα I see that our affairs are not in the very best condition, ὅτος πάγου οἴου δεινοτάτου there being a frost of extreme severity.

a. These forms of expression appear to have arisen by incorporation and attraction (810-11): οὕτως δεῖσθαι, ὡς ἐλάχιστά ἐστι *to want (things) in that way, in which they (the things wanted) are least*, ἐν τούτῳ ὃ τι βραχυτάτον ἐστι *in that space which is shortest*, ἐμὲ ὡς τοῦτο ὃ τι βέλτιστόν ἐστι γενέσθαι *that I should become as that which is best*, πάγου τοιούτου οἷος δεινότατός ἐστι *a frost of that sort which is most severe*.

b. In such expressions, words denoting POSSIBILITY are sometimes found (but not with ὅτι): δηγήσομαι ὡς ἂν δύνωμι διὰ βραχυτάτων *I will state in the briefest terms I am able*, οἱ Λακεδαιμόνιοι σίτῳ ἢ ἄνυστον μετριωτάτῳ τρέφουσι *the Lacedaemonians support life with an amount of bread as moderate as possible*, ἦγε στρατιὰν ὅσῃν πλείστην ἐδύνατο *he led as large an army as he could*.

665. a. The superlative is also strengthened by δῆ annexed: μέγιστος δῆ *the very greatest*. For ἐν τοῖς with superl., see 627.—A negative form of expression may be used with emphasis: οὐκ ἐλάχιστος *not least* = very great (an example of *litôtes*).—The superlative may receive emphasis from the numeral εἰς: πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν *being able to render most aid (as one man, i. e.) beyond any other one man*.

b. Sometimes μέλιστα is added to the superlative: διὰ τοὺς νόμους μάλιστα μέγιστοί ἐστε *through the laws ye are most of all greatest*. So μᾶλλον is sometimes found with the comparative: αἰσχυνηρότερος μᾶλλον τοῦ δέοντος *bashful more than he ought to be*.

666. The PARTICIPLES never form a comparative and superlative, but take μᾶλλον, μάλιστα instead. This is the case also with many verbals in τός, and with some other adjectives. It is sometimes the case even with adjectives which usually form the comparative and superlative.

PRONOUNS.

667. The PERSONAL PRONOUNS, when they stand in the nominative, are *emphatic*; otherwise they would be omitted (504 a):

καὶ σὺ ὄψει αὐτόν *thou also wilt see him (thou as well as others)*. Yet they have little emphasis in some phrases, such as ὡς ἐγὼ ἀκούω (*πυνθάνομαι, οἶμαι*) *as I hear (learn, think)*.

668. The pronoun οὗ, οἷ, etc., of the third person, is in Attic always *reflexive* (671 a); instead of it, αὐτός is used as a *personal* pronoun: this also, when it stands in the nom., is *emphatic*: εἶδον αὐτήν *I saw her*, αὐτὸς ἔφη (*ipse dixit*) *he himself (the master) said it*.

669. INTENSIVE PRONOUN. a. Αὐτός, in agreement with a substantive, is intensive or *emphatic* (= Lat. *ipse*): ὁ ἀνὴρ αὐτός or αὐτὸς ὁ ἀνὴρ *the man himself* (538 b).

So with various shades of meaning: ἐπιστήμη αὐτῇ *knowledge in itself (in its own nature)*; ἡ γεωργία πολλὰ καὶ αὐτῇ διδάσκει *agriculture itself also (as well as other pursuits) affords much instruction*; ἡγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν πολλὴν κρείσσω εἶναι *I believe our city by itself (alone) to be much superior in strength*; αὐτοὶ ὀργιζόμενοι οἱ στρατιῶται *the soldiers being angry of themselves*

(aside from the influence of others); ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς *on the coasts themselves* (just upon, close upon, the coasts); τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι *they took four ships, crews and all* (604). It is used, by a peculiar idiom, with ORDINAL numerals: ἐστρατήγει Νικίας τρίτος αὐτός *Nicias was general with two associates* (being himself third and chief).

b. It is often emphatic when it stands by itself (in agreement with a word understood); in the nom. it is always so (668), and sometimes in the oblique cases:

Βρασιδᾶς τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσ.) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to (the people) themselves*, πλευστέον (sc. ὑμῖν) εἰς τὰς τριήρεις αὐτοῖς ἐμβᾶσι (you) *must sail, having yourselves gone on board of the triremes*, οὐχ οἶδοντε ἀμελῆ αὐτὸν ὄντα (sc. τινά) ἄλλους ποιεῖν ἐπιμελεῖς *it is impossible (for one) who is careless himself to make others careful*.

c. But usually, when standing by itself in an oblique case, it serves as a personal pronoun (668), or a weak demonstrative, referring to a person or thing previously mentioned (491 b):

Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πυθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them*, οὓς δὲ μὴ εὕρισκον, κενοτάφιον αὐτοῖς ἐποίησαν *such as they did not find, they made a cenotaph for them*.

For ὁ αὐτός *the same*, see 538 b.

670. The REFLEXIVE PRONOUNS refer to the subject of the sentence: τὰ ἄριστα βουλευέσθε ὑμῖν αὐτοῖς *take the best counsel for yourselves*.

a. When connected with a *dependent* verb (finite, infinitive, or participle), they refer to the subject, not of the dependent, but of the *principal* verb; and are then said to be INDIRECT REFLEXIVES:

τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own (land)*, ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ *the tyrant thinks that the citizens are servants to him* (lit. to himself), τούτων ἦρξε Κύρος οὐχ ἑαυτῷ ὁμογλώττων ὄντων *Cyrus became ruler of these, though they were not of the same tongue with him*.

b. Sometimes, however, the reflexive pronouns refer, not to the principal subject, but to a *dependent* word: ἀπὸ σαυτοῦ σε διδάξω *from yourself I will instruct you*, ζηλοῦτε τοὺς μηδὲν κακὸν σφισιν αὐτοῖς συνειδοντας *emulate those who are conscious (with themselves) in their own minds of no evil*, τὸν κωμάρχην ὄχετο Ξενοφῶν ἄγων πρὸς τοὺς ἑαυτοῦ οἰκέτας *Xenophon went conducting the governor of the village to his own people* (the governor's, not Xenophon's).

671. The personal pronouns are sometimes used instead of the reflexive:

δοκῶ μοι οὐκ ἀπαράσκενος εἶναι *I (seem to myself to be) think that I am not without preparation*;—especially for the indirect reflexives: οὐχ ἔξειν ὃ τι χρῆσεσθε αὐτῷ νομίζει *he thinks that you will not know what to do with him*.

a. The personal pronouns of the third person (οἷ, οἷ, etc.) are in Attic always used as indirect reflexives; but οἷ and εἷ are rare in Attic prose, and οἷ is seldom emphatic: ἐγκλήματα ἐποιῶντο, ὅπως σφίσις ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν *they were bringing charges, that they might have the greatest pos-*

sible color for making war, λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ περὶ σοφίας Apollo is said to have played Marsyas, when contending with him (Apollo) in respect to skill.

b. In Hm., οὗ, οἷ, etc., are freely used as personal pronouns (= Att. αὐτοῦ, -ῆς, etc.): αὐτόματος δέ οἱ ἦλθε Μενέλαος but Menelaus of his own accord came to him;—yet they are often reflexive: γαστήρ ἐκέλευσε ἔο μνήσασθαι ἀνάγκη the stomach requires one perforce to think of it.

672. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: δεῖ ἡμᾶς ἀνερῆσθαι ἑαυτοὺς we must question ourselves. —In Hm., the possessive pronoun ὅς (έός) has a similar use: οὐ γὰρ ἐγώ γε ἦς (for ἐμῆς) γαίης δύναιμι γλυκερώτερον ἄλλο ἰδέσθαι for I can look on nothing sweeter than (mine) own land.

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal (ἀλλήλων, ἀλλήλοις, etc.): διελεγόμεθα ἡμῖν αὐτοῖς we were conversing (with ourselves) with one another.

673. The forms ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are emphatic only, not reflexive:

τοὺς παῖδας τοὺς ἐμοὺς κατήσχυε καὶ ἐμὲ αὐτόν he insulted my children and me myself, poet. αὐτῷ ταῦτά σοι δίδωμι to thee thyself do I give these things. Instead of ἐ αὐτόν, etc., in the third person, αὐτόν alone is used: λαμβάνουσιν αὐτόν καὶ γυναῖκα they take the man himself and his wife. In the plural, ἡμῶν αὐτῶν, etc., may be either reflexive or emphatic; αὐτῶν ἡμῶν, etc., emphatic only: but σφῶν αὐτῶν is only reflexive, and αὐτῶν σφῶν is never used.

a. But in Hm., to whom the compound reflexives are unknown (235 D), such forms as ἐ αὐτόν, οἱ αὐτῷ, σοὶ αὐτῷ, etc., are sometimes reflexive and sometimes emphatic.

674. The reflexive pronoun may be made to receive emphasis by prefixing αὐτός to it:

αὐτός in this use agrees, not with the reflexive itself, but with the subject to which it refers: αὐτὸς αὐτὸν ἀπέκτεινε he (himself) killed himself, τὸν σοφὸν αὐτὸν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι the wise man must be wise especially for himself. The two pronouns are separated by a preposition: τὰ μὲν αὐτῇ δι' αὐτῆς ἡ ψυχὴ ἐπισκοπεῖ some things the soul surveys by itself; but not, usually, by the article: καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν he has overthrown his own dominion.

675. POSSESSIVE PRONOUNS. The article is often used instead of an (unemphatic) possessive pronoun (527 d). (For the article with a possessive pronoun, see 538 c.)

a. The genitive of the personal pronoun is very commonly used instead of the possessive: σοῦ ὁ νόος or ὁ νόος σου (for the position, see 538 a). For the 3d person, the Attic prose always has αὐτοῦ, -ῆς his, her, its (instead of ὅς); and αὐτῶν their (instead of σφέτερος).—σφέτερος in Attic prose is always reflexive: ὅς or έός is only poetic.

b. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive (cf. 523 b): ἡ ὑμετέρα τῶν σοφιστῶν τέχνη ἐπιδέδωκε the art of you the sophists has advanced, poet. τὰμὰ δυστήνου κακά the ills of me, unhappy one, Hm. ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν if your (own) mind is offended.

676. The possessive pronouns often have a reflexive use :

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι *I lend to thee of my own property* : as to σφέτερος, see 675 a. In this use, ἡμέτερος, ὑμέτερος commonly take αὐτῶν (675 b) : ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν *our own actions we do not speak* ; for σφέτερος αὐτῶν, the genitive ἐαυτῶν is frequent : τὰ σφέτερα αὐτῶν (or τὰ ἐαυτῶν) εὖ τίθεσθαι *to manage well their own affairs*. The forms ἐμὸς αὐτοῦ (-ῆς) σὸς αὐτοῦ (-ῆς) are poetic : the genitives ἐμαυτοῦ (-ῆς), σεαυτοῦ (-ῆς) are used in stead ; and in the third person, ἐαυτοῦ (-ῆς).

677. A possessive pronoun is sometimes equivalent to an *objective* genitive : εὖνοια ἡ ἐμὴ *good-will to me* (not my good-will to another) ; so σὴν χάριν (as a favor to thee) *for thy sake*.

678. DEMONSTRATIVE PRONOUNS. The ordinary demonstrative is οὗτος *this, that*. Ὅδε *this* (here) is used of something *near* or *present* ; ἐκεῖνος *that* (yonder), of something *remote*.

a. These pronouns, and especially ὅδε, are sometimes used almost as adverbs of place :

αἷτιος Χαιρεφῶν ὅδε *Chaerephon here is to blame for it*, poet. δρῶ τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην *I see Jocaste coming hither from the house*, ἱππεῖς οὗτοι πολέμιοι φαίνονται *there are seen horsemen of the enemy* ("those horsemen" would be expressed by οἱ ἱππεῖς οὗτοι), νῆες ἐκεῖνα ἐπιπλέουσι *yonder are ships sailing towards us*.

679. In referring to an object already mentioned, οὗτος is generally used ; but ὅδε, in reference to an object yet to be mentioned : ἔλεξαν ταῦτα *they said these things* (before stated), ἔλεξαν τὰδε *they said these things* (which follow). The same distinction exists also between τοιοῦτος *such*, τοσοῦτος *so much, many*, τηλικούτος *so old, large*,—and the corresponding forms in δε, τοιόσδε, τοσόςδε, τηλικόςδε.

a. Yet οὗτος is sometimes used—especially the neuter τοῦτο—in reference to a word or sentence following in apposition : οὐ τοῦτο μόνον ἐννοοῦνται, τί πείσονται *they think not of this alone, what they shall suffer*. More rarely, ὅδε is used in reference to something before mentioned.

b. Ἐκεῖνος is also used in referring to an object before mentioned, even when mentioned immediately before, if the object is thought of as remote, or is otherwise especially distinguished : Κῦρος καθ'ορᾶ βασιλεία καὶ τὸ ἀμφ' ἐκεῖνον στίφος *Cyrus observes the king and the band around him* (some way off, as leader of the opposite army). Ἐκεῖνος may even refer to a word or sentence following in apposition : παρὰ ἐκεῖνων, οἶμαι, παρὰ τῶν μηδέποτε πολεμίων *from those, I think, (viz.) from such as never were hostile*.

680. Οὗτος sometimes repeats the subject or object of a sentence with emphatic force :

ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων αἷτιος *the one who furnished the seed, he is responsible for what grew from it*. So αὐτός, but without emphasis : περάσομαι τῷ πάππῳ, κρᾶτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ *to my grandfather, I will try, being a first-rate horseman, to act as an ally to him*.

For καὶ ταῦτα *and that* with omitted verb, see 508 b.

a. Οὗτος is sometimes used in addressing a person : οὗτος, τί ποιεῖς *you there, what are you doing* (678 a).

681. RELATIVE PRONOUNS. For agreement of relative and antecedent, see 503. For peculiarities of relative sentences, see 807-23.

a. The ordinary relatives (ὅς, ὅσος, οἷος, etc.) are often used where the antecedent is indefinite: *πείθονται οὗς ἂν* (= οὗστινας ἂν) *ἡγῶνται βελτίστους εἶναι* *they obey* (those, any) *whom they may think to be best.*

b. But the indefinite relatives (ὅστις, ὁπόσος, ὁποῖος, etc.) are not used where the antecedent is definite or particular. Where the antecedent is apparently of this nature, an indefinite idea is really connected with it: Hd. *ἐπεθύμησε Πολυκράτεα ἀπολέσαι, δι' ὅντινα κακῶς ἤκουσε* *he desired to destroy Polycrates, (as being a person) on whose account he was ill spoken of.* Yet in late writers, ὅστις, etc., are sometimes used without any indefinite idea.

For indefinite relatives used as (dependent) interrogatives, see 682, 825: as indefinites, see 816 a.

682. INTERROGATIVES. A question may be—1. one which the speaker himself asks (*direct question*): *τί βούλεσθε* *what do you want?* or—2. one which he describes as being asked (*indirect or dependent question*): *ἡρώτα τί βούλονται* *he asked what they wanted.*

The interrogatives (pronouns and adverbs, 247-8) are used in both kinds of questions. But in dependent questions, the indefinite relatives are more common: *ἡρώτα ὃ τι βούλονται*; in direct questions, they are never found.

For peculiarities of interrogative sentences, see 824-31.

683. INDEFINITE PRONOUNS. The pronoun *τις, τὶ*, may express indefiniteness, not in respect to the particular object, but in regard to its *nature or quality*:

ὁ σοφιστὴς πέφανται τις ἔμπορος *the sophist has been shown to be* (not some one who trades, but one who pursues some trade) *a sort of trader.* In this sense, it is often connected with adjectives: *μὴ βλάξ τις καὶ ἡλίθιος γένωμαι* *lest I should come to be a sort of dull and simple fellow* (not some one who is dull, but one who has some dullness): so *τοιαῦτ' ἅττα* (not some things of that kind, but) *things of some such kind*, *μέγας τις* of some magnitude, *ἐν βραχεῖ τινι χρόνῳ* in a pretty short time, *τριάκοντά τινας ἀπέκτειναν* they killed (some thirty) *about thirty*, *ὀλίγοι τινές* some few.

a. So *τὶ* with adverbs: *σχεδόν τι* pretty near, *μηδέν τι* πᾶν διωκόμενοι *scarcely pursued at all* (lit. a sort of none at all).

b. *Πᾶς τις, ἕκαστός τις*, denote *every one, each one*, taken at pleasure. *Τίς* is sometimes used in the sing., when *several* must be thought of: *χρὴ δεῖπνεν ὃ τι τις ἔχει* *whatever one* (and another) *has, he* (they) *must make a supper of it.*

c. *Τίς* is sometimes used with an implied notion of *importance*: poet. *ἤϋχεῖς τις εἶναι* *you pretended to be somebody* (of consequence), *λέγειν τι* *to say something* (worth while): so *οὐδὲν λέγειν* *to say nothing* (worth while).

THE VOICES.

A. ACTIVE.

684. The active voice represents the subject as acting. It is transitive when the action passes over to a direct object, otherwise intransitive.

a. The active voice of some verbs has both a transitive and an intransitive meaning:

ἐλαύνειν tr. to drive, intr. to ride, march; πράττειν tr. to do, intr. εἶδ (κακῶς) πράττειν to (do, i. e.) succeed well (ill); ἔχειν tr. to have, hold, intr. ἔχε δὴ (hold) stop now, ἔχ' ἡρέμα, ἡσυχῇ (hold) keep still, καλῶς ἔχει Lat. bene se habet, it is well.—In English, this is still more common, as in the verbs to move, turn, break, melt, increase, etc.

In some verbs, the two meanings belong to different tenses, see 416-7.

685. Some transitive verbs have an intransitive meaning only when compounded with a preposition:

βάλλειν to throw, μεταβάλλειν (to throw from one place to another) to change tr. and intr., εἰσβάλλειν and ἐμβάλλειν to make an invasion, also (of rivers) to empty; δίδοναι to give, ἐνδίδοναι to give in, surrender tr. and intr., ἐπιδίδοναι to advance, improve; κόπτειν to cut, προκόπτειν to make progress; φέρειν to bear, διαφέρειν to differ.

For intransitive verbs which become transitive in composition, see 544 d.

686. A subject is often described by the active as doing what it only causes another to do (*causative* use): ὁ Κῦρος κατέκαυσε τὰ βασίλεια Cyrus burnt the palace, i. e. caused it to be burnt.

B. MIDDLE.

687. The middle voice represents the subject as acting on itself, that is, as affected by its own action.

It is, therefore, *reflexive* in meaning, the action, as it were, turning back upon the agent. Like the active, it is transitive when it takes a direct object: πράττεσθαι χρήματα to get one's self money;—otherwise, intransitive: ἀπέχεσθαι (to hold one's self away) to abstain.

The subject may be variously affected by the action. Hence we distinguish the following uses of the middle:

688. 1. The DIRECT MIDDLE,—in which the subject of the action is at the same time its direct object:

λούεσθαι to wash (one's self), τρέπεσθαι to turn (one's self), ἐπιδείκνυσθαι to show one's self, ἵστασθαι to set one's self, καλύπτεσθαι to cover one's self. Instead of the reflexive form, an intransitive verb is often to be used in Eng.: παύειν to make cease, παύεσθαι (to make one's self cease) to cease; φαίνειν to show, φαίνεσθαι (to show one's self) to appear; πείθειν to persuade (cause to believe), πείθεσθαι (to make one's self believe) to trust, comply.

a. The direct middle is much less frequent than the indirect: instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *φθήσονται ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι* *they will get the start either in harming us or in securing themselves.*

689. 2. The INDIRECT MIDDLE,—in which the subject of the action is at the same time its indirect object, most commonly as dative of interest, FOR *one's self*:

πορίζειν to procure, *πορίζεσθαι* (*χρήματα*) to procure (money) for one's self, *σπᾶσθαι τὸ ξίφος* to draw (for one's self) one's own sword, *ἄγεσθαι γυναῖκα* to take a wife (to one's own house), *μεταπέμψομαι τινα* I send after one (that he may come to me), *Ημ. αὐτὸς ἐφέλκεται ἄνδρα σιδήρος* the iron itself draws the man to it. Thus too, *ὁ νομοθέτης τίθησι νόμους* the lawgiver makes laws (for others), but *ὁ δῆμος τίθεται νόμους* the people makes laws for itself.

a. It may be for the interest of the subject that something should be removed FROM it: *ἀμύνεσθαι κίνδυνον* to ward off danger (for one's self, i. e.) from one's self, *τρεπόμεθα τοὺς πολεμίους* we turn the enemy from ourselves, put them to flight, *ἀποδόσθαι ναῦν* to sell a ship (prop. to give it from and for one's self, for value received).

b. In some verbs, the indirect middle has a *causative* use (686):

διδάσκειν τὸν υἱόν I procure instruction for my son (make others teach him for me), *παρατίθεμαι δείπνον* I have a meal served up to me (make others serve it for me); *δανείζω* I lend, *δανείζομαι* (I make one lend to me) I borrow; *μισθῶ* I let for hire, *μισθοῦμαι* (I make one let to me) I hire; *δικάζω* I give judgment, *δικάζομαι* (I make one give judgment for me, in my case) I maintain a suit at law.

690. 3. The SUBJECTIVE MIDDLE,—in which the subject is thought of as acting in his own sphere, with his own means and powers:

παρέχειν to furnish in any way, *παρέχεσθαι* to afford from one's own property; *ποιεῖν πόλεμον* to make war simply, *ποιεῖσθαι πόλεμον* to make war with one's own resources; *λαμβάνειν τι* to take something, *λαμβάνεσθαι τι* to take hold of something with one's own hand; *σκοπεῖν* to view, *σκοπεῖσθαι* to take one's own view, consider in his mind.

a. Hence some *intransitive* verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: *βουλευεῖν* to take counsel, *βουλεύεσθαι* to take one's own counsel, form his own plan; *πολιτεῖν* to be a citizen, act as such, *πολιτεύεσθαι* to perform one's civic duties (espec. public duties), to conduct public affairs; *πρεσβεῖν* to be an ambassador, negotiator, *πρεσβεύεσθαι* (used of the state) to conduct its negotiations (by sending ambassadors).

691. The following verbs may be added to those already given, as showing various and important differences of meaning between active and middle: *αἰεῖν* to take, *αἰεῖσθαι* to choose; *ἄπτειν* to fasten, *ἄπτεσθαι* (to fasten one's self to) to touch; *ἔχειν* to hold, *ἔχεσθαι* to hold on to, hence to be close to; *τιμωρεῖν τινα* to act as avenger or helper to a person, *τιμωρεῖσθαι τινα* to avenge one's self on a person; *ἄρχω* I begin (in advance of others, opposed to *ὕστερῶ* am behind), *ἄρχομαι* I begin (my own work, without reference to others, opposed to *παύομαι*

I cease); δ ῥήτωρ γράφει νόμον *the orator (writes) proposes a law*, δ κατήγορος γράφεται τὸν ἀδικήσαντα *the plaintiff brings his suit (indictment) against the offender*.

a. The same verb may have different uses of the middle voice: thus διδάσκειν indirect middle with causative meaning (689 b); but also as direct middle, *I teach myself, learn*.

692. DEPONENT VERBS show the same uses of the middle voice, and differ from the verbs already given only in having no active:

thus, Direct Middle, ὑπισχνείσθαι (to hold one's self under) *to undertake, promise*; Indirect, δέχεσθαι *to receive (to one's self)*, κτᾶσθαι *to acquire (for one's self)*, ἀναβιώσασθαι causative, *to (make live again) re-animate*; Subjective, ἀγωνίζεσθαι *to contend (with one's own powers)*, οἰεσθαι *to think (in one's own mind)*.—For passive deponents, see 413.

For future middle used in passive sense, see 412 b.

C. PASSIVE.

693. The passive voice represents the subject as acted on, or suffering an action.

Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive; sometimes by the dative (600): usually by ὑπό with the genitive; rarely by other prepositions (624 c, 653 b).

694. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many verbs form a passive voice, which in the active take their object in the genitive or dative (not in the accusative): καταφρονῶ τίνος *I despise some one*, καταφρονεῖται τις ὑπ' ἐμοῦ; πιστεύουσι τῷ βασιλεῖ *they trust the king*, ὁ βασιλεὺς πιστεύεται ὑπ' αὐτῶν.

b. Neuter passive participles are formed from verbs wholly intransitive: τὰ στρατεύμενα *the things done in making war, military operations*, τὰ σοὶ πολιτευμένα *thy political course or conduct*.

c. Deponent verbs (though properly middle, 413) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: βιάζεσθαι *to do violence*, Aor. βιάσασθαι; but also pass. *to suffer violence*, Aor. βιασθῆναι (cf. 415). So too in other verbs, a passive meaning may arise from that of the middle: αἰεῖν *to take*; Mid. αἰεῖσθαι, Aor. ἐλέσθαι, *to choose*; Pass. αἰρεῖσθαι, Aor. αἰρεθῆναι, *to be taken, also to be chosen*.

REM. d. On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For Aor. Pass. with middle sense, see 414.

THE TENSES.

695. The tenses of the verb distinguish the action——1. in relation to its own progress :——2. in relation to the time of speaking. Hence

1. The tenses represent the ACTION as *continued, completed, or indefinite.*

a. In the indefinite tenses, the action is viewed at the OUTSET of its progress, as introduced into being, *brought to pass*, without reference to continuance or completion. In the continued tenses, it is viewed in the COURSE of its progress, as *going on*, without reference to introduction or completion. In the complete tenses, it is viewed at the CLOSE of its progress, as *concluded*, without reference to introduction or continuance.

696. 2. The tenses of the *indicative* also express TIME, *present, past, and future.* Thus

Action.	Time.	Tense.	Example.
continued	at the present time	Present	γράφω <i>am writing</i>
"	at a past	" Imperfect	ἔγραφον <i>was writing</i>
bro't to pass	at a past	" Aorist	ἔγραφα <i>wrote</i>
"	at a future	" Future	γράψω <i>shall write</i>
completed	at the present	" Perfect	γέγραφα <i>have written</i>
"	at a past	" Pluperfect	ἔγεγράφευ <i>had written</i>
"	at a future	" Fut. Perf.	γεγράψομαι <i>shall have</i> [been written]

a. It will be observed that the above scheme has no form for action brought to pass at the present time, or action continued at a future time. But these deficiencies are usually supplied by the present and the future : thus γράφω *I am writing*, but also *I write* ; γράψω *I shall write*, also *I shall be writing*.

b. The other modes of the present, perfect, and aorist represent the action as continued, completed, or indefinite, without reference to the time of speaking. But as regards the optative, infinitive, and participle, of the aorist, see 717 : for the same modes of the future, see 718.

I. TENSES OF THE INDICATIVE.

A. PRESENT.

697. UNIVERSAL TRUTHS. A proposition which is *always* true, is generally expressed by the present, as being true *now* :

ἔστι θεός *there is a god*, ἡ ἀλήθεια ἐπικρατεῖ πάντων *truth prevails over all things*.——But sometimes it is expressed by the PERFECT or the FUTURE, as that which has been or will be true : πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόνθασι *many on account of glory have suffered great evils*, ἀνὴρ ἐπιεικὴς ἀπολέσας τι δᾶστα οἶσει *a reasonable man, when he has lost anything, will bear it very easily*.——For a similar use of the AORIST, see 707.

698. **PRESENT FOR PERFECT.** The present of some verbs may be used to express an action which belongs to the past, but has results that continue in the present:

ἀκούω *I hear*, also *I (have heard and so) am informed*; νικῶ *I conquer*, or (have conquered) *am victorious*; φεύγω *I flee*, or (have fled) *am in exile*; ἀδικέω *I do wrong*, or (have done wrong) *am a wrong-doer*. The presents ἵκω *I am come*, οἶχομαι *I am gone*, are only used in this way.

699. **PRESENT FOR PAST OR FUTURE.** In vivid narration, a past event is often thought of and expressed as present.

The tense in this use of it is called **HISTORICAL PRESENT**; it is freely interchanged with the historical tenses (263): Δαρείου καὶ Παρυσάτιδος παῖδες γίνονται δύο *of Darius and Parysatis are born two sons*, ἐπεὶ ἡγήετο Ἀρχίδαμος ἐπὶ τοὺς πολεμίους, ἐνταῦθα οὗτοι οὐκ ἐδέξαντο, ἀλλ' ἐγκλίνουσι *when Archidamus was leading against the enemy, these did not abide the attack, but turn to flee*.

a. Even a **FUTURE** event, when thought of as immediate or certain, may be expressed by the present: μικρὰ εἰπὼν ἤδη καταβαίνω *after having said a little, I am already coming down*. This is the general use of εἶμι *I (am going, i. e.) am about to go* (405 a).

700. **PAST FOR PRESENT.** Sometimes (especially in letters) a writer puts himself in the position of the reader, and views the moment of writing as a past time: πᾶσσε μετ' Ἀρταβάζου, ὅν σοι ἔπεμψα *negotiate with Artabazus, whom I (sent) send to thee*.

a. A past tense is sometimes used, where a present fact or truth is thought of as perceived (or not perceived) at a past time: οὐ τοῦτ' ἦν εὐδαιμονία κακοῦ ἀπαλλαγὴ *this—deliverance from evil—is not happiness* (as we before supposed it to be).—The future also may be used in a similar way.

B. IMPERFECT.

701. The imperfect is used especially where different past actions are conceived as going on at the same time. It is used also in reference to past actions frequently repeated, and in reference to past states or conditions:

Hm. ὄφρα μὲν ἥως ἦν καὶ ἀέζετο ἱερὸν ἡμᾶρ, τόφρα μάλ' ἀμφοτέρων βέλε' ἤπιετο, πίπτε δὲ λαὸς *as long as it was morning and the sacred day was increasing, so long were the weapons of both parties clashing, and the people were falling*, οὐποτε μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τῶν Ἑλλήνων ἐξήκοντα σταδίων *the barbarians never encamped (in their repeated encampments) at a less distance from the Greeks than sixty stades*, τοὺς ἐπιόρκους καὶ ἀδίκους ὥς εὖ ὠπλισμένους ἐφοβεῖτο *the perjured and unjust he was afraid of as (thinking them) well armed*.

702. **IMPERFECT OF ATTEMPTED ACTION.** The imperfect often represents an action as attempted merely, not accomplished:

Κλέαρχος τοὺς στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ αὐτὸν ἔβαλλον, ἐπεὶ ἤρξατο προῖέναι *Clearchus (was forcing) attempted to force his soldiers to march; but they were throwing stones at him, when he began to go forward*.—As this use grows out of the idea of continued action, it is sometimes found in the **PRESENT**: thus δίδωμι *I am (proposing to give) offering*, Hm. τέρποντες πυκνῶς ἀκαχήμενον· οὗτι δὲ θυμῷ τέρπετο *endeavoring to amuse (Achilles) in his grievous affliction; but he was by no means amused in spirit*.

703. Verbs of OBLIGATION are used in the imperfect, to express that which ought to be, but is not:

ἔδει τοὺς λέγοντας μήτε πρὸς ἑχθρὰν ποιεῖσθαι τὸν λόγον μήτε πρὸς χάριν *the speakers ought not to make their discourse with any reference either to enmity or to favor* (i. e. they do speak with partiality, but were under prior obligation not to do so). Thus also χρῆν *it were proper*, εἰκὸς ἦν *it were fitting*.

704. The imperfect is sometimes used with ἄν, to express a *customary* past action (action which took place, if occasion served, at various past times):

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἂν τί λέγοιεν *taking up their poems, I (would be asking) was often asking them* (the authors) *what they meant*.—The AORIST INDICATIVE with ἄν has a similar use, but without the idea of continued action which belongs to the Impf.: ἔλεξεν ἄν *he (would say) was accustomed to say*.

C. AORIST.

705. The aorist is used in narrating past actions, when thought of merely as *events* or *single facts*, without reference to the time they occupied, or to other actions going on at the same time:

τοξικὴν καὶ ἱατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεύρε *Apollo invented archery and medicine and divination*, Hm. τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδὴς, βῆ δ' ἰδὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ ξείνιον δῆδα δύρρησιν ἐφεστάμεν, ἐγγύθι δὲ στὰς χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος *but long before others, godlike Telemachus saw her, and went straight toward the door-way, and was vexed in his spirit that a stranger should stand long at the door, and standing near he took her right hand and received the brazen spear*.

706. AORIST FOR PERFECT OR PLUPERFECT. The aorist indicative is often used in Greek where the perfect or pluperfect might be used with more exactness:

τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακε *of his servants he (left) has left no one, but has sold them all*, Δαρεῖος Κύρον μεταπέμπεται (699) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε *Darius sends for Cyrus from the government of which he (made) had made him satrap*. The aorist is thus used with the temporal conjunctions, ἐπεὶ, ὥς, ὅτε, *when*, as in Latin the perfect with *postquam*, *ubi*, *ut*: ὥς ὁ Κύρος ᾔσθετο τῆς κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον *when Cyrus (had) perceived the outcry, he leaped upon his horse*.

707. GNOMIC AORIST. General facts, established by experience, are often expressed by the aorist indicative, referring to past instances in which the fact appeared.

The aorist, in this use, is freely interchanged with the present; and the English present indefinite is naturally used in rendering it: τῷ χρόνῳ ἡ δίκη πάντως ἦλθ' ἀποτισαμένη *with time justice always (came) comes inflicting retribution*, τὰς τῶν φαύλων συνουσίας ὀλίγος χρόνος διέλυσε *the associations of the bad a little time (is wont to) dissolve*. It is called *gnomic aorist*, as being especially frequent in proverbs or maxims (γνώμαι). By Hm. it is often used in *similes* or comparisons.

708. INCEPTIVE AORIST. In many verbs, the present of which denotes a continued state, the aorist expresses the inception of that state (695 a):

ἄρχειν to exercise dominion, *ἄρξαι* to attain dominion; *ἐβασίλευε* he was king, *ἐβασίλευσε* he became king; *ισχυεῖν* to be strong, *ισχυῖσαι* to grow strong; *σιγᾶν* to be silent, *σιγήσαι* to become silent; *ἔχειν* to hold, possess, *σχεῖν* to take hold of, get possession of; *φαίνεσθαι* to appear, be evident, *φανῆναι* to become evident; *κινδυνεύειν* to be in danger, *κινδυνεύσαι* to incur danger; *νοσεῖν* to be sick, *νοσῆσαι* to be taken sick.—This use is found in all the modes of the aorist.

709. The aorist is sometimes used, especially in the 1 Sing., to denote an action which began to be, *just before* the moment of speaking: *ἐγέλασα* I can't help laughing (was made to laugh by something just seen or heard), poet. *ἐπῆμ' ἔργον καὶ πρόνοιαν ἦν ἔδον* I praise the work, and the forethought which you exercised.

For the aorist indicative with *ἄν*, see 704.

D. FUTURE.

710. a. The second person of the future is used as a softened form of command (*Future for Imperative*):

οὕτως οὖν ποιήσετε καὶ πείθεσθέ μοι (thus then ye will do) *do thus and obey me*. With negatives, it expresses prohibition: *οὐκ ἐπιορκήσεις* thou (wilt) shalt not swear falsely. But in negative questions, it forms a lively expression for urgent demand: *οὐ περιμενεῖς* wilt thou not wait? *οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί* (won't you not talk) don't talk, but follow me.

b. With the future indicative, *ἄν* (Hm. *κέν*) is sometimes used to mark the future event as contingent: *εὖ οἶδα ὅτι ἔσμενος ἂν πρὸς ἄνδρα οἶος σὺ εἰ ἀπαλλαγῇσαι* I know well that he will gladly be reconciled (should opportunity be given) to a man such as thou art, Hm. *ὁ δὲ κεν κεχολώσεται, ὃν κεν ἴκωμαι* but he will be angry, to whom I may come (= if I come to any one, he will be angry).

c. In relative sentences, the future indicative is often used to express purpose: *οὐ γὰρ ἔχομεν οὗτου σίτον ἀνησόμεθα* for we have nothing with which (we shall buy) to buy corn.—For *ὅπως* with Fut. Ind. used in this way, see 756.

711. PERIPHRASTIC FUTURE. To represent a future action as immediately expected or intended, the verb *μέλλω* is used with the infinitive of the present or future, or (more rarely) the aorist:

μέλλω ὑμᾶς ἄγειν (ἄξειν, ἀγαγεῖν) εἰς Ἀσίαν (in *Asiam vos ducturus sum*) I am about to lead you into Asia.—Other tenses of *μέλλω* are used in a similar way: *πλησίον ἤδη ἦν ὁ σταδμὸς, ἔνθα ἔμελλον καταλύσειν* the station was near, where they were about to stop for the night. Cf. Lat. *ducturus eram, ero*, etc.—The phrase *πῶς (τί) οὐ μέλλω—*; has a peculiar meaning, *how (why) should I not—?* *πῶς οὐ μέλλει τὸ σοφώτερον κάλλιον φαίνεσθαι* why should not that which is wiser appear nobler?

E. PERFECT.

712. PERFECT WITH PRESENT MEANING. Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μémνημαι (from μμνήσκω: I have recalled to mind, and hence) *I remember*, Lat. meminī; κέκλημαι (from καλέω: I have received a name and still bear it) *I am called*; κέκτημαι (from κτάομαι: I have acquired) *I possess*; ἡμφίεσμαι (from ἀμφιέννυμι: I have dressed myself) *I am dressed*; πέποιθα *I (have put confidence) have confidence in*; πέφυκα *I (have been produced) am by nature*; ἔστηκα *I (have set myself) stand*; βέβηκα *I (have stepped) stand fast*, also *I am gone*; ὄλωλα *I (have suffered destruction) am ruined*. Here belong also the perfects οἶδα *know*, οἶκα *am like*, εἴωθα *am accustomed*, δέδοικα *am afraid*, κέκραγα (Pres. κράζω rare) *cry*, and several others: though it may be doubted whether some of these ever expressed completed action.

a. In these verbs, the *pluperfect* has the meaning of an *imperfect*: ἐκεκτήμην *I was in possession of*, ἐστήκειν *I was standing*;—and the *future perfect* has the meaning of a simple *future*: μεμνήσομαι *I shall remember*.

For the aorist used instead of the perfect or pluperfect, see 706.

F. FUTURE PERFECT.

713. This tense is formed only in the middle voice (264 b), though usually with passive meaning. In the active, its place is supplied by using the perfect participle with the future of εἶμι *to be*: ἂν ταῦτ' εἰδόμεν, τὰ δέοντα ἐσόμεθα ἐγνώκοτες *if we know these things, we shall have recognized our obligations*.

II. TENSES IN OTHER MODES.

714. PRESENT. The other modes of the present represent the action as CONTINUED, whether in present, past, or future time:

μαίνόμεθα πάντες, ὅποταν ὀργιζόμεθα *we are all insane, as often as we are angry*, ἔλεγον τῷ Εὐθύδημῳ ὅτι πάντες ἔτοιμοι εἶεν μαρτάνειν *they said to Euthydemus that they were all ready to learn*, οὕτω ποιήσω ὅπως ἂν σὺ κελύης *I will act as you may command (be commanding)* Lat. sic agam ut tu me agere jubebis, οὐκ ἐθέλουσι (ἤδελον, ἐδελέθουσιν) μάχεσθαι *they are not (were not, will not be) willing to fight*, ἔτυχον ἐν τῇ ἀγορᾷ καθεύδοντες *they happened to be sleeping in the market-place*.

715. PERFECT. The other modes of the perfect represent the action as COMPLETED, whether in present, past, or future time:

φαίνομαι (ἐφάνην, φανήσομαι) οὐδὲν κακὸν σε πεποιηκώς *I appear (appeared, shall appear) to have done thee no wrong*, οὐ βουλευέσθαι ᾔρα, ἀλλὰ βεβουλευέσθαι *it is time, not to be consulting, but to have consulted (finished and decided)*, Ἐέρξης ὡς ἐπίθεται τὸν Ἑλλησποντον ἐξεύχθαι, προήγεν ἐκ τῶν Σάρδεων *when Xerxes learned that the Hellespont was bridged over (already, ὅτι ἔξευκτο), he led forward from Sardis*, ἦκεν ἔγγελλος λέγων ὅτι Σύννεσις λελοιπῶς εἴη τὰ ἄκρα *there came a messenger saying that Syennesis had left the heights*, οὐδεμὶ παραινέσεις ἱκανοὺς πονεῖν ποιήσει, ἢν μὴ πρόσθεν ἡσκηκότες ᾧσι *no exhortation will make (men) able to endure toil, unless they have had previous exercise*.

716. AORIST. The other modes of the aorist represent the action as BROUGHT TO PASS, whether in present, past, or future time :

οὐ μοι ἀποκρίναι *do thou answer me*, μὴ θαυμάσητε, ἐὰν παράδοξον εἴπω τι *be not amazed, if I say something surprising*, οἱ τριάκοντα προσέταξαν ἀπαγαγεῖν Λέοντα, ἵν' ἀποθάνοι *the thirty gave orders to lead away Leon, that he might be put to death*, ἐπιθυμεῖ (ἐπεθύμει, ἐπιθυμήσει) ἐλλόγιμος γενέσθαι *he desires (desired, will desire) to become famous*.

a. It is often difficult to express the difference between these modes as used in the present and in the aorist. In general, the present is used when *continuance* is naturally thought of; otherwise, the aorist, especially in reference to *single or transient* actions: χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι βῆδρον *it is difficult to execute (in continued action), to command (a single, transient act) is easy*; εἴ πῃ ἔχεις ἀντιλέγειν, ἀντίλεγε· εἰ δὲ μή, παῦσαι πολλάκις λέγων τὸν αὐτὸν λόγον *if thou hast any answer to make, answer (in continued discourse); but if not, cease (at once) repeating the same statement*.—Yet the briefest action may be viewed as going on, and thus expressed by the present; while the longest action may be viewed without reference to its length, simply as brought to pass, and thus expressed by the aorist.

For the aorist used (in all modes) to express an *incipient* state, see 708.

717. The AORIST PARTICIPLE, however, represents the action as *prior* to that of the principal verb in the same sentence :

Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει *Croesus having crossed the Halys will destroy a great empire*, παθὼν δὲ τε νῆπιος ἔγνω (707) *by (previous) suffering even a fool becomes wise*.

a. Properly, the Aor. Part. represents the action only as *introduced* (brought to pass) before that of the principal verb; in its *continuance*, the former may coincide with the latter: Ἡμ. δέϊσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε *and (having become afraid) in fear he sprang from his throne and cried*. Thus the Aor. Part., when joined to a principal verb in the aorist, may denote the *means* or *manner*: εὖ γε ἐποίησας ἀναμνήσας με *thou didst well in reminding me*.

b. The aorist OPTATIVE and INFINITIVE, used in dependent assertions (734), may represent the action as *prior* to that of the principal verb with which they are connected: οἱ Ἴνδοι ἔλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς (Indic. ὅτι ἔπεμψε) *the Indians said that the king of the Indians had sent them*, Κύκλωπες λέγονται ἐν Σικελίᾳ οἰκῆσαι *the Cyclopes are said to have lived in Sicily*.

718. FUTURE. The future optative, infinitive, and participle represent the action as *posterior* to that of the principal verb with which they are connected :

ὃ τι δὲ ποιήσοι, οὐ διεσήμηνε *but what he would do, he did not indicate*, ἀδύνατα πράξειν ὑπισχνοῦνται *they promise (that they will perform) to perform impossible things*, ἐνηέσαν βουλευσόμενοι *they came together for consultation (about to consult, cf. 789 d)*.

a. The FUTURE PERFECT in the same modes has a similar use, representing the completed action as *posterior* to that of the principal verb.

THE MODES.

A. FINITE MODES IN SIMPLE SENTENCES.

719. The INDICATIVE represents the action of the verb as *real*; the SUBJUNCTIVE and OPTATIVE, as *possible*; the IMPERATIVE, as *willed* by the speaker.

The INDICATIVE expresses that which *is, was, or will be*. It is used when the *reality* of the action is *affirmed, denied, or questioned*: "He went; he did not stay; will he return?"

REM. a. *Reality* must be distinguished from *certainty*. Thus the sentence, "perhaps he will not return," asserts a future reality, "he will not return," but expresses it as uncertain.

For the indicative in hypothetical sentences (with or without *ἄν*), see 745-6; in expressions of wishing, see 721 b. For the Ind. (Impf. or Aor.) with *ἄν* to denote customary action, see 704.

720. The SUBJUNCTIVE expresses that which *may be*. It represents the action as *possible*, with some *present expectation* of its being realized. Hence it is used

a. to express something *demanded or requested*: this use is nearly confined to the first person: ἴωμεν (eamus) *let us go*, φέρε δὴ, τὰς μαρτυρίας ὑμῖν ἀναγνώ *come now, let me read you the testimonies*.

b. with *μή*, to express something *prohibited or deprecated* (723 a): μὴ τοῦτο ποιήσῃς (ne hoc feceris) *do not do this*.

c. in *questions* as to what may be done with *propriety or advantage* (SUBJUNCTIVE OF DELIBERATION).

Thus chiefly in the first person: τί φῶ *what shall I say?* (not "what am I going to say" as a future fact, but "what had I best say"), δέξεσθε ἡμᾶς, ἢ ἀπίσωμεν *will you receive us, or shall we go away?* Hm. πῶς τίς τοι πρόφρων ἔπεισιν πείσθηται Ἀχαιῶν *how shall any one of the Achaeans willingly obey thy words?*

d. with *μή*, in expressions of *anxiety or apprehension*: μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν *I am afraid it may be too rude to say what is true*. (In strictness, the sentence here expresses something desired,—may it not be too rude, I hope it may not be, though I fear it is.) If the object of apprehension is negative, *μή οὐ* is used: Hm. μὴ νύ τοι οὐ χραίσμη σκηπτρὸν καὶ στέμμα θεοῖο (there is danger) *indeed that the staff and wreath of the god may not avail thee*.

e. In Hm., the subjunctive is sometimes used to denote *future events*, nearly like the future indicative: οὐ γάρ πω τοιοῦς ἶδον ἀνέρας, οὐδὲ ἰδῶμαι *for never yet saw I such men, nor (may I hereafter) shall I see them*. To the Subj. in this use, *ἄν* is sometimes added: οὐκ ἄν τοι χραίσμη δῶρ' Ἀφροδίτης *the gifts of Aphrodite (may probably) will avail thee nothing*. Cf. 710 b.

721. The OPTATIVE expresses that which *might be*. It represents the action as *possible*, but *without present expectation* of its being realized. Thus

1. OPTATIVE OF WISHING. The optative is used without *άν*, to express a wish (that something might be) :

οἱ θεοὶ ἀποτίσαινο may the gods requite (would that they might do so). From this use comes the name *optative*.

a. Particles which serve to introduce a wish are *εἰ* (Hm. *αἰ*), *εἴδε* (Hm. *αἴδε*), *εἰ γάρ, ὥς* : *εἴδε σὺ φίλος ἡμῖν γένοιο* O that thou wouldst become a friend to us (i. e. "if thou wouldst do so", I should rejoice), Hm. *ὥς ἔρις ἀπόλοιτο* would that strife might perish (lit. how might it perish, O for a way in which it might perish).

b. WISH VIEWED AS UNATTAINABLE. When a wish is recognized as inconsistent with a known reality, it is expressed by a *past tense of the indicative* with *εἴδε*, *εἰ γάρ* (746). The *imperfect*, *aoorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aoorist*, or a *perfect* :

εἰ γὰρ τοσαύτην δύναμιν εἶχον O that I had so much power (but I do not have it), *εἴδε σοι τότε συνεγενόμην* O that I had been with thee then (as I was not). Such wishes are expressed also by *ὀφελον* (ought) with the present or aorist infinitive : *ὀφελε μὲν Κύρος ζῆν* O that Cyrus were living :—the particles of wishing may be prefixed, *εἴδ' ὀφελον*, *εἰ γὰρ ὀφελον*.

722. 2. POTENTIAL OPTATIVE. The optative is used with *άν* in assertions and questions :

τοῦτο γένοιτ' άν this might take place, *πολλὰς άν εὔροις μηχανὰς thou* couldst find many contrivances, *οὐκ άν ἀρνηθεῖν* I would not deny it, *ποῦ δῆτ' άν εἶεν οἱ ξένοι* where, I pray, might the strangers be?

a. This use of the potential optative is not essentially different from that in the conclusion of a conditional sentence (748). In the cases here described, the condition on which the event depends is left indeterminate, not being expressed, nor indeed distinctly thought of. Thus "this might take place" (if circumstances should favor), "you could find" (should you wish), "I would not deny it" (if I could), "where might the strangers be" (i. e. be found, if one should seek them).

b. The potential optative is often used, where the *indicative* might stand. A known reality is modestly or cautiously expressed as something possible.

Thus *οὐκ άν λέγοιμι* I would not say (non dixerim, for "I will not say"), *βουλοίμην άν* I should like (velim, for "I wish"), *ᾧρα άν συσκευάζεσθαι εἴη* it might be (for "it probably is") time to pack up for starting. Sometimes it approaches the *imperative*, expressing a command as a permission : *λέγοις άν ὥς τάχιστα* (you might speak) speak at once.

c. In poetry, the potential optative is also used *without άν* : Hm. *βεῖα θεὸς γ' ἐδέλων καὶ τηλόθεν ἄνδρα σαῶσαι* a divinity willing (to do so) could easily bring a man in safety even from far. This is rarely the case in prose.

723. The IMPERATIVE expresses that which *must be* (by the will of the speaker). It represents the action as *commanded*, or, with negative words, as *prohibited*.

a. For the second person, there are only two ways of expressing prohibition :—by *μή* with the *present imperative*, if the action is thought

of as continued: *μὴ χαλέπαυε do not be offended*;—otherwise, by *μὴ* with the *aorist subjunctive*: *μὴ χαλεπήνης do not take offence* (720 b), *ταῦτά μοι πρᾶξον, τέκνον, καὶ μὴ βράδυνε, μηδ' ἐπιμνησθῆς ἔτι Τροίας do this for me, child, and don't be lingering, nor mention Troy any more.*

b. For the third person, *μὴ* can be used also with the *aorist imperative*: *ἀλλὰ γὰρ μὴ θρήνόν τις τοῦτον τὸν λόγον νομισάτω but let not any one regard this discourse as being a lamentation.*

For the infinitive instead of an imperative, see 784. For the imperative in the conclusion of a hypothetical sentence, see 745, 747: for imperative used in expressing the condition, 751.

B. FINITE MODES IN COMPOUND SENTENCES.

724. SUBORDINATION. A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound sentence*: it consists of a *principal*, and a *dependent* or *subordinate*, sentence:

οἱ δὲ ἀπεκρίναντο (principal sentence) *ὅτι οὐκ ἐνταῦθα εἶη* (dependent sentence) *but they answered that he was not there*; *τὸν κακὸν δεῖ κολάζειν* (principal), *ἵν' ἀμείνων ᾖ* (dependent) *we must punish the bad man, that he may be better*; *εἰ θεοὶ τι δρῶσιν αἰσχρόν* (dependent), *οὐκ εἰσὶν θεοὶ* (principal) *if gods do any thing shameful, they are not gods.*

a. CO-ORDINATION. On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent:

κοινὴ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον fortune is fickle, and the future is unseen, τοῦτο ἐγὼ οὐτ' εἶρηκα οὔτε λέγοιμι ἂν this I neither have said nor would say.—For different conjunctions used with co-ordinate and subordinate sentences, see 853 a.

b. The same thought may often be expressed either by two co-ordinate sentences or by one compound sentence: *μηδεὶν συμφορὰν ὀνειδίσῃς, κοινὴ γὰρ ἡ τύχη reproach no one with misfortune, for fortune is fickle*;—or *ἐπεὶ ἡ τύχη κοινὴ ἐστὶ, μηδεὶν συμφορὰν ὀνειδίσῃς since fortune is fickle, reproach no one with misfortune.*—The co-ordinate arrangement prevails especially in the Homeric language.

725. A dependent sentence may have another sentence depending on it, to which it stands as principal.

Thus in the compound sentence *ἠρώμην Ἀφοβὸν εἰ τινες παρήσαν ὅτ' ἀπελάμβανε τὴν προῖκα I asked Aphobus whether any persons were present when he received the dowry, ὅτ' ἀπελάμβανε τὴν προῖκα depends on εἰ τινες παρήσαν, and this again depends on ἠρώμην Ἀφοβὸν. So too an infinitive or participle may have a sentence depending on it: *οἶμαι αὐτὸν εἰπεῖν ὡς ἄκυρόν ἐστι τὸ ψήφισμα I suppose he will say that the decree is without force, ὀκνοῦντες μὴ ἀφαιρεθεῖεν τῷ Δεξιππῷ λέγουσι fearing that they might be deprived (of them) they speak to Dexippus.**

726. A substantive which properly belongs to the dependent sentence, is often transferred (usually with change of case) to the principal sentence. The object is to give it a more emphatic position. When the substantive

is thus brought in before its proper place, the arrangement is called *PROLEPSIS* (πρόληψις *anticipation*).

Thus καὶ μοι τὸν υἱὸν εἰπέ, εἰ μεμάδῃκε τὴν τέχνην (= καὶ μοι εἰπέ εἰ ὁ υἱὸς μεμάδῃκε τὴν τέχνην) and *tell me whether my son has learned his art*, Hm. Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη *you could not distinguish to which party Tydides belonged*, καὶ τῶν βαρβάρων ἐπεμελείτο ὥς πολεμεῖν ἱκανοὶ εἴησαν *he took care also that the barbarians should be in condition to make war*. On the other hand, a substantive may be transferred from a principal to a dependent sentence: Hm. μετὰ δ' ἔσσεται ἥν τότε ἀπηύρων κούρην Βρισηῖος and *among them shall be the daughter of Briseus, whom I then took away*. Cf. 809.

GENERAL USE OF THE MODES IN DEPENDENT SENTENCES.

727. 1. The *INDICATIVE* in dependent sentences expresses a *reality as conceived or assumed*, not asserted, by the speaker.

Thus in the sentences, ἡγγέλθη ὅτι Μέγαρα ἀφέστηκε *it was announced that Megara was in revolt*, εἰ θεοὶ εἰσίν, ἔστι καὶ ἔργα θεῶν *if there are gods, there are also works of gods*, ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο *these things they were doing until darkness came on*,—the (reported) “revolt of Megara,” and the (supposed) “existence of gods” are not asserted, nor is it clear that they are believed, to be real: even the “coming on of darkness,” though clearly believed, is not asserted by the sentence. Indeed it is sometimes implied that the reality which the speaker would assert is directly contrary to that which he assumes: ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ κατελύθη *I should perhaps have been put to death, if the government of the thirty had not been overthrown* (but it was overthrown, and I was not put to death).

728. 2. The *SUBJUNCTIVE* expresses *possibility with present expectation*—that which *may be realized* in present or future time.

Thus in *FINAL* sentences: παρακαλεῖ ἰατρούς, ὅπως μὴ ἀποθάνῃ *he calls in physicians, that he may not die*;—in *CONDITIONAL* sentences: ἐὰν ἔχωμεν χρήμαδ', ἔσομεν φίλους *if we have property, we shall have friends*;—in *RELATIVE* sentences: ἅττ' ἂν σοι φαίνηται βέλτιστα, ταῦτα ἐπιτέλει *whatever things may appear to thee best, these execute*:—also *Subjunctive of Deliberation* in *DEPENDENT QUESTIONS*: ἀπορῶ τοῦ (244) πρῶτον μνησθῶ *I am in doubt what I should mention first*.

729. 3. The *OPTATIVE* often expresses *possibility with past expectation*—that which could be looked for, as a thing that *might be realized*, at some past time.

In this use, it corresponds to the subjunctive in dependent sentences: the *subjunctive* being used, if the principal verb denotes *present or future* time; the *optative*, if it denotes *past time*.

Thus in *FINAL* sentences: παρεκάλεσεν ἰατρούς, ὅπως μὴ ἀποθάνοι *he called in physicians, that he might not die*;—in *RELATIVE* sentences: ἅττα βέλτιστα φαίνοιτο, ταῦτα ἐπετέλει *whatever things might appear best, these he was executing*;—*Optative for Subj. of Delib.* in *DEPENDENT QUESTIONS*: ἠπόρουν τοῦ πρῶτον μνησθῆναι *I was in doubt what I should mention first*.

a. Very often, however, *past* expectation is expressed by the *subjunctive*, the past time being lost sight of:

ἐβουλευόντο εἰ κατακαύσωσι τοὺς ἄνδρας *they were consulting whether they (shall) should burn the men, ἵν' οἱ ἄλλοι τῶν δικαίων τύχῳσι, τὰ ὑμέτερ' αὐτῶν ἀνηλίσκετε that the others (may) might obtain their just rights, you expended your own resources.*

b. In conditional and relative sentences, the optative is much used to express *indefinite frequency of past-action*; that which occurred often, being thought of as liable to occur—as something to be expected—at any time:

εἴ τις ἀντίποι, εὐθὺς τεθνήκει *if any one opposed (as happened from time to time), he was immediately put to death, ἔπεμπε ταῦτα οἷς ἡσθεὶς τύχοι he was sending (occasionally) those things with which he happened to be pleased, ἐπειδὴ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο as soon as they had eaten something (one company after another), they got up and continued the march.*

730. 4. The OPTATIVE is often used to express mere *possibility without expectation*,—that which *might* be realized in present or future time.

This is the prevailing use of the optative in *CONDITIONAL* sentences: τί ἂν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν *what would you have to say, if it should be necessary for you to speak?* It occurs likewise in *HYPOTHETICAL RELATIVE* sentences, see 760 d. And here belongs the *potential optative* with ἂν (722), when it stands in an *INDIRECT* sentence: ἀπεκρίνατο Κλεάνωρ ὅτι πρόσθεν ἂν ἀποδάνοιεν ἢ τὰ ὅπλα παραδοῖεν *Cleānor answered that they would sooner die than surrender their arms (direct πρόσθεν ἂν ἀποδάνοιμεν, etc.)*

731. 5. The OPTATIVE is often used in place of the indicative in repeating *past conceptions* or *expressions* (*oratio obliqua*, 734):

τότε ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν *then it was understood that the barbarians had sent the man, ἀνῆροντο ὅστις εἴη they inquired who he was, οἱ Ἀθηναῖοι Περικλέα ἐκᾶκίζον, ὅτι στρατηγὸς ὢν οὐκ ἐπέξαγοι ἐπὶ τοὺς πολέμους the Athenians were speaking ill of Pericles, because (as they said), though a general, he did not lead out against the enemy, εἴ τις πόλις ἐπὶ πόλιν στρατεύσει, ἐπὶ ταύτῃν ἔφη λῆναι he said that if any city should make war against (another) city, he would go against it.*

a. In all such cases, the indicative may also be used: but the optative shows more distinctly that the speaker is not responsible for the thought which he repeats, since he gives it only as what might be.

b. The subjunctive has no analogous use in reference to the present or future: μή μ' ἀνέρῃ τίς εἰμι (never τίς ὦ) *do not ask me who I am*, Lat. ne me interrogas quis sim.

732. PROTASIS, APODOSIS. These are grammatical terms corresponding to each other: *protasis*, applied to the *dependent* sentence, final, conditional, or relative (but not to the indirect); *apodosis*, to the *principal* sentence on which it depends.

I. *Modes in Indirect Sentences.*

733. Indirect assertions are introduced by *ὅτι* or *ὥς that*: indirect questions, by *εἰ whether*, *πότερον . . . ἢ whether . . . or*, and other interrogatives (682). The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

734. ORATIO OBLIQUA. When the words or thoughts of another are stated in a dependent form, they are said to stand in *oratio obliqua* (indirect discourse): in distinction from this, the original, independent form is called *oratio recta* (direct discourse).

Thus or. obl. οἱ δὲ ἀπεκρίναντο ὅτι οὐκ εἰδείεν *but they answered that they did not know*, or. recta οὐκ ἴσμεν *we do not know*; or. obl. οὐκ ἐννοεῖ τί πείσεται *he does not consider what he shall suffer*, or. recta τί πείσομαι *what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in the *oratio obliqua*:

ἠρόμην Ἀφοβὸν εἰ τινες παρήσαν *I asked Aphobus whether there were any present*, or. recta ἄρα παρήσαν τινες *were any present?* τοῦτο γινώσκω, ὅτι τόλμῃ δικάῃ καὶ θεῷ συλλαμβάνει *this I perceive, that with righteous daring a divinity also co-operates.*

b. In many cases, the forms proper to the *oratio obliqua* do not differ from those of the *oratio recta*: thus in the example last given, the direct sentence would read *τόλμῃ δικάῃ καὶ θεῷ συλλαμβάνει*. But often, where the proper forms would be different, we find those of the *oratio recta* used in dependent sentences, instead of those proper to the *obliqua*:

οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν *but they said (that) "we are able,"* instead of *ἱκανοὶ εἶεν* or *εἰσὶ they were able*. Sometimes the two are found together in the same connection: μετὰ τούτου ἄλλος ἀνέστη ἐπιδεικνὺς ὥς εὔηδες εἴη (or. obl.) ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα (or. recta) τὴν πρᾶξιν *after him another rose, showing that it was a foolish thing to ask a guide from this man (Cyrus), for whom we are ruining his enterprise.*

c. An INFINITIVE OR PARTICIPLE is often used in the *oratio obliqua*, instead of a dependent sentence:

ἔφασαν τοὺς μὲν ἡμαρτηκέναι, αὐτοὶ δὲ σώζειν τοὺς νόμους *they said that those indeed had transgressed, but they themselves were upholding the laws*, or. recta οἱ μὲν ἡμαρτήκασι, αὐτοὶ δὲ σώζομεν, etc.; Τισσαφέρνης Κῦρον ἐπιστρατεύοντα πρῶτος ἡγγεῖλε *Tissaphernes was the first to announce that Cyrus was carrying on war*, or. recta Κῦρος ἐπιστρατεύει.

735. USE OF MODES. In general, indirect sentences have the same modes—that would be used in the direct. This is regularly the case, when the principal verb denotes *present* or *future* time; and often so, when it denotes *past* time. Thus

a. INDICATIVE. When the Ind. is used, the *tense* is generally the same as would be found in the direct sentence: λέγει ὥς οὐδὲν ἐστὶν ἀδικώτερον φήμης *he says that nothing is more unjust than fame*, ἤδεις Ἀφοβὸς σαφῶς ὅτι ἐξελεγχ-

δήσεται *Aphobus knew clearly that he (will be) would be convicted, ἦκεν ἀγγέλλων* *tis ὡς Ἐλάτεια κατελήπται there came some one announcing that Elatea (has been) had been taken, πολὺν χρόνον ἠπόρουν τί ποτε λέγει ὁ θεός for a long time I was in doubt what the god (means) meant.*—But when the principal verb refers to past time, the indirect sentence may take the imperfect, in place of a present in the direct: *ἐπείδοντο τῷ Κλεάρχῳ, ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα (the soldiers) obeyed Clearchus, seeing that he alone had the mind which a commander ought to have (direct μόνος φρονεῖ he alone has the mind).*

b. SUBJUNCTIVE (*of deliberation, 720 c*): *βουλευόμεαι πῶς σε ἀποδρῶ I am considering how I shall escape from you, οὐκ εἶχον ὃ τι γένωνται they knew not what (they should become) would become of them.*

c. OPTATIVE (*potential opt. with ἄν, 722*): *οὐκ οἶδ' ὃ τι ἄν τις χρήσαιτο στρατιώταις οὕτως ἀδύμῳς ἔχουσι I know not what any one could do with soldiers in this state of discouragement, εἶπεν ὅτι ὁ ἀνὴρ ἄν ἀλώσιμος εἴη he said that the man would be easy to capture.*

736. But if the principal verb denotes *past time*, the indirect sentence may take the optative, in place of an indicative or a subjunctive in the direct: thus

1. the OPTATIVE is often used in place of the INDICATIVE (731): *ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη the soldiers perceived that their fear was groundless (direct κενὸς ὁ φόβος ἐστί), Τισσαφέρνης διαβάλλει (699) τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ Tissaphernes (accuses) accused Cyrus to his brother, (saying) that he was plotting against him, Κύρος ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα Cyrus said that their march would be against the king (direct ἡ ὁδὸς ἔσται), ἠρώτων Πολυκλέα εἰ ἀναπλεύσειεν ἔχων ἀργύριον I asked Polyces whether he had sailed away with money (direct ἄρα ἀνέπλευσας;), ἔλεγον ὅτι Κύρος μὲν τεθνήκεν (735), Ἀριαῖος δὲ πεφευγὼς εἴη they said that Cyrus was dead and that Ariaeus had fled.*

a. The *hypothetical indicative* (746 b) never changes to an optative in the indirect sentence: *οὐκ ἦν ὃ τι ἄν ἐποιεῖτε μόνοι there was nothing which you could do (by yourselves) alone.*

737. 2. the OPTATIVE is generally used in place of the SUBJUNCTIVE (729): *ἐβουλευόμην πῶς σε ἀποδράνῃν I was considering how I should escape from you (direct πῶς ἀποδρῶ how shall I escape? Subj. of Delib.), οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήρνοντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν the Epidamnians inquired of the god whether they should give up their city to the Corinthians (direct παραδῶμεν shall we give up?).*

a. It must be observed that the form *ἠγνόουν ὃ τι ποιοῖεν* (*nesciebant quid facerent*) may mean, according to the connection, either *they knew not what they were doing, or they knew not what they should do.*

738. When two or more connected sentences stand in the *oratio obliqua*, depending on the same principal verb, these uses of the optative (736-7) are not confined to the first (or leading one) of the connected sentences, but may appear in any of them. The same is true when an infinitive is used in place of the leading sentence (734 c).

Thus *ἔλεγον πολλοί, ὅτι παντὸς ἔξια λέγει (735), χειμῶν γὰρ εἴη (direct ἐστί) many said, that he says things worthy of all (heed), for it was winter, ἐβόα ἔγειν τὸ στράτευμα κατὰ μέσον τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη he cried out that he should lead the army against the centre of the enemy, because the king was*

there, ἐλογίζοντο ὥς, εἰ μὴ μάχοιντο, ἀποστήσονται αἱ πόλεις (direct εἰ μὴ μαχώμεθα, ἀποστήσονται) they considered that, if they should not fight, the cities would revolt, Ἀναξίβιος ἀπεκρίνατο ὅτι βουλεύσοιτο περὶ τῶν στρατιωτῶν ὃ τι δύναιτο ἀγαθόν (direct βουλεύσομαι ὃ τι ἂν δύνωμαι) *Anaxibius said that he would provide for the soldiers whatever advantage he might be able.*

II. Modes in Final Sentences.

739. Sentences expressing aim or purpose are introduced by the conjunctions ἵνα, ὥς, ὅπως (and Hm. ὅφρα), *that, in order that*, —μή, or ὅπως (ὥς, ἵνα) μή, *that not*.

Present or future purpose is expressed by the subjunctive; past purpose, by the optative (728–9):

ὁ τύραννος πολέμους κινεῖ, ἵν' ἐν χρεῖᾳ ἡγεμόνος ὁ δῆμος ᾗ the tyrant stirs up wars, that the people may be in want of a leader, διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇτε he intends to destroy the bridge, that you may not cross, —καθεῖλκον τὰς τριήρεις, ὥς ἐν ταύταις σώζοιντο they were launching the triremes, that in these they might save themselves, ἐδόκει ἀπιέναι, μὴ ἐπίδεσις γένοιτο τοῖς καταλελειμμένοις it was thought best to return, lest an attack should be made on those left behind. —In some elliptical expressions, the principal sentence is omitted: ἵνα συντέμω to be brief (sc. I say only this); ἵν' ἐκ τούτων ἄρξωμαι to begin with these things.

740. a. But the subjunctive is often used in reference to a past purpose (729 a):

Περδίκκας ἔπρασσεν, ὅπως πόλεμος γένηται *Perdiccas was exerting himself, that a war (may be) might be brought about*, Ἀβροκόμας τὰ πλοῖα κατέκασεν, ἵνα μὴ Κύρος διαβῇ *Abrocomas burned the vessels, that Cyrus (may not) might not cross*. In such cases, the time is lost sight of, while the idea of aim or expectation is made prominent.

b. The optative is rarely used of *present* purpose, to represent the attainment as a mere possibility (730): τοῦτον τὸν τρόπον ἔχει ὁ νόμος, ἵνα μὴδ' ἐξαπατηθῇται γένοιτο the law stands thus, that no deception might occur. The optative may be used with the same force, when the principal verb is an optative of mere possibility: εἰ μὴ σύ γε ἐπιμελοῖο ὅπως ἐξωθέν τι εἰσφέροιτο unless you should take care that something should be brought in from without.

741. With ὥς or ὅπως, the particle ἅν (Hm. κέ) is sometimes used, to mark the attainment of the purpose as *contingent*: ὥς ἂν μάθῃς, ἄκουσον hear, that you may learn (as you will, if you hear).

742. UNATTAINABLE PURPOSE. A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative (746): ζῶντι ἔδει (703) βοηθεῖν πάντας, ὅπως δίκαιότατα ἔζη they ought all to have aided him while living, that he might have lived most justly (as he could have done, if they had all aided him).

For ὅπως with the future indicative, see 756. For the result expressed with ὥστε, see 770–71.

743. FEARING implies aim or purpose that the apprehended event may not be realized. Hence

After expressions of *fearing*, a dependent sentence is introduced by *μή* *lest, that*; or, if it is negative, by *μή* *οὐ*. The modes are used as above. present apprehension is expressed by the subjunctive; past apprehension by the optative, yet very often by the subjunctive:

δέδοικα *μή* ἐπιλαθώμεθα τῆς οἰκᾶδε ὁδοῦ *I am afraid we may forget the homeward road, ἐφοβέιτο μή* οὐ δύναιτο *he feared that he might not be able, Φίλιππος ἐν φόβῳ ἦν μή* ἐκφύγοι τὰ πράγματα *Philip was in alarm lest his objects might escape him, οἱ Ἀθηναῖοι τοὺς συμμάχους ἐδεδίσσαν μή* ἀποστῶσι (729 a) *the Athenians were afraid that their allies (may) might revolt*. Other words of fearing are *φροντίζω* *to think anxiously, φυλάττομαι* *to beware, ὑποπτεύω* *to suspect, ὁράω* *to see to it, σκοπέω* *to consider, etc.*

a. After expressions of fearing, *μή* and *ὅπως μή* are occasionally followed by the indicative, the object of apprehension being thought of as a reality: *φοβοῦμαι μή* ἥδονάς εὐρήσομεν ἐναντίας *I fear that we shall find opposite pleasures*;—especially when the fear relates to something already past: *φοβούμεθα μή* ἀμφοτέρων ἡμαρτήκαμεν *we are afraid that we have failed of both*.

b. After such words as *ὁράω* and *σκοπέω*, *μή* often introduces something suspected as *probable*, i. e. conjectured (rather than feared): *ἄρχει μή* οὐ τοῦτο ᾗ τὸ ἀγαθόν *take heed lest this may not be the (genuine) good*. The indicative is then used in regard to something conceived as a reality: *ὅρα μή* παύσων ἔλεγε (look to it lest he spoke in jest) *see whether he did not speak in jest*.

III. Modes in Conditional Sentences.

744. In the dependent sentence (*protasis*) something is supposed or assumed as a *CONDITION*, from which the principal sentence (*apodosis*) follows as a *CONCLUSION*. The former is introduced by the conjunction *IF*, Greek *εἰ*, or *ἐάν* (for *εἰ ἂν*, cf. Hm. *εἴ* *κε*) contracted *ἦν*, *ἂν* (*ā*). The latter often takes *ἂν* (*ā*) to mark it as *contingent* (i. e. as only conditionally true). The whole compound sentence is called a *HYPOTHETICAL PERIOD*.

There are four leading forms of the hypothetical period, corresponding to four varieties of supposition.

745. 1. *SIMPLE SUPPOSITION*. The condition is *assumed as real*, but without implying any judgment as to its reality (727). We have then,

in the condition, *εἰ* with the indicative;

in the conclusion, the indic. without *ἂν*, or the imperative.

Thus *εἰ* τοῦτο πεποίηκας, *ἐπαινέσθαι* ἄξιός *εἰ* *if thou hast done this, thou art worthy to be praised, εἰ* τι πείσονται Μῆδοι, *ἐς* Πέρσας τὸ δεινὸν ἦξει *if the Medes (shall) suffer anything, the danger will come to the Persians, σοὶ* *εἰ* πῃ ἄλλη δοκεῖ, *λέγε* καὶ *δίδασκε* *if to thee it appears otherwise, speak and instruct me*.

a. The *past tenses* of the indicative may also be used in this kind of supposition; and care must then be taken not to confound this form with the following (746): *ἐξῆν* σοι *ἀπίνειν* ἐκ τῆς πόλεως, *εἰ* *μή* ἤρεσκόν σοι οἱ νόμοι *you were at liberty to depart from the city, if the laws did not please you* (in the present *ἔξεστι*—, *εἰ* *μή* ἄρεσκουσι); *εἰ* *τι* τῶν δεόντων ἐπράχθη, τὸν καιρὸν οὐκ ἐμέ φησιν αἰτιον γεγενῆσθαι *if any of the necessary (measures) was carried out, he says that the occasion has been the cause (of it, and) not I*.—If *ἂν* is used with the past tense in the conclusion, the supposition is always of the second kind; if *ἂν* is not used, it is generally of the first (but see 746 b).

746. 2. SUPPOSITION CONTRARY TO REALITY. The condition is *assumed as real*, but with an implied judgment that it is *contrary to reality*. We have then,

in the condition, *εἰ* with a past tense of the indicative ;

in the conclusion, a past tense of the indicative with *ἂν*.

Both the condition and the conclusion imply a contrary reality ; and in each, the *imperfect*, *aeorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aeorist*, or a *perfect*.

Thus *εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώραν, σφόδρα ἂν θαυμαστὸν ἡγούμην αὐτόν* *if I saw Philip doing what was just, I should regard him as very admirable* (but I do not see—, and do not regard him thus), *οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα* *Agasias would not have done these things, if I had not ordered him* (but I ordered him, and he did them), *εἰ περὶ καινοῦ τιος πράγματος προντίθετο λέγειν, ἐπέσχον ἂν* *if it were proposed to speak on any new matter, I should have waited* (but this is not proposed, and I did not wait), *εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν πρὸς βασιλέα* *if you had not come, we should be marching against the king* (but you came, and we are not marching), *εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὑβρίκει τοσούτον χρόνον* *if your decrees were sufficient, Philip would not have insulted you so long* (but they are insufficient, and he has insulted you).

a. But the imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*: *Ἀγαμέμνων οὐκ ἂν τῶν νήσων ἐκράτει, εἰ μὴ τι ναυτικὸν εἶχε* *Agamemnon would not have been master of the islands, if he had not been possessor of a naval force* (but he was possessor of a navy, and was master of the islands).—And, less often, the *aeorist* is used when the contrary reality would be expressed by a *present* (indefinite, 696 a): *εἴ τίς σε ἤρετο, τί ἂν ἀπεκρίνω* *if any body asked you, what would you answer?* (but no one asks, and you answer nothing).

b. The indicative, thus used in the conclusion, is called the *HYPOTHETICAL INDICATIVE*; the accompanying particle *ἂν* is sometimes omitted: *ἤσχυρόμην, εἰ ὑπὸ πολέμιου γε ὄντος ἐξηπατήσην* *I should be ashamed, if I had been deceived by one who was an enemy*.

747. 3. SUPPOSITION WITH PROBABILITY. The condition is assumed as *possible* and *with some present expectation* that it may be realized. We have then,

in the condition, *ἐάν* with the subjunctive ;

in the conclusion, the indicative (principal tenses),
or the imperative.

Thus *πάντ' ἔστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ τις* *it is possible to find out all things, if one shun not the toil*, *ἢν τις ἀνδιστῇται, πειρασόμεθα χειροῦσθαι* *if one resist, we shall try to subdue him*, *εὐλαβοῦ τὰς διαβολὰς, καὶ ψευδεῖς ᾤσι* *avoid calumnies, even if they be false*.

a. The *aeorist subjunctive* in conditional sentences is often nearly equivalent to the Latin *future perfect*: *νέος ἂν πονήσῃς, γῆρας ἔξεις εὐδαλές* (*si juvenis laboraveris, senectutem habebis jucundam*) *if you toil (shall have toiled) while young, you will have a thriving old age*.

b. Hm. sometimes uses *εἰ* alone, instead of *ἐάν* (*εἰ ἂν, εἰ κε*), with the subj. In Attic, this is very rare: Soph. *ἄνδρα, κεί τις ἢ σοφός, τὸ μάθάνειν πόλλ' αἰσχρὸν οὐδέν* *for a man, even if he be wise, to learn much (more) is no disgrace*.

748. 4. SUPPOSITION WITH MERE POSSIBILITY. The condition is assumed as *possible*, but wholly uncertain, *without expectation* of its being realized. We have then,
in the condition, *εἰ* with the optative;
in the conclusion, the optative with *ἂν*.

Thus *εἰ τις κεκτημένος εἴη πλοῦτον, χρῶτο δὲ αὐτῷ μὴ, ἂρ' ἂν εὐδαιμονοῖ* if a man should possess wealth, but (should) make no use of it, would he be happy? *εἰ ἅπαντες μιμησάμεθα τὴν Λακεδαιμονίων πλεονεξίαν, ἅπαντες ἂν ἀπολοίμεθα* if we should all imitate the rapacity of the Lacedaemonians, we should all perish. —In Hm., *ἂν* (*κέ*) is sometimes inserted in the condition, and sometimes omitted in the conclusion. The former occurs also, though rarely, in Attic writers.

The optative thus used with *ἂν* in the conclusion, is called the POTENTIAL OPTATIVE, cf. 722 a.

749. There is a very different use of the optative with *εἰ*, in which it denotes a *past expectation* (729), or a *past conception* (731).

This occurs chiefly when the conclusion is itself dependent on a verb of past time: *ἐπορεύομην, ἵνα, εἰ τι δέοιτο, ὠφελοῖην αὐτόν* I was going, in order that I might aid him, if he should have any need of it (present *πορεύομαι, ἵνα, ἔάν τι δέχται, ὠφελῶ*). —In the oratio obliqua, after verbs of past time, the optative is often used with *εἰ*, where the oratio recta would have the indicative or the subjunctive (i. e. with supposition of the first or third kind): *Κλέανδρος εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοῖ, εἰ ταῦτα πεποιηκὼς εἴη* Cleander said that he did not praise Dexippus, if he had done these things (or. recta *οὐκ ἐπαινῶ, εἰ πεποίηκε*); *ἐδήλωσε Κύρος ὅτι ἔτοιμός ἐστι* (735) *μάχεσθαι, εἰ τις ἐξέρχοιτο* Cyrus showed that he was ready to fight, if any one should come out (or. recta *ἔτοιμός εἰμι, ἔάν τις ἐξέρχεται*). Cf. 738.

a. The optative with *εἰ* is also used to express *indefinite frequency* of past action (729 b), usually with an indicative in the conclusion: *εἴ ποὺ ἐξελαύνοι Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιήγε τὸν Κύρον* as often as Astyages rode out, he took Cyrus about on a horse with golden bridle.

750. MIXED FORMS. The form of the conclusion does not always correspond to that of the condition. Thus, very frequently, when the condition has the *first* or *third* form, the conclusion takes the *fourth*, being represented as a mere possibility:

εἰ τοῦτο λέγεις, ἁμαρτάνοις ἂν if you mean this, you might be in error, *ἐὰν ἐδεήσῃτε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσασθε ἀγαθόν* if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good. —A condition of the *second* form is rarely connected with a conclusion of the *fourth*: Hm. *καὶ νῦν κεν ἐνδ' ἀπόλοιτο, εἰ μὴ ἄρ' ὀδὺ νόησεν Ἀφροδίτη* and now would he perish there (his destruction being vividly conceived as an undecided possibility), if Aphrodite had not keenly observed him.

751. OTHER WAYS of expressing the condition or conclusion. The most frequent is by a *participle* (789 e), or an *infinitive* (783).

The condition may be *implied* in other forms of expression: *δὲ ὑμᾶς αὐτοὺς πᾶλαι ἂν ἀπολώλειτε* by yourselves (i. e. if you had been left to yourselves) *ye would have perished long ago*. It may be implied even in a co-ordinate sentence: *οὐκ ἐσθίουσι πλείω ἢ δύνανται φέρειν, διαβραγίειν γὰρ ἂν* they eat no more than they can bear, for (if they should eat more) they would burst. The imperative

is sometimes equivalent to a condition of the third form: παῖδες γενέσθωσαν · φροντίδων ἤδη πάντα πλέα *let children be born* (= if they are born), *all things now are full of cares.*

752. CONDITION OMITTED. This occurs especially in the *second* and *fourth* varieties of supposition. Thus ἡβουλόμην ἂν *I should wish* (εἰ ἐδυνάμην if I had the power, as I have not), βουλοίμην ἂν *I should wish* (εἰ δυναίμην if I should have the power, as possibly I might have). The potential opt. with ἂν, in simple sentences, may be explained in this way (722).

753. CONCLUSION OMITTED. This occurs when εἰ, εἴθε, εἰ γάρ are used in expressions of wishing with the optative or indicative (721 a, b).

a. When two opposite suppositions are expressed, the second by εἰ δὲ μή (754 b), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω · εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε *if then I instruct you well enough* (καλῶς ἔχει *it is well*, or οὕτω διδάσκεσθε *be instructed thus*); *but if not, learn from the men of former times.*—For *aposiropesis*, see 883.

754. VERB OMITTED IN CONDITION OR CONCLUSION. This may occur in the cases 508 a, b, c:

χαρίσεσθαί σοι βούλομαι · καὶ γὰρ ἂν καὶ μαινοίμην, εἰ μή (sc. βουλοίμην) *I wish to gratify you; for indeed I should be even insane, if I did not wish it*, φοβούμενος, ὥσπερ ἂν εἰ παῖς, τὸ τέμνεσθαι *fearing, like a boy, to be cut* (prop. ὥσπερ ἂν φοβοίτο, εἰ παῖς εἴη *as he might fear, if he were a boy*).

a. Especially, where the same verb belongs at once to the condition and conclusion, it is often omitted with one of them:

εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κῦρος ἄξιός ἐστι θαυμάζεσθαι *if any other man (is worthy to be admired), Cyrus also is worthy* (856 b), ὑπάκουσον, εἴπερ πάποτ' ἀνδρώπων τινὶ (sc. ὑπήκουσας) *obey, if ever yet (you obeyed) any man*, οὐκ οὖν ἡμᾶς γε σφάλλει, ἀλλ' εἴπερ σέ (for εἴπερ τινὰ σφάλλει, σφάλλει σέ) *us then it does not deceive, but, if (any one), thee*, εἰ δὴ τῷ σοφώτερος φαῖν εἶναι, τοῦτ' ἂν (sc. φαῖν, etc.) *if in any respect I should say that I was wiser, in this (I should say it).*—Hence εἰ μὴ gets the meaning of *except*: οὐ γὰρ ὁρῶμεν, εἰ μὴ ὀλίγους τούτους *for we see not (any, if we do not see these few) except these few*. But εἰ μὴ διὰ *except for* must be explained by supplying an idea of *hindrance*: ἐδόκουν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν *it appeared that they would have taken all things, (if not prevented by) except for his delay*.

b. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by εἰ δὲ μή:

ἀπῆται τὰ χρήματα · εἰ δὲ μή, πολεμήσειν ἔφη αὐτοῖς *he bade them restore the property; but if not (if they should not restore it, εἰ μὴ ἀποδοῖεν), he said he would make war upon them*. Εἰ δὲ μή is sometimes found where εἰ ἂν δὲ μή would be more regular: εἰ ἂν μὲν ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε · εἰ δὲ μή, ἀντιτείνετε *if I seem to you to speak truth, agree with me; but if not, oppose*. It is often used after negative sentences, where we might expect εἰ δέ: μὴ οὕτω λέγε · εἰ δὲ μή, οὐ θαρρῶντά με ἔξεις *do not speak thus; but (if not, if otherwise) if you speak thus, you will not find me confident*. So too εἰ δέ is sometimes used where we might expect εἰ δὲ μή: εἰ μὲν βούλεται, ἐψέτω · εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω *if he wishes, let him boil me; but if (he wishes something else), let him do what he wishes*.

IV. *Modes in Relative Sentences.*

755. Relative sentences are introduced by relative pronouns or ad verbs. They show, in general, the same uses of the modes as occur in simple sentences.

Thus SUBJUNCTIVE OF DELIB. (in *indirect* questions, 735 b), οὐκ ἔχω δ τι πρῶτον λάβω *I (have not) know not what I should first take*; OPTATIVE OF WISHING (721), ὁρῶ σε διώκοντα ὦν μὴ τύχοις *I see thee pursuing what (I pray) thou mayst not obtain*; POTENTIAL OPTATIVE (722), ὑμεῖς ἔστε παρ' ὧν ἂν κάλλιστα τοῦτο μάθοι *you are of those from whom one might best learn this*; HYPOTHETICAL INDICATIVE (746 b, 752), οὐκ ἤθελον λέγειν πρὸς ὑμᾶς τοιαῦτα οἷ' ἂν ὑμῖν ἤδιστ' ἦν ἀκούειν *I did not wish to say such things to you as would be agreeable for you to hear* (i. e. εἰ ἔλεγον if I said them).—Even the imperative may stand in a relative sentence: δεῖ πιστεῦσαι τοῖς ἔργοις, ὧν ὑμεῖς σαφέστατον ἐλεγχον τοῦ ἀληθοῦς νομίζετε *you must believe the actions, which (I bid you) consider as the surest test of the truth*, poet. οἶσθ' ὃ δρᾶσον; *knowst thou what thou art to do?*—or the subjunctive with imperative meaning: ἐκαθέζετο Ἄνυτος ὅδε, δὲ μεταδῶμεν τῆς ζητήσεως *Anytus has set down here, to whom let us give a part in the investigation*.

756. The FUTURE INDICATIVE is often used in relative sentences to express PURPOSE, see 710 c. Thus, in particular, ὅπως *how, that, in order that*, is very often used with the future indicative, after verbs which express attention, care, or effort:

σκόπει ὅπως τὰ πράγματα σωθήσεται *see to it that the state be preserved* (lit. how the state shall be preserved), φρόντιζε ὅπως μηδὲν ἀνάξιον τῆς βασιλείας ποιήσεις *consider anxiously that you may do nothing unworthy of the royal office*. For ὅπως with subjunctive of purpose, see 739.

a. Before ὅπως with the future, in earnest commands and warnings, the principal verb is often omitted: ὅπως παρέσει εἰς τὴν ἑσπέραν (sc. σκόπει *look to it*) that thou be present at the evening, ὅπως περὶ τοῦ πολέμου μηδὲν ἐρεῖς (sc. φυλάττου *take heed*) that thou say nothing concerning the war.

757. A relative sentence is *indefinite*, when the relative word refers to an uncertain (*undetermined*) subject or object. A sentence of this kind may have a *hypothetical* force, implying that *if* the event (conceived as possible) takes place, with *whatever* subject or object, the principal sentence then holds good. This is called a

HYPOTHETICAL RELATIVE SENTENCE. It takes

the subj. with ἂν, in a case of *present* uncertainty (728);

the opt. without ἂν, in a case of *past* uncertainty (729).

The *principal* sentence commonly has the indicative (without ἂν), or the imperative.

Thus δ τι ἂν μέλλῃς εἰρεῖν, πρότερον ἐπισκόπει τῇ γνώμῃ *whatever you may be going to say, first consider it in your mind* (i. e. if you are going to say any thing, whatever it may be, consider it), Hm. δν δ' αὖ δήμευ τ' ἄνδρα ἴδοι βοδωντά τ' ἐφεύροι, τὸν σκῆπτρῳ ἐλάσασκε *but whatever man of the people he (might see) saw, and found him bawling, him he struck with his sceptre* (=if he saw any one bawling, he struck him), ὃς ἂν τούτων τι δρᾷ, τεθνήσκει *whoever may do any of these things, let him die* ἱκετεύουσιν (699) ὅτῳ ἐντυγχάνοιεν μὴ φεύγειν *they*

entreat whomsoever they might fall in with not to flee, ἔφασαν ἐρεῖν ὅποια ἂν δύνωνται κράτιστα (729 a) *they declared that they would say such things as they best (can) could*, πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσῃ, διέφθειρον *they were destroying all, as many as they might take on the sea.*

758. Hypothetical relative sentences of *time, place, and manner*, are introduced by relative words denoting time, place, and manner. They show the same uses of the modes.

Thus περιεμένομεν ἐκάστοτε ἕως ἀνοιχθεῖν τὸ δεσμωτήριον· ἐπειδὴ δὲ ἀνοιχθεῖν, ἦμεν πρὸς τὸν Σωκράτη *we waited each time until the prison should be opened; but when it was opened, we went to Socrates* (if it was opened at any time, we waited till then, and went then), δεῖ τοὺς γενομένους, μέχρι ἂν ζῶσι, πονεῖν *those who are born must toil as long as they live* (if they live for any length of time, they must toil so long), ἔπεσθε ὅπῃ ἂν τις ἡγήται *follow where any one may lead you* (if one lead you anywhere), ὥς ἂν τις χρήσεται τοῖς πράγμασιν, οὕτως ἀνάγκη καὶ τὸ τέλος ἐκβαίνειν *in whatever way one may conduct his affairs, in the same way must the end also turn out.*

For conjunctions of time, place, and manner, see 875-9. For πρὶν with the infinitive, see 769.

759. The particle ἄν, which belongs to the subjunctive, is placed in immediate connection with the relative word: it even unites with some relative adverbs, giving *compound forms*,—ὅταν, ὁπόταν, ἐπὰν or ἐπὴν (Hd. ἐπεάν), ἐπειδάν, from ὅτε, ὁπότε, ἐπεί, ἐπειδὴ.—But ἄν is sometimes omitted, even by Attic writers, where the rule requires it: ἔσπεισται, μέχρι οὐ ἐπανελεύσων οἱ πρέσβεις *a truce has been made, until the ambassadors shall have come back.* Still more rarely is ἄν found with the optative.

760. a. The aorist subjunctive with ἄν is often nearly equivalent to the Latin *future perfect* (747 a): ἐπειδὴν πάντα ἀκούσητε, κρίνατε *when you (shall) have heard all, then judge.*

b. The subjunctive with ἄν is sometimes found in cases of *past uncertainty* (729 a): πολεμεῖν οὐπω ἔδοκε δυνατόν εἶναι, πρὶν ἂν ἱππέας μεταπέμψωσι *it did not as yet seem to be possible to carry on war, before they should send for cavalry.*

c. The optative, used in hypothetical relative sentences, implies *past expectation*, and very often with the idea of *indefinite frequency* (729 b): ὁπότε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίοιεν, ῥαδίως ἀπέφευγον *as often as the Greeks might attack the enemy, these escaped with ease.*

d. But sometimes it is used, espec. in poetry, to express a *mere possibility* (730): ποτὶ δὲ ἢ πόλις στήσῃ, τοῦδε χρὴ κλῦν *if the city should instal any one as ruler, him it is necessary to obey.* This is regularly the case, when the principal verb is an opt. of mere possibility: ἐκὼν ἂν θρέψαις (or εἰ γὰρ ἔχῃς) ἄνδρα ὅστις ἐθέλοι ἀπερύκειν τοὺς ἀδικούντας *σε you would gladly support (or, O that you might have) a man who would be willing to keep off those that injure you.*

761. A hypothetical relative sentence takes the *indicative*, when it expresses an event *assumed as real* (cf. 745): οὓς μὴ εὗρισκον, κενotáφιον αὐτοῖς ἐποίησαν (= εἴ τινας μὴ εὗρ) *if they failed of finding any, they made a cenotaph for them.* Such sentences, though very common, have nothing peculiar in the use of the mode. But, if negative, they take μή, not οὐ: see 835.

C. INFINITIVE.

762. The infinitive and participle are verbal nouns,—a substantive and adjective derived from the stem of the verb (261 b). But they are unlike other verbals, being much more nearly related, both in form and in construction, to the finite verb. Thus, in particular,

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. Words expressing the *object* are connected with them in the same manner as with the finite verb (486 b).

Dependence of the Infinitive.

763. The infinitive may stand as the *subject* or the *object* of a verb:—as a SUBJECT,

chiefly with INTRANSITIVE OR PASSIVE verbs: *πᾶσιν ἀδεῖν χαλεπὸν* (sc. ἐστὶ, 508 a) *to please all is difficult*, *ἐξῆν μένειν* *it was possible to remain*, *ἔδοξε προῖέναι* *it seemed best to proceed*, *οὐχ ὑμῖν προσήκει* (πρέπει) *it does not become you to be afraid of these*, *λέγεται τὸν Κύρον νικῆσαι* *it is said that Cyrus conquered*.—The infinitive may also stand as the *predicate*: *τοῦτο μανθάνειν καλεῖται* *this is called learning*.

764. as an OBJECT,

a. with verbs of THINKING, PERCEIVING, SAYING, SHOWING (*verba sentiendi et declarandi*): *οἶται δεῖν* *he thinks it is necessary*, *ἀκούω πάντας παρῆναι* *I hear that all are present*, *ὀμωμόκατε δικάσειν* *ye have sworn to give judgment*, *κινεῖσθαι τὰ πάντα ἀποφαινόμενος* *maintaining that all things are in motion*.

b. with verbs which imply POWER OR FITNESS, FEELING OR PURPOSE, EFFORT OR INFLUENCE,—to *produce* (or *prevent*) an action: *δύνανται ἀπελθεῖν* *they can go away*, *μείζον τι ἔχω εἰπεῖν* *I have something greater to say* (can say it), *οὐ πέφυκας δουλεύειν* *thou art not formed to be a slave*, *πλουτεῖν ἐδέλει* *he wishes to be rich*, *φοβοῦμαι λέγειν* *I am afraid to speak*, *ἔγνωσαν τὸν ποταμὸν διαβῆναι* *they determined to cross the river*, *τίς αὐτὸν κωλύσει δεῦρο βαδίζειν* *who will hinder him from marching hither?* *ὑμῖν συμβουλεύω γινῶναι ὑμᾶς αὐτοὺς* *I advise you to know yourselves*, *αἰτοῦνται τοὺς θεοὺς διδόναι* *they ask the gods to give*.—So with the impersonal *δεῖ* *it is necessary*, *χρῆ* *it behoves* (strictly, something requires, urges, 494): *δεῖ (χρῆ) μ' ἐλθεῖν* *I must (should) come*.

c. sometimes with other verbs: *ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρεῖν* *the city was in danger of being wholly destroyed*.

765. The infinitive is often used (as an indirect object) to denote the PURPOSE of an action:

Ξενοφῶν τὸ ἡμῖν τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον *Xenophon left half the army to guard the camp*, *παρέχω ἑμαυτὸν τῷ ἱατρῷ τέμνειν καὶ καίειν* *I yield myself up to the physician to cut and cauterize*, *πιεῖν διδόναι τινὶ* *to give one (something) to drink*.

766. The infinitive may stand in *apposition* with the subject or object: *αὕτη μὲν ἐστὶ κακὴ πράξις, ἐπιστήμης στέρησθαι* *this alone is evil fortune, to be deprived of knowledge* (500 d).

767. The infinitive may depend upon a SUBSTANTIVE or ADJECTIVE:

οὐχ ὥρα καθεύδειν *it is not a time to be sleeping*, ἀνάγκη ἐπιμελεῖσθαι *it is necessary to take care*, ἡλικίαν ἔχουσι παιδεύεσθαι *they have the proper age for receiving instruction*, ὅκνος ἦν ἀνίστασθαι *there was an unwillingness 'o rise up*, οὐδεὶς φθόνος λέγειν *there is no (grudge) objection to speaking*,—πρόθυμος (ἐτοῖμος) κίνδυνον μένειν *eager (ready) to abide danger*, ἱκανός (δεινός, πιδανός) λέγειν *able (skilful, persuasive) in speaking*, ἄξιος πληγὰς λαβεῖν *worthy to receive blows*, χαλεπὸν εὐρεῖν *hard to find*, οἰκία ἡδίστη ἐνδιατᾶσθαι *a house very pleasant to live in*, λόγοι χρησιμώτατοι ἀκούσαι *words most useful to hear*, ἀλλ' ὁ χρόνος βραχύς ἐστι διηγήσασθαι τὰ πραχθέντα *but the time is (too) short to relate what was done* (659).

For *οἶος*, *οἶστέ*, *ὅσος*, with the infinitive, see 814.

a. The infinitive with substantives may be compared to the genitive of connection (563), or the genitive objective (565): with adjectives, it may sometimes be compared to the genitive in 584-7, but oftener to the dative of manner (608) or of respect (609).—The infinitive used as a dative of respect is sometimes found with substantives: θαῦμα καὶ ἀκούσαι *a wonder even to hear of*.—The active is generally employed in these constructions, even where we might expect the passive: ἄξιος θαυμάζειν *worthy of admiration* (that one should admire him) = ἄξιος θαυμάζεσθαι *worthy to be admired*.

768. The infinitive is used with ἢ *than* after comparative words:

poet. νόσημα μείζον ἢ φέρειν *a disease (greater than that one should bear it) too great to be borne*, οὐδὲν ἄλλο ἢ δοκεῖν σοφὸν εἶναι *nothing else than appearing to be wise*.—ὥστε is usually added with the infinitive: ἦσαντο Ἐκδικὸν ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν *they perceived that Eclicus had too small a force to assist his friends*. Cf. 659. For infinitive with τοῦ after comparatives, see 781.

769. After πρὶν (*prius*) *before*, ἢ is generally omitted (in Attic prose almost always so):

πρὶν τὴν ἀρχὴν ὀρθῶς υποδέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς λέγειν *before laying down the commencement properly, I think it vain to speak about the end*. Hm. uses πάρος in a similar way: πάρος τὰδε ἔργα γενέσθαι *before these works were brought to pass*. • Instead of πρὶν alone, we often find πρότερον . . . πρὶν, or πρόσθεν . . . πρὶν (and in Hm. πρὶν . . . πρὶν, or πάρος . . . πρὶν): οὕτω τινες εὐπειθεῖς εἰσιν, ὥστε πρὶν εἶδέναι τὸ προσταττόμενον πρότερον πείθονται *some are so obedient, that they obey before knowing the order*.

770. The infinitive is used with ὥστε to denote the RESULT:

τοῖς ἡλικιώταις συνεκέρατο, ὥστε οἰκέως διακεῖσθαι *he had mingled with those of his own age, so as to be on familiar terms with them*. The infin. with ὥστε may also denote the PURPOSE (as a result to be attained): πᾶν ποιῶσιν, ὥστε δίκην μὴ δίδόναι *they do every thing, in order not to suffer punishment*;—or the CONDITION (to be attained, in order that something else may be): ἐξῆν τοῖς προγόνους ἀρχειν τῶν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ *it was in the power of your ancestors to be leaders of the Greeks, on condition of being themselves subject to the (Persian) king*.

For ἐφ' ᾧτε with the infinitive, see 813.

771. Both πρὶν and ὥστε are followed by a *finite* mode, when the action of the verb is to be expressed as something real, probable, or possible: εἰς τὴν

ὕστερ' αὖ οὐχ ἦκεν, ὥςθ' οἱ "Ἕλληνες ἐφρόντιζον on the next day he did not come, so that the Greeks were anxious, οὐ χρή μ' ἐνθένδε ἀπελθεῖν πρὶν ἢν δῶ δίκην I must not go hence before I have suffered punishment (760 a).

772. INFINITIVE IN LOOSE CONSTRUCTION. The infinitive (with or without the particle ὥς) is used in several phrases with loose construction, somewhat like the adverbial accusative (552): ὥς εἰπεῖν or ὥς ἔπος εἰπεῖν so to speak, to use this (rather strong) expression, (ὥς) συνελόντι εἰπεῖν (sc. τινί, cf. 601 a) to speak concisely, ἐμοὶ δοκεῖν as it seems to me, in my view, ὀλίγου (μικροῦ) δεῖν so as to want little of it, almost, τὸ νῦν εἶναι for the present, κατὰ τοῦτο εἶναι in this relation, and the like.

For ἐκὼν εἶναι, see 775 a.

Subject and Predicate with the Infinitive.

773. The subject of the infinitive stands in the accusative case (485 c). A predicate-noun, belonging to the subject of the infinitive, stands in the same case.

ἡγγεῖλαν τὸν Κύρον νικῆσαι they reported that Cyrus had conquered, συνέβη μηδένα τῶν στρατηγῶν παρῆναι it chanced that no one of the generals was present, — τὸν ἄδικον ἄνδρα φημι ἄδλιον εἶναι I assert that the unjust man is miserable, καὶ οἱ μὲν εὗχοντο ὥς δολίους ὄντας ληφθῆναι and some desired that they should be taken as being treacherous.

a. The subject of the infinitive may be another infinitive: διαπεπραγμένος ἦκει παρὰ βασιλέως δοθῆναι οἱ σώζειν τοὺς "Ἕλληνας he is come having obtained from the king that it should be granted him to rescue the Greeks, where σώζειν is the subject of δοθῆναι.

b. A sentence, when stated in oratio obliqua, is often expressed by the infinitive (usually with subject-accusative); see 734 c. When two or more connected sentences are stated in oratio obliqua, the infinitive may be used, not only for the leading sentence, but for any of those connected with it: τοιαῦτ' ἅττα σφᾶς ἔφη διαλεχθέντας ἰέναι. ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεωγμένην καταλαμβάνει τὴν θύραν "after such conversation," he said, "they went away: but when they came to the house, they found the door open."

774. OMITTED SUBJECT. The subject of the infinitive is frequently omitted: thus

1. very often when it is an *indefinite* word:

πᾶσιν ἀδεῖν χαλεπὸν (sc. τινί for any one) to please all is difficult, οὐχ ὅρα καθεύδειν it is not a time (for one) to be sleeping, λόγοι χρησιμώτατοι ἀκοῦσαι words most useful (for me) to hear. — A predicate-noun, connected with the infin. and belonging to the indefinite subject, is put in the accusative: τὰ τοιαῦτα ἔξεστι (sc. τινί) μετρήσαντα καὶ ἀριθμῆσαντα εἶδέναι such things (a man) may know by measuring and counting.

775. 2. when it is the same as the *subject* of the *principal* verb:

ὁμωμόκατε δικάσειν ye have sworn to give judgment (that you will give), φοβόμην λέγειν I am afraid to speak, πᾶν ποιοῦσιν ὥστε δίκην μὴ δίδόναι they do every thing in order not to suffer punishment (that they may not suffer). — A predicate-noun with the infinitive is then put in the nominative case: δ' Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός Alexander declared that he was son of Zeus, ἐγὼ οὐχ

ἡμολογήσω ἄκλητος ἦκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee, οἱ δοκοῦντες πάντων σοφώτατοι εἶναι those who seem to be wisest of all.*

a. From ἐκὼν *willing*, connected as pred.-adj. with the inf. εἶναι used in loose construction (772), comes the phrase ἐκὼν εἶναι (so as to be willing) *willingly*: τοῦτο ἐκὼν εἶναι οὐ ποιήσω *I shall not do this of my own will.*

b. But sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either in the nominative or the accusative: Hd. οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι ἀνδρώπων *the Egyptians believed that they themselves were created first among men*, εἰ οἴεσθε Χαλκιδέας ἢ Μεγαρέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε *if you think that the Chalcidians or Megarians will save Greece, but that you will escape the trouble, you are mistaken.*

776. 3. when it is the same as the object of the principal verb :

τίς αὐτὸν κωλύσει δεῦρο βαδίζειν *who will hinder him from coming hither?* τὸ ἡμῖν κατέλιπε φυλάττειν τὸ στρατόπεδον *he left half to guard the camp*, ὑμῖν συμβουλεύω γνῶναι ὑμᾶς αὐτοὺς *I advise you to know yourselves.*—A predicate-*κουν* with the infinitive takes the case of the preceding object: Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι *they besought Cyrus to show himself as favorable as possible*, παντὶ ἄρχοντι προσήκει φρονίμῳ εἶναι *it becomes every ruler to be prudent*;—but sometimes it stands in the accusative, when the object is a genitive or dative: συμφέροι αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους *it is advantageous for them to be friends rather than enemies.*

777. PERSONAL CONSTRUCTION FOR IMPERSONAL. Instead of using an impersonal verb (494 a) with the accusative and infinitive, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb.

This occurs with δοκεῖ *it appears*, ἔοικε *it seems*, λέγεται *it is said*, ἀγγέλλεται *it is reported*, ὁμολογεῖται *it is agreed*, and the like; with συμβαίνει *it happens*; and with δίκαιόν ἐστι *it is just*, ἀναγκαῖόν ἐστι *it is necessary*, ἐπιτῆδεῖόν ἐστι *it is fitting*, and some similar phrases: ὁ Κύρος ἡγγέλθη νικῆσαι (Cyrus was reported to have conquered) = ἡγγέλθη τὸν Κύρον νικῆσαι *it was reported that Cyrus had conquered*, αὐτὸς μοι δοκῶ ἐνθάδε καταμενεῖν *it seems to me that I myself shall remain here*, δίκαιος εἰ ἔγειν ἀνθρώπους (thou art just to lead men) *it is just that thou shouldst lead men*, ἐπίδοξοι εἰσι τὸ αὐτὸ πείσεσθαι (they are probable to suffer) *it is probable that they will suffer the same.*—Yet the impersonal construction is also admissible: ἡγγέλθη τὸν Κύρον νικῆσαι, σὲ δίκαιόν ἐστιν ἔγειν ἀνθρώπους, etc.

a. The personal construction here may be explained by *prolepsis* (726): thus, proper form ἡγγέλθη ὅτι ὁ Κύρος ἐνίκησε, by *prolepsis* ἡγγέλθη ὁ Κύρος ὅτι ἐνίκησε, and, with νικῆσαι in place of ὅτι ἐνίκησε (734 c), ἡγγέλθη ὁ Κύρος νικῆσαι.

b. The ordinary construction of the acc. with the inf. (773) may be explained by a similar *prolepsis*, when the principal verb is *transitive*: thus, proper form ἡγγειλαν ὅτι ὁ Κύρος ἐνίκησε, by *prolepsis* ἡγγειλαν τὸν Κύρον ὅτι ἐνίκησε, and with the infin. ἡγγειλαν τὸν Κύρον νικῆσαι. The construction was perhaps first established in connection with transitive verbs, and thence extended to cases where the principal verb was intransitive or passive.

Infinitive with Neuter Article.

778. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Each case receives a form of its own, and may be made to depend on any word which would take the same case of a substantive. But as to words which depend on the infinitive (its *subject*, *predicate*, and *object*), they are expressed in the same way, whether it has or has not the article. Hence the rules in 773-6 and 762 b are applicable here.

779. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

NOMINATIVE: τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει *to be wise is the first (condition) of happiness*, τὸ ἁμαρτάνειν (sc. αὐτοῦς) ἀνθρώπου ὄντας οὐδὲν θαυμαστόν (sc. ἐστὶ) *it is no wonder that being men they should err*.

780. ACCUSATIVE: πειρῶ κατεργάσασθαι ὥς μάλιστα τὸ εἰδέναι (sc. ταῦτα) ἃ βούλει πράττειν *endeavor to secure, as far as possible, the understanding of those things which you wish to pursue*. Especially with the prepositions εἰς or κατὰ in reference to, διὰ by reason of, ἐπὶ or πρὸς in order to, παρὰ in comparison with: διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι *do you think you would not be injured on account of being a foreigner?* πρὸς τὸ μετρίων δέισθαι καλῶς πεπαιδευμένος *well trained to having only moderate wants*.

a. The infinitive with τό is sometimes found in loose construction, analogous to the accusative of specification (549): ἀνέλπιστοί εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐσβάλλειν *they are without hope as regards the invasion of our land*, τίς Μήδων σοῦ ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν *what one of the Medes remained away from you, so as not to follow you (as to the not following)?* Sometimes it resembles the adverbial accusative; see 772.

781. GENITIVE: ἐπιθυμία τοῦ πιεῖν *desire of drinking*, ἡ τοῦ πείδειν τέχνη *the art of persuading*, ἀήδης τοῦ κατακοῦειν τινός *unaccustomed to obeying any one*, ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι *to me there is nothing more important than to become as good as possible*, ἐπιμελεῖται τοῦ ὥς φρονιμώτατος εἶναι *he is careful (of being) to be as wise as possible*. So with many prepositions, as ἐξ *from, in consequence of*, πρὶ before, prior to, περὶ concerning, ἔνεκα *on account of*, ὑπὲρ *for the sake of*, διὰ by means of, ἄνευ *without, aside from*; and with some adverbs, as ἔξω εἶναι τοῦ κακῶς πάσχειν *to be out of reach of injury*.

a. The infinitive with τοῦ is often used, without a preposition, to denote the PURPOSE (especially a negative purpose): τοῦ μὴ διαφεύγειν τὴν λαγῶν ἐκ τῶν δικτύων, σκοποὺς καθίσταμεν *that the hare may not escape out of the nets, we set watchers*.

782. DATIVE: ταῦτα οὐκ ἦν ἐμποδὼν τῷ τοὺς Φωκίεας σώζεσθαι *these things were no bar to the preservation of the Phocians*. Especially as dative of means, cause, or manner: κεκράτηκε τῷ πρότερος πρὸς τοὺς πολεμίους εἶναι *he has triumphed by marching first against the enemy, as well as πολυτευόμεναι δημοκρατίαι πρόχουσι τῷ δικαιοτέραι εἶναι well conducted democracies are superior in being more just*. Also with prepositions, as ἐν *in*, ἐπὶ *on the ground of or on condition that*, πρὸς *in addition to*: ἐν τῷ ἑκάστον δικαίως ἄρχειν ἡ πολιτεία σώζεται *when each administers his office justly, the order of the state is preserved (in and through the just administration)*.

Infinitive with ἄν.

783. The infinitive takes ἄν, where a finite verb, standing independently, would take it. Thus the inf. with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): μάλιστα οἶμαι ἄν σοῦ πυθέσθαι (independent construction μάλιστα ἄν πυθοίμην) *I think that I should learn best from you*; — and with expressed condition (748): δοκεῖτέ μοι (777) πολλὸν βέλτιον ἄν περὶ τοῦ πολέμου βουλευσασθαι (indep. βέλτιον ἄν βουλευσασθε), εἰ τὸν τόπον τῆς χώρας ἐνδυμηθείητε *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country.*

b. to the HYPOTHETICAL INDICATIVE with ἄν (746): Κύρος εἰ ἐβίωσεν, ἄριστος ἄν δοκεῖ ἄρχων γενέσθαι (indep. ἄριστος ἄν ἐγένετο) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler.* So with implied condition (751): τοὺς ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδώδεις ἄν κεκληῖσθαι ἡγεῖτο (indep. εἰ τινες ταῦτα ἡγνόουν, ἀνδραποδώδεις ἄν ἐκέκληντο) *Socrates thought that persons ignorant of these things (if such there were) would be called slavish.*

REM. c. The particle ἄν, though belonging to the infinitive, may be attached to the principal verb, or to other emphatic words in the sentence: see the foregoing examples.

Infinitive for the Imperative.

784. This occurs in the second (seldom in the third) person. It is rarely found in Attic prose.

In this use of the inf., its subject, if expressed, is put in the nom.; a predicate-noun belonging to the subject is put in the same case: Ἡμ. παῖδα δ' ἐμὸν λῦσαι τε φίλην, τὰ τ' ἄποινα δέχεσθαι *release to me my dear child, and accept the ransom*, Ἡμ. θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι *with courage now, Diomedes, fight against the Trojans*, σὺ, Κλεαρτίδα, τὰς πύλας ἀνοίξας ἐπεκθεῖν *do thou, Cleartidas, having opened the gates, hasten out against (the enemy).*

D. PARTICIPLE.

For the nature of the participle, as a verbal adjective, but different from other verbal adjectives, see 762. For the agreement of the participle with its substantive or subject, see 498.

Attributive Participle.

785. The participle, like the adjective (488 a), may express an attribute of its substantive or subject (493):

πόλις εὐρείας ἀγυῖας ἔχουσα (= πόλις εὐρυάγυια Ἡμ., or πόλις ἥ εὐρείας ἀγυῖας ἔχει) *a city having broad streets*, αἱ καλούμεναι Αἰόλου νῆσοι *the so-called islands of Æolus*, ὁ παρὰν καιρὸς *the present occasion.* — The participle is always attributive, when it follows the article (492 d).

786. The attributive participle is often found, with omitted subject, used as a substantive (509):

οἱ παρόντες *the (persons) present*, ὁ τυχών *whoever happens*, παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι *with those who appear to be best*, πλέομεν ἐπὶ πολλὰς ναὺς κεκτημένους *we are sailing against (men) who possess many ships*.—Such participles are often to be translated by substantives: ὁ δράσας *the doer*, οἱ λέγοντες *the speakers*, προσήκοντές τινες *some relatives*, πόλις πολεμούντων *a city of belligerents*, τὰ δέοντα *the duties*, πρὸς τὸ τελευταῖον ἐκβάν ἕκαστον τῶν πρὶν ὑπαρξάντων κρίνεται *by the final issue is each one of the previous measures judged of*.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: τὰ συμφέροντα τῆς πόλεως (563) *the advantages of the state*, τὸ δοξάζον τῆς ψυχῆς (559) *the thinking (part) of the soul*, poet. ὁ ἐκείνου τεκῶν (563 a) *his parent*.

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: τὸ μὴ μελετῶν *the not-exercising, failure to exercise* (= τὸ μὴ μελετᾶν). In prose, this is nearly confined to Thucydides.

Predicate-Participle.

787. The predicate-participle, like the predicate-adjective (488 b), is brought into connection with its subject *by the sentence*. It is called CIRCUMSTANTIAL, when it is *loosely* related to the principal verb, adding a *circumstance* connected with the action; and SUPPLEMENTARY, when it is *closely* related to the principal verb, *supplying* an *essential* part of the predicate.

a. These subdivisions of the predicate-participle are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

788. The circumstance, denoted by the participle, may be related in various ways to the action of the principal verb. Thus there is always a relation of

a. TIME (for the tenses of the participle, see 714-18): ταῦτα εἰπὼν ἀπῆεν *after saying these things, he went away*, γελῶν εἶπε *he spoke laughing* (at the same time), προσέχετε τούτοις ἀναγιγνωσκόμενοις τὸν νοῦν *give your attention to these things, while they are being read*, Ἀλκιβιάδης ἔτι παῖς ὢν ἐθαυμάζετο Alcibiades, *while yet a boy, was admired* (in such cases ὢν cannot be omitted), ἐπὶ Ἀρχύτῃ ἐφορεύοντος Λύσανδρος εἰς Ἐφεσον ἀφίκετο *while Archytas was ephor, Lysander came to Ephesus*.

Sometimes the participle may be rendered by an *adverbial expression*: ἀρχόμενος *at first*, τελευτῶν *at last*, διαλειπὼν χρόνον *after an interval of time*, εὖ (καλῶς) ποιῶν *with right*. Similarly πολλῇ τέχνῃ χρώμενος *with much art*, τὰς ναὺς ἀπέστειλαν ἔχοντα Ἀλκίδα *they despatched Alcidas with the ships*. Observe also such forms as φλυαρεῖς ἔχων *thou art trifling* (holding on to it) *continually*, ἀνοιγε ἀνύσας *open with despatch*, ἥκει τὰ κακὰ φερόμενα *the evils are come with a rush* (lit. borne on, with haste and violence).

789. But the participle may denote also

b. MEANS: ληϊζόμενοι ζῶσι *they live by plundering*, οὐκ ἔστιν ἀδικοῦντα δύναμιν βεβαίαν κτήσασθαι *it is not possible (for any one) by wrong-doing to gain firm power*.

c. CAUSE: *τούτων τῶν κερδῶν ἀπείχοντο αἰσχρὰ νομίζοντες εἶναι* from *these gains they abstained, because they considered them to be shameful*.—Thus *τί παθόν* having suffered what? and *τί μαθόν* having learned what? are used in asking, with surprise or severity, the reason of some fact: *τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε* for with what idea did you insult the gods?

d. END. The future participle often denotes purpose: *παρῆλθυδα συμβουλεύσων ὑμῖν* I have come forward to advise you, *τὸν ἀδικούντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα* it is necessary to bring the evil-doer before the judges, in order that he may suffer punishment (lit. give justice).

e. CONDITION: *τοῖς Ἀθηναίοις πολεμοῦσιν ἔμεινον ἔσται* it will be better for the Athenians, if they make war.—Even an attributive participle may imply a condition on which the verb depends: *ὁ μὴ δαρείς ἄνθρωπος οὐ παιδεύεται* the man who is not whipped is not educated (if not whipped, he is not educated). The conditional participle with *μή* can often be rendered by *without*: *οὐκ ἔστιν ἄρχειν μὴ δίδόντα μισθόν* it is not possible to command without giving pay (774).

f. CONCESSION (cf. 874): *τὸ ὕδωρ εὐωδέτατον ἄριστον ὃν* water is the cheapest (of all things), though it is the best, *ὅμεις ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως* you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding.

REM. g. It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus *τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσασθε κολλάειν* by benefiting your friends (means), or if you benefit your friends (condition), you will be able also to chastise your enemies.

Participle with Case Absolute.

790. The circumstantial participle may be connected in its various uses (788–9) with a *genitive* (less often an *accusative*) *absolute*, i. e. not immediately dependent on any word in the sentence.

GENITIVE ABSOLUTE. The participle with genitive absolute may denote

a. TIME: *Περικλέους ἡγουμένου, πολλὰ καὶ καλὰ ἔργα ἀπέδειξαντο οἱ Ἀθηναῖοι* while Pericles was their leader, the Athenians accomplished many noble works, *τούτων λεχθέντων, ἀνέστησαν καὶ ἀπῆλθον* after these things were said, they rose up and went away.

b. MEANS: *τῶν σωμάτων θηλυνομένων, καὶ αἱ ψυχὰς ἀβρώστοτεραι γίνονται* (the body being enfeebled) by the enfeebling of the body, the spirit also is made weaker.

c. CAUSE: *οὐδὲν τῶν δεόντων ποιοῦντων ὑμῶν, κακῶς ἔχει τὰ πράγματα* because you are not doing any of your duties, your affairs are in bad condition.

d. CONDITION: *οὐκ ἂν ἦλθον δεῦρο, ὑμῶν μὴ κελευσάντων* (= εἰ μὴ ὑμεῖς ἐκελεύσατε) I should not have come here, if you had not commanded it, poet. *γένοιτο' ἂν πᾶν, θεοῦ τεχνωμένου* (= εἰ θεὸς τεχνῶτο) every thing would come to pass, should a divinity contrive.

e. CONCESSION: *πολλὰν κατὰ γῆν καὶ θάλατταν θηρίων ὄντων, τοῦτο μέγιστον ἔστι* though there are many wild animals on land and sea, this one is the greatest.

791. The Greek construction of the genitive absolute differs from the Latin *ablative absolute* in several respects:

a. The subject of the participle is often omitted, when it is easily understood from the context or from the meaning of the participle: ἐντεῦθεν προΐόντων, ἐφαίνετο ἵχνια ἵππων *as they* (the army of Cyrus) *were proceeding from thence, there appeared tracks of horses*, βροντος (Zeus raining, cf. 504 c) *while it was raining*. The subject is omitted, also, when it is indeterminate, see 792 b.

b. The participle of εἶμι *to be* cannot be omitted, where the sense requires it, as in σοῦ παιδὸς ὄντος (but Lat. *te puero*) *when thou wert a boy*. Except in connection with the adjectives ἐκὼν and ἕκων, which closely resemble participles: ἐμοῦ ἐκόντος *with my consent*, ἐμοῦ ἕκοντος *against my will*.

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: δ Κῦρος τὸν Κροῖσον νικήσας κατεστρέψατο τοὺς Λυδοὺς, Lat. *Cyrus, Croeso victo, Lydos sibi subjecit*.

d. The genitive absolute is sometimes used, even where the subject of the participle is at the same time dependent on other words in the sentence: ταῦτ' εἰπόντος αὐτοῦ, ἔδοξέ τι λέγειν τῷ Ἀστυάγει (= ταῦτ' εἰπὼν ἔδοξε) *when he had said these things, he appeared to Astyages to say something (important)*, διαβεβηκότος Περικλέους, ἡγγέλθη αὐτῷ (= διαβεβηκότι Περικλεῖ ἡγγέλθη) *when Pericles had crossed over, word was brought to him*.

792. ACCUSATIVE ABSOLUTE. Instead of the genitive absolute, the accusative is used when the participle is impersonal (494 a), i. e.

a. when the SUBJECT of the participle is an INFINITIVE: οὐδεὶς, ἔξδὸν εἰρήνην ἄγειν, πόλεμον αἰρήσεται *no one, (it being permitted him) when he is permitted to keep peace, will choose war*, προσταχθέν μοι Μένωνα ἄγειν εἰς Ἑλλήσποντον, ἐχόμεν δια τάχους (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste*, κραυγῇ οὐκ ὀλίγη ἐχρώντο, ἀδύνατον ὃν ἐν νυκτὶ ἄλλω τῷ σημῇαι *they made no little outcry, (it being impossible) as it was impossible in the night to give signals by any other means*. The infinitive is sometimes understood: οὐδεὶς τὸ μείζον αἰρήσεται, ἔξδὸν τὸ ἐλαττον (sc. αἰρεῖσθαι) *no one will choose the greater (of two evils), when it is permitted (to choose) the less*.

b. when the SUBJECT is INDETERMINATE: τούτων οὐδὲν γίγνεται, δέον πάντων μάλιστα γίνεσθαι *none of these things takes place, though it is above all necessary (something requires) that they should take place*.—Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: οὕτως ἔχοντος or ἐχόντων (it being thus, things being thus) *in this state of things*. So, also, when the subject is a dependent sentence: σημαίνοντων τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ *when it was reported to Astyages that enemies were in the land* (for the plural, cf. 518 a, b).

793. After ὥς (795 e) and ὥσπερ, the accusative absolute is sometimes found, even when the participle is not impersonal:

τοὺς νιεῖς οἱ πατέρες εἰργουσιν ἀπὸ τῶν πονηρῶν, ὥς τὴν τούτων ὀμίλιαν κατάλυσιν οὖσαν ἀρετῆς *fathers keep their sons away from evil men, thinking that their society is the destruction of virtue*, σιωπῇ ἐδείπουν, ὥσπερ τοῦτο προστεταγμένον αὐτοῖς *they were supping in silence, just as if this was enjoined upon them*.—Rarely so, without preceding ὥς or ὥσπερ: προσῆκον αὐτῷ τοῦ κλήρου μέρος since a part of the inheritance belonged to him, δόξαντα δὲ ταῦτα *but these things having been resolved on* (also δόξαν ταῦτα, where perhaps ποιεῖν should be supplied).

794. A participle with case absolute is often connected by conjunctions to a circumstantial participle in construction with the sentence:

εἰσήλθομεν εἰς τὸν πόλεμον ἔχοντες τριῆρεις τετρακοσίας, ὑπαρχόντων δὲ χρημάτων πολλῶν we entered into the war, having four hundred triremes, and (with) many resources belonging to us, *τῷ τείχει προσέβαλον ἄσθενεῖ καὶ ἀνδράπων οὐκ ἐνόντων* they attacked the wall, because it was weak, and there were no men on it.

Adjuncts of the Participle.

795. The relations of the circumstantial participle, in its various uses (788-90), to the action of the principal verb, are rendered more distinct by adding certain particles, which may be called adjuncts of the participle. Thus,

a. *τότε, εἶτα, ἔπειτα, οὕτως* represent the action of the principal verb as SUCCEEDING that of the participle. They are placed *after* the participle, and, as it were, repeat its meaning: *καταλιπὼν φρουρὰν οὕτως ἐπ' οἴκου ἀνεχώρησε* he left a garrison, and thus (after doing this) marched home again.

b. *εὐθύς* (placed *before* the participle) represents the succession as IMMEDIATE: *τῷ δεξιῷ κέρα. εὐθύς ἀποβεβηκότι ἐπέκειντο* they fell upon the right wing immediately after its landing.

c. *ἅμα* at the same time and *μεταξύ* between represent the two actions as CONTEMPORANEOUS: *οἱ Ἕλληνες ἐμάχοντο ἅμα πορευόμενοι* the Greeks were fighting while upon the march, *λέγοντός σου, μεταξύ μοι γέγονε ἡ φωνή* even while thou wert speaking, the voice came to me. They are commonly placed *before* the participle.

d. *ἅτε* (also *οἷον, οἷα*) with the participle gives a CAUSAL meaning: *κατέδραφε πᾶν πολὺν, ἅτε μακρῶν τῶν νυκτῶν οὐσῶν* he slept a great deal, because the nights were long. It denotes something actual (OBJECTIVE), and differs thus from the following.

e. *ὥς* with the participle represents its meaning as SUBJECTIVE, that is, as thought, felt, or uttered, by some person: *Σωκράτην ποδοῦσιν ὥς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν* they regret Socrates, because (as they think) he was most useful for the cultivation of virtue, *θαυμάζονται ὥς σοφοί τε καὶ εὐτυχεῖς ἄνδρες γεγεννημένοι* they are admired as having been (in the view of their admirers) both wise and fortunate men, *λέγει ὥς διδακτοῦ οὐσης τῆς ἀρετῆς* he speaks in the belief that virtue is a thing that can be taught, poet. *ἔξεστι φωνεῖν, ὥς ἐμοῦ μόνης πέλας* (sc. οὐσης, omitted contrary to 791 b) you are at liberty to speak aloud, assured that I alone am near, *ἵνα πρὸς τὴν ἐκκλησίαν ἦκοιεν, ὥς δὴ συγγενεῖς ὄντες τῶν ἀπολωλότων* that they might come into the assembly, pretending that they were kinsmen of those who had perished, *ἀπεβλέψατε πρὸς ἀλλήλους, ὥς αὐτὸς μὲν ἕκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράξοντα* (793) ye looked to one another, expecting each that he himself would not do what was resolved on, but that his neighbor would accomplish it.

f. *καίπερ* (less often *καί*) with the participle gives a CONCESSIVE meaning and is rendered *though*: *καίπερ οὕτω σοφὸς ἦν, βελτίων ἂν γένοιο* though thou art so wise, thou couldst become better. In Hm., the *καί* and *πέρ* are often separated (cf. 477): *οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺν γέλασαν* but they, although troubled, laughed pleasantly at him; or *πέρ* alone is used in the same sense: *ἀχνύμενοί περ.*—"Οὐτως yet with the principal verb, expresses the same meaning: Hd. *ὕστερον ἀπικόμενοι τῆς συμβολῆς ἱμείροντο ἄμως δεῖσασθαι τοὺς Μήδους* though they came too late for the engagement, they yet desired to look upon the Medes.

Supplementary Participle.

796. The supplementary participle supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb:

a. to the SUBJECT: *παύεσθε αἰεὶ περὶ τῶν αὐτῶν βουλευόμενοι* *cease consulting forever on the same matters*, *ἴσθι λυπηρὸς ὢν* *know that you are offensive*.

b. to the OBJECT: *ὁ πόλεμος ἔπαιυσεν ἡμᾶς αἰεὶ περὶ τῶν αὐτῶν βουλευόμενους* *the war compelled us to cease consulting forever on the same matters*, *οἶδα αὐτὸν λυπηρὸν ὄντα* *I know that he is offensive*.

797. The action of the supplementary participle is represented, through its connection with the principal verb,

1. as BEING OR APPEARING TO BE.

So with *εἶμι* *to be*, *ὑπάρχω* *to be* (orig. *to begin to be*), *ἔχω* (*to hold one's self*, and hence) *to be*,—*φαίνομαι* *to appear* (802), *φανερὸς* (*δηλός*) *εἶμι* *to be manifest*, *ἔοικα* *I seem*.—So with verbs of SHOWING (causing to appear): *δείκνυμι* (*δηλῶ*, *ἀποφαίνω*) *to show*, *ποιῶ* *to represent*, *ἐξελέγχω* *to convict*, *ἀγγέλλω* *to announce*, *ὁμολογῶ* *to acknowledge*.

Thus *εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν* *if we are acceptable to the majority*, *ὥσπερ προσήκον ἐστὶ* *or ὥσπερ προσήκον* *as it is proper*. For the participle used with *εἶμι* to supply certain parts of the verb, see 385, 392–3, 713.—*κηρύξας ἔχω* *I have proclaimed* (lit. *having proclaimed I hold myself thus*): this is chiefly poetic. Constructions like *ἀννούμενοι δούλους ἔχουσι* *they purchase slaves and hold them*, belong to 788.—*ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας* *they show that the exiles were long ago bad*, *Φίλιππος πάντα ἕνεκα ἑαυτοῦ ποιῶν ἐξελέγκται* *Philip has been convicted of doing all things for himself*.

798. 2. AS BEGINNING, CONTINUING, OR CEASING, to be.

So with *ἄρχομαι* *to begin* (691), *διατελέω* (*διδάω*) *to continue*, *παύω* *to make one cease*, *παύομαι* (*λήγω*, *ἐπέχω*) *to cease*, *δια-* (*ἐπι-*) *λείπω* *to leave off*, *intermit*; also *ἀπαγορεύω* *to give over*, *ἐλλείπω* *to fail*.—Thus *διατελὼ εὖνοιαν ἔχων πᾶσιν ὑμῖν* *I continue to bear good-will to you all*, *ἐπίσχεσ ὀργιζόμενος* *cease to be angry*, *Ἀγησίλαος οὐκ ἀπέῖπε μεγάλων καὶ καλῶν ἐπιέμενος* *Agésilæus did not give up aiming at great and honorable things*.

799. 3. as an object of PERCEPTION, KNOWLEDGE, REMEMBRANCE, and the contrary.

So with *αἰσθάνομαι* *to perceive*, *νομίζω* *to consider*, *ὁράω* *to see*, *περιοράω* *to (overlook) allow*, *ἀκούω* *to hear*, *μανθάνω* *to learn* (802), *πυνθάνομαι* *to learn by inquiry*, *εὐρίσκω* *to find*, *λαμβάνω* *to (catch) detect*, *ἀλίσκομαι* (*φωράομαι*) *to be detected*,—*οἶδα* (*ἐπίσταμαι*, *γινώσκω*) *to know* (802), *ἀγνοέω* *to be ignorant*,—*μνήμηναι* *I remember* (802), *ἐπιλανθάνομαι* *to forget*.

Thus *εἶδον τοὺς πολεμίους πελάζοντας* *they saw the enemy approaching*, *ἡδέως ἀκούω Σακράτους διαλεγόμενον* *I gladly hear Socrates discoursing*, *ἢν ἐπιβουλευάν ἀλίσκηται* *if he should be detected in laying plots*, *εὐθὺς ἐστὶν ὅστις ἀγνοεῖ τὸν ἐκείθεν* (cf. 618 a) *πόλεμον δεῦρο ἥξοντα* *foolish is (any one) who does not know that the war subsisting there will come hither*.

a. *σύνοιδά μοι* may take the participle either in the nominative or in the dative: *ἑαυτῷ ξυνῆδεν οὐδὲν ἐπιστάμενος* *or ἐπισταμένῳ* *he was conscious that he*

knew nothing. When it means to *know by privy with another*, it may have an object and participle in the accusative.

800. 4. as an object of ENDURANCE OR EMOTION.

So with φέρω to bear, ἀνέχομαι to support, καρτερέω to endure, — χαίρω (ἡδομαι, τέρπομαι) to be pleased, ἀγαπάω to be content, ἀγανακτέω (ἄχθομαι, χαλεπῶς φέρω) to be vexed, displeased, ὀργίζομαι to be angry, αἰσχύνομαι to be ashamed (802), μεταμέλουναι (μεταμέλει μοι) to repent: also κάμνω to be weary. — Thus δύναται λοιδορούμενος φέρειν he is able to bear being reviled, χαίρει ἐπαινούμενος he delights in being praised, μεταμέλει αὐτῷ ψευσαμένῳ he repents of having lied, μανθάνων μὴ κάμνε he not weary in learning.

a. The participle with verbs of emotion might be regarded as the *circumstantial* used to express *means* or *cause*.

801. 5. as taking place in some general MANNER indicated by the principal verb.

So, as taking place WELL or ILL, indicated by εἰς (κακῶς) ποιῶ; WRONGLY, by ἀδικέω, ἁμαρτάνω; WITH SUPERIORITY OR INFERIORITY, by νικάω, ἡττάομαι; BY CHANCE, by τυγχάνω, poet. κυρέω; WITHOUT NOTICE, by λανθάνω; BEFORE the action of another, by φθάνω; etc. — Thus ἀδικεῖτε πολέμον ἄρχοντες καὶ σπονδὰς λύοντες ye do wrong in commencing war and breaking truce, ἔτυχον ὀπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες heavy-armed men, as it chanced, were sleeping in the market-place, ἔλαθε τὸν Κύρον ἀπελθὼν he departed without the knowledge of Cyrus, ἔλαθον διαφθαρέντες (sc. ἑαυτοὺς unnoticed by themselves) they were ruined unawares, φθάνει τοὺς φίλους εὐεργετῶν he anticipates his friends in conferring benefits.

a. With τυγχάνω, the participle may be omitted where it is readily supplied from the connection: περιέτρεχον ὅπῃ τύχοιμι (sc. περιτρέχων) I was running about wherever I might chance.

802. GENERAL REMARK. With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus φαίνεται πλουτῶν he appears to be rich (is rich and appears so), but φαίνεται πλουτεῖν he has the appearance (perhaps deceptive) of being rich; αἰσχύνομαι λέγων I speak with shame, but αἰσχύνομαι λέγειν I am ashamed to speak (and therefore do not speak); οἶδε (μανθάνει) νικῶν he knows (learns) that he is victorious, but οἶδε (μανθάνει) νικᾶν he knows (learns) how to be victorious; μέμνημαι εἰς κίνδυνον ἐλθὼν I remember that I came into danger, but μέμνημαι τὸν κίνδυνονφεύγειν I am mindful to shun the danger.

Participle with ἄν.

803. The participle takes ἄν, where a finite verb, standing independently, would take it (783). Thus the participle with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): τὰς ἄλλας πόλεις ὑπερεώραν, ὥς οὐκ ἂν δυναμένας βοηθῆσαι (indep. οὐκ ἂν δύναντο) the other cities they over-looked, supposing that they would not be able to give aid; — also with expressed condition (748): ἐγὼ εἰμι τῶν ἡδέως ἂν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω (750), ἡδέως δ' ἂν ἐλεγχθέντων, εἴ τις μὴ ἀληθὲς λέγοι (indep. οἷ ἂν ἐλεγχθεῖεν, ἐλέγξειαν) I am one of those who would gladly be confuted, if I say anything untrue, but would gladly confute another, if he should say anything untrue.

b. to the HYPOTHETICAL INDICATIVE with ἄν (746): Φίλιππος Ποτίδαιαν ἐλὼν καὶ δυνήθεις ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, Ὀλυνθίοις παρέδωκε (indep. ἐδυνήθη ἄν) *Philip, when he had taken Potidaea, and would have been able to keep it himself, if he had wished, gave it up to the Olynthians.*

VERBAL ADJECTIVES IN τέος.

For the meaning of the verbal adjectives in τός and τέος, see 398.

804. The verbal adjective in τέος, when used as a predicate with εἰμί, has a twofold construction, personal and impersonal. The latter gives prominence to the necessary *action* expressed by the verbal; the former, to the *object* of that necessary action. The copula εἰμί is very often omitted, see 508 a.

a. In the PERSONAL construction, the object of the action is put in the nominative (693), and the verbal agrees with it:

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ *a man is not to be honored before the truth*, ἡ πόλις τοῖς πολίταις ὠφελητέα ἐστὶ *the state must be aided by the citizens.* — With the *infinitive* or *participle* of εἰμί, the object and the verbal may be put in other cases: ἐ τοῖς ἐλευθéroις ἡγοῦντο εἶναι πρακτέα *things which they thought were to be done by freemen*, πολλῶν ἔτι μοι λεκτέων ὄντων *there being many things yet to be said by me.*

b. In the IMPERSONAL construction, the verbal stands in the neuter (τέον or τέα, cf. 518 a), and the object is put in an oblique case, the same which the verb itself would take:

τὴν εἰρήνην ἀκτέον ἐστὶ *it is necessary to observe the peace*, ἀπτέον ἡμῖν τοῦ πολέμου *we must take hold of the war*, οὓς οὐ παραδοτέα ἐστὶ *who must not be surrendered.*

805. The verbal in τέος takes the AGENT (or doer of the action) in the DATIVE, cf. 600.

For examples, see the sentences given above. With the impersonal construction, the agent is sometimes put in the *accusative* (perhaps because the verbal was thought of as equivalent to δεῖ with the infinitive): καταβατέον ἐν μέρει ἕκαστον *each one must descend in turn*, οὐδενὶ τρόπῳ ἐόντας ἀδικητέον *by no means should (men) willingly do injustice.*

806. a. The verbal in τέος may also have an *indirect* object, like the verb from which it comes: οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶ *who must not be surrendered to the Athenians.*

b. The verbal in τέος sometimes shows the meaning of the *middle voice*: πειστέον *one must obey* (πείθω *to persuade*, mid. *obey*), φυλακτέον *one must guard against* (φυλάσσω *to watch*, mid. *guard against*), ἀπτέον *one must take hold of* (ἄπτω *to fasten*, mid. *touch*).

PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

Attraction. Incorporation.

807. A relative pronoun agrees with its antecedent in *number* and *gender* (503), but stands in any *case* required by the construction of its own sentence. Yet there is often an irregular agreement in case (*attraction*), as well as a peculiar arrangement (*incorporation*), which bring the relative sentence into closer connection with its antecedent. They occur only when there is a close connection in sense, the relative sentence qualifying its antecedent like an attributive.

808. I. **ATTRACTION.** The relative often varies from the case required by its own sentence, being *attracted*, or drawn into the case of its antecedent.

Thus the relative may be attracted——1. from the ACCUSATIVE to the GENITIVE: μέμνησθε τοῦ ὅρκου ὃ ὁμωμόκατε (instead of ὃν ὁμ.) *remember the oath which ye have sworn.*——2. from the ACCUSATIVE to the DATIVE: τοῖς ἀγαθοῖς οἷς ἔχομεν ἄλλα κτησόμεθα (for ἃ ἔχομεν) *by means of the advantages which we have, we will acquire others.*

a. The relative is seldom attracted FROM any case but the accusative (the object of a verb), or TO any case but the genitive or dative. But when *incorporation* occurs, other varieties of attraction are sometimes found with it: ὃν ἐντυγχάνω μάλιστα ἄγαμαί σε (for τούτων οἷς) *of those whom I meet with, I admire thee most*, εἰ σοι δοκεῖ ἐμμένειν οἷς ἅρτι ἔδοξεν ἡμῖν (for τούτοις ᾧ) *if it seems to you best to adhere to those things which seemed best to us just now.* Cf. 810.

809. II. **INCORPORATION.** The antecedent is often *incorporated*, or taken up, into the relative sentence.

The relative and antecedent must then agree in case. Hence——1. The antecedent may conform to the case of the relative: εἴ τινα ὁρῶν κατασκευάζοντα ἦς ἄρχοι χώρας (for τὴν χώραν ἦς ἄρχοι) *if he saw any one improving the district of which he was governor.*——2. The relative may conform to the case of the antecedent (attraction): πρὸς αἷς παρὰ Λυσάνδρου ἔλαβε ναυσὶ (for ταῖς ναυσὶ ἃς ἔλαβε) *in addition to the ships which he received from Lysander.*——3. When both regularly stand in the same case, no change occurs: μὴ ἀφέλησθε ὑμῶν αὐτῶν ἣν πάλα κέκτησθε δόξαν καλὴν *do not take away from yourselves the honorable reputation which you long possess.*

a. If the antecedent in its ordinary position would take an article, this usually disappears in the relative sentence. See the examples just given.

810. **ANTECEDENT OMITTED.** When the antecedent is omitted (510), it is virtually contained in, and supplied by, the relative sentence. Constructions of this kind are regarded, therefore,

as instances of incorporation. The relative sentence may then be compared to an attributive with omitted subject (509): it has the use and construction of a substantive in the different cases:

Thus NOMINATIVE: ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενούμεν (for οἱ τοὶ ὧν) *I and (those) whom I command will stay.*—ACCUSATIVE: τίς μισεῖν δύναιτ' ἂν ὑφ' οὗ εἰδείη ἀγαθὸς νομιζόμενος (for τοῦτον ὑφ' οὗ) *who could hate (the man) by whom he knew that he was considered as good?*—GENITIVE: ἡ πόλις ἡμῶν ὧν ἔλαβε πᾶσι μετέδωκε (for τοῦτων ᾧ) *our city gave to all a share of (those things which) what she took.*—DATIVE: εὐωχοῦ σὺν οἷς μάλιστα φιλεῖς (for τοῖς οὖς) *feast with (those) whom you most love.*

a. In explaining this construction, it is usual, as in the examples just given, to supply a demonstrative as antecedent. It must be observed, however, that the Greek idiom makes a distinction between σὺν οἷς μάλιστα φιλεῖς *with those whom you most love* (your best friends, without other distinction), and σὺν τοῖς οἷς μάλιστα φιλεῖς *with these* (particular persons, mentioned before, or otherwise distinguished) *whom you most love.* We have also σὺν οἷς μάλιστα φιλεῖς σὺν τοῖς εὐωχοῦ (the demonstrative introduced *after* the relative sentence): this has the same meaning as the form first given, but with an emphatic repetition (680): *with those whom you most love, with THEM* (I say) *feast.*

811. OTHER RELATIVES. These peculiarities of construction (attraction and incorporation) are not confined to ὅς, but apply also to the other relatives, ὅσος, οἷος, ἡλίκος, ὅστις, etc.:

διοικεῖν τὰς πόλεις τοιούτοις ἥδεσιν οἷοις Εὐαγόρας εἶχε (for οἷα) *to govern the cities with such manners as Evagoras had,* εἰσφέρειτε ἀφ' ὧν ἕκαστος ἔχει (for ἀπὸ τοσούτων ὧν) *contribute from that amount of property which each one has.* The use of indefinite relatives as dependent interrogatives rests upon incorporation (825 b).

a. The same peculiarities extend to RELATIVE ADVERBS: ἄξω ὑμᾶς ἔνθα τὸ πρᾶγμα ἐγένετο (for ἐκεῖσε ἐνθα) *I will take you to the place where the affair occurred,* τοὺς δούλους ἀποκλείουσιν ὅθεν ἂν τι λαβεῖν ᾗ (for ἐκεῖθεν ὅθεν) *they exclude the slaves from places whence it may be possible to take any thing.* Often we may supply a pronoun as the antecedent: ἄσκει ὅπόθεν δόξεις φρονεῖν (for τοῦτο ὅπόθεν) *practise that from which you will appear to be wise.* An instance of attraction is seen in διεκομίζοντο εὐθὺς ὅθεν ὑπέξεδεντο παῖδας καὶ γυναῖκας (for ἐκεῖθεν οἱ) *they immediately brought over their children and women from the places to which they had withdrawn them.*

812. Ἔστιν οἷ. Here belongs the frequent construction of ἔστιν οἷ, less often εἰσιν οἷ, *there are (those) who*, that is *some* (= τινές, but more emphatic): in like manner ἔστιν οἷτινες, used in questions.

(For the singular ἔστιν, see 516.) Thus: ἀναλαβὼν τῶν ἱππέων ἵλας ἔστιν ἃς ἔχοντες ἐγένοντο ἐστὶν ἐν οἷς ἦσαν ἐν οἷς ἐστὶν οὕστινας ἀνδράπων τεταράχμας ἐπὶ σοφίᾳ ἡσθαι ἀνδρῶν ὧν ἔλαβε πᾶσι μετέδωκε (also ἦν οἷ) καὶ πῦρ προσέφερον *some too were bringing fire.* (Compare the word ἔνιοι *some*, made up of ἐνι + οἷ, where ἐνι is for ἐνεστι or ἐνεσις, 615 a.) Similar expressions are ἔστιν ὅτε (ἐνίοτε) *sometimes*, ἔστιν οὐδ' ὅπου *somewhere*, ἔστιν ὅπως *somehow*, etc., in which the omitted antecedent is an idea of time, place, manner, etc.

813. NEUTER RELATIVE. In some cases of omitted antecedent, the neuter relative has a free construction with the force of *ὅτι* or *ὥστε*:

προσῆκει χάριν αὐτοῖς ἔχειν ὧν ἐσώθησαν ὑφ' ὑμῶν (ὧν = τούτων *ὅτι*, 518 b) *it becomes them to be grateful for this, that they were saved by you.* So *ἀνθ' ὧν in return for (this) that, ἐξ ὧν in consequence of (this) that* (cf. οὐνεκα, ὁδούνεκα, 869, 3). So also *ἐφ' ᾧ, ἐφ' ᾗτε* (= ἐπὶ τούτῳ ὥστε) *on condition that, often used with the infinitive: οἱ τριάκοντα ἤρēθησαν ἐφ' ᾗτε συγγράψαι νόμους the thirty were chosen on the condition that they should draw up laws.* Hd. has ἐπὶ τούτῳ ἐπ' ᾗτε with the same meaning.

a. The neuter relative is used with prepositions in several expressions of *time* and *place*: *ἐξ οὗ* (= ἐκ τούτου ἐν ᾧ from that point of time at which) *since, ἀφ' οὗ since, ἐν ᾧ while, εἰς ὃ* (= εἰς τούτο ἐν ᾧ) *till, μέχρι (ἄχρι) οὗ until, also to where* (to that point of space at which). So with other relatives: *ἐξ ὅτου since, μέχρι ὅσου as far as where.* Hd. sometimes uses *μέχρι οὗ*, like *μέχρι*, with a genitive.

For special uses of sentences which begin with neuter relatives, see 823.

Other constructions which require particular notice are the following:

814. *Οἷος* (full form *τοιούτος οἷος*) is often used with the *infinitive*, and means *of such sort as to, proper for.* And so *οἷοστε in such condition as to, able to; ὅσος of such amount as to, enough to.*

Thus *οὐκ ἦν ὥρα οἷα ἄρδειν τὸ πεδίον it was not a proper season to water the plain, οὐχ οἷοίτε ἦσαν βοηθῆσαι they were not able to render assistance, ἔχομεν ὅσον ἀποζῆν we have enough to live.*

815. *Οἷος* and *ὅσος* are sometimes used where, in supplying the antecedent, we must supply with it an idea of "thinking," "considering": *ἀπέκλαον τὴν ἑμαντοῦ τύχην, οἷον ἀνδρὸς ἐταίρου ἐστερημένος εἶην* (sc. *λογιζόμενος τοιούτον ἄνδρα οἷον considering the kind of man of whom, etc.*) *I bewailed my own fortune in that I had been deprived of such a man as a companion, Hm. αἰματος εἰς ἀγαθοῖο, οἷ' ἀγορεύεις* (sc. *τινὶ λογιζομένῳ τοιαῦτα οἷα in the view of one who considers, etc.*) *thou art of good blood, to judge from such things as thou art saying.* Similarly *εὐδαίμων μοι ἀνὴρ ἐφαίνετο, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα the man appeared to me happy (considering the way in which) in that he died so fearlessly and nobly.*

a. The same relatives, *οἷος, ὅσος, and ὥς*, are used in *EXCLAMATIONS*, where we should employ *interrogatives*: *ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ O grandfather, how much trouble you have in your supper (oh! the amount of trouble which you have), ὥς ἡδὺς εἶ how pleasant you are (oh! the way in which you are pleasant).*

816. When *οἷος* (seldom *ὅσος, ἡλίκος*) would properly stand in the *nominative*, as a predicate with *εἰμί*, the copula *εἰμί* is often dropped, and the relative with its subject is attracted into the case of its antecedent: *ἡδύ ἐστι χαρίσσειν αἷψοι σοι ἀνδρί* (for *τοιούτῳ οἷος σὺ εἶ*) *it is pleasant to gratify a man such as thou art.* To this construction the article may be prefixed: *τοῖς οἷοις ἡμῖν to such as we are.* Yet sometimes the subject of the relative remains in the *nominative*: *τοὺς οἷους ὑμεῖς μισεῖ συκοφάντας he hates sycophants such as you are.* The form *τοὺς οἷος οὗτος ἀνδρώπους* is also found.

a. By a similar attraction *ὅστις* gets the meaning of *any whatsoever*; and the same idiom extends to other indefinite relatives. This is always the case when *-ουν* is added: *οὐκ ἔστι δικαίου ἀνδρὸς βλάπτειν ὄντινουν ἀνθρώπων* (for *τινὰ ὅστισιν ἐστι any one whoever he is*) *it is not the part of a just man to injure*

any person whatsoever. So too *ὅστις* (or *ὅς*) *βούλει*, like Lat. *quivis*, is used for *τὸς ὃν βούλει*: *περὶ Πολυγνώτου ἢ ἄλλου ὅτου βούλει concerning Polygnotus or any other whom you please.*

b. A peculiar incorporation is seen in the phrases, *ὅσοι μῆνες* (as if *τοσαυτάκις ὅσοι μῆνες εἰσι* as many times as there are months) *monthly*, *ὅσαι ἡμέραι* (also *ὁσημέραι*) *daily*, etc.

817. INVERSE ATTRACTION. The antecedent, without being incorporated into the relative sentence, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: *τὴν οὐσίαν ἣν κατέλιπεν οὐ πλείονος ἄξια ἦν* (for *ἡ οὐσία ἦν*) *the property which he left was of no more value*, poet. *τάςδ' ὥσπερ εἰσορᾷς ἤκουσι πρὸς σέ* (for *αἶδε ἄς*) *these (maidens) whom thou seest, are come to thee.* So with adverbs: *καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε* (for *ἄλλοθι*) *and in other places, wherever you may go, they will love you.*

a. In this way, *οὐδεὶς* is attracted by a following *ὅστις* οὐ: *οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται* (for *οὐδεὶς ἐστὶν ὅτῳ οὐκ ἀπ.* *there is no one whom he does not answer*) *he answers every one.*

b. By a somewhat similar change, *θαυμαστόν ἐστιν ὅσος, ὅσου, etc.*, passes into *θαυμαστὸς ὅσος, θαυμαστὸν ὅσου, etc.*; and in like manner, *θαυμαστόν ἐστιν ὥς*, into *θαυμαστὸς ὥς*. A few other adjectives show the same idiom. Thus *θαυμαστὴν ὅσῃν περὶ σέ προθυμίαν ἔχει* *he has a wonderful degree of devotion for you, ὑπερφυῶς ὥς χαίρω* *I am prodigiously pleased.*

Other Peculiarities.

818. ONE RELATIVE WITH TWO OR MORE VERBS. The same relative may depend at once on two different verbs, even when these in their regular use require different cases.

a. The two verbs may stand in the same sentence, the one being a finite verb, the other an infinitive or participle: *καταλαμβάνουσι τείχος δ' τειχισάμενοι ποτε Ἀκαρνανες κοινῇ δικαστηρίῳ ἐχρῶντο* (prop. *ᾧ ἐχρῶντο*) *they take a fortress, which the Acarnanians, having once fortified (it), were using as a common place of judgment.*

b. The two verbs may stand in different sentences, one of them subordinate to the other: *αἰρούμεθα αὐτομόλους οἷς, ὅποταν τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἀκολουθήσουσι* (prop. *οἱ ἀκολουθ.*) *we choose (as guides) deserters, who, when any one may offer them larger pay, will follow those (who offer it).*

c. The two verbs may stand in co-ordinate sentences: *Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά* (prop. *ᾧ ἐδώκαμεν, ἀφ' οὗ ἐλάβομεν*) *Ariaeus, whom we wished to make king, and (to whom) we gave, and (from whom) we received pledges*, Hm. *ἄνωχθι δέ μιν γαμέεσθαι τῷ ὅτῳ τε πατὴρ κέλεται, καὶ ἀνδάνει αὐτῇ* (prop. *ὅστις ἀνδάνει*) *bid her marry that one whom her father commands, and (who) is pleasing to herself.*

REM. d. In the last case (c), the Greek hardly ever repeats the relative, but it often uses a personal pronoun (commonly *αὐτός*) instead: *οἱ πρόγονοι, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες, οὐδ' ἐφίλου αὐτοὺς* *our ancestors, whom the speakers did not try to please, and were not caressing them*, Hm. *ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θῶσα δέ μιν τέκε νύμφη* *the godlike Polyphemus, whose power is greatest among all the Cyclopes, and the nymph Thoosa bore him.*

819. **VERB OMITTED.** Where the same verb belongs to both sentences, antecedent and relative, it is sometimes omitted in one of them, especially in the relative sentence :

poet. φίλους νομίζουσ' οὕτως ἂν πόσις σέθεν (sc. νομίζῃ φίλους) *considering as friends those whom your husband (may consider so), τὰ γὰρ ἅλλα ὅσαπερ καὶ ὑμεῖς ἐποιοῦτε* (sc. ἐποίει) *for all other things (he did) as many as you also were doing, ὅμοιον ἐμοὶ δοκοῦσι πεπονθέναι, οἷον εἰ τις εὖ σπείρων ἐφ' ἣν καρπὸν καταρρεῖν they seem to me to have suffered the same thing as (one would suffer) if, while sowing well, he should let the crop perish.*—After relative adverbs, the omission is much more frequent: *ἔξεστιν, ὥσπερ Ἡγέλοχος* (sc. ἔλεγεν), *ἡμῖν λέγειν* *it is permitted us to speak, as Hegelochus (spoke), ὥς ἐμοῦ ἰόντος ὅπῃ ἂν ὑμεῖς* (sc. ἦτε) *οὕτω τὴν γνώμην ἔχετε as if I were going wherever you also (may go), so make up your mind, ἐπειδὴ οὐ τότε* (sc. ἔδειξας), *ἀλλὰ νῦν δείξον since thou didst not then (show), now at least show.*

820. **PREPOSITION OMITTED.** When the antecedent stands before the relative, a preposition belonging to both appears only with the first: *ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἷς ἐπιπολάζει* (for ἐν οἷς) *in not quite thirteen years, in which he is uppermost, οἱ μὲν ἐπ' ἐξουσίας ὁπόσης ἠβούλοντο ἔπραττον* (for ἐφ' ὁπόσης) *they were acting with as much license as they pleased.*

821. **TRANSFER TO RELATIVE SENTENCE.** Designations which belong most properly to the antecedent, are sometimes taken into the relative sentence: *εἰς Ἀρμενίαν ἦξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος* (for πολλὴν καὶ εὐδαίμονα) *they would come to Armenia, of which Orontas was governor, an extensive and prosperous country, οὗτοι, ἐπεὶ εὐδείως ᾔσθοντο τὸ πρᾶγμα, ἀπεχώρησαν* (for εὐδείως ἐπεὶ) *these immediately, when they understood the matter, withdrew. So ἐπεὶ (ὥς, ὅτε) τάχιστα for τάχιστα ἐπεὶ (ὥς, ὅτε): πειρασόμεθα παρεῖναι ὅταν τάχιστα διαπραξόμεθα we shall endeavor to be present (most quickly when) as soon as we have accomplished. In like manner: ἤγαγον ὁπόσους πλείστους ἐδυνάμην I have brought (the largest number which) as many as I could.*

For the use of relative words to strengthen the superlative, see 664.

822. **RELATIVE PRONOUN FOR CONJUNCTION.** A relative pronoun is sometimes used, where we should expect a conjunction, ὅτι or ὥστε (cf. 813): *δανμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως you are acting strangely, (who give) in that you give us nothing, τίς οὕτως ἐστὶ δυστυχῆς ὅστις πατρίδα προέσδαι βουλῆσεται who is so wretched that he will be willing to betray his country? ἀπόρων ἐστὶν οἵτινες ἐθέλουσι δι' ἐπιπορίας πράττειν τι it belongs to men without resource, that they wish to pursue any object by means of perjury.*—For the relative used with the fut. ind. to express purpose, see 710 c.

823. **LOOSE CONSTRUCTION.** A sentence commencing with a neuter relative, is sometimes loosely prefixed to another sentence, either—(a) to suggest the matter to which it pertains: *δ' εἶπεν, ὥς ἐγὼ εἰμι οἷος ἀεὶ ποτε μεταβάλλεσθαι, κατανοήσατε but what he said, that I am such a one as to be always changing, (sc. περὶ τούτων λέγω concerning this I say) consider, etc.; or—(b) with affirmative force: *δ' ἄρτι ἔλεγον, ζητητέον τίνες ἄριστοι φύλακες (what) as I just said, we must inquire who are the best guards. In this case, the principal sentence is sometimes irregularly introduced by ὅτι or γάρ (cf. 502): δ' μὲν πάντων δανμαστότατον ἀκοῦσαι, ὅτι ἐν ἑκάστῳ ὃν ἐπηνέσταμεν ἀπόλλυσι τὴν ψυχὴν what is most wonderful of all, (that) each one of the things which we approved ruins the soul. In like manner, after phrases such as ὥς λέγουσι as they say, ὥς ἔοικε as it appears, etc., the principal sentence is sometimes expressed as dependent: ὥς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἦξειν for as I heard from**

some one, (that) Cleander is about to come from Byzantium, τῶδε γε μὴν, ὥς οἶμαι, ἀναγκαϊότατον εἶναι (for ἐστὶ) λέγειν this, however, as I think, it is most necessary to say.

INTERROGATIVE SENTENCES.

824. The question expressed by an interrogative sentence may relate, either

a. to the **EXISTENCE** of an act or state denoted by the verb of the sentence; or

b. to something connected with that act or state, as its **SUBJECT, OBJECT, TIME, PLACE, OR MANNER.**

QUESTIONS AS TO SUBJECT, OBJECT, ETC.

825. These are expressed by means of pronouns or adverbs, —by interrogatives, if the question is direct, —by interrogatives or indefinite relatives, if it is indirect (682).

a. The pronouns represent an uncertain *person* or *thing*, *quantity* or *quality*, to be determined by the answer: the adverbs, an uncertain *time*, *place*, or *manner*, to be determined in the same way. Thus τίς λέγει *who is speaking?* τί (διὰ τί, πόσα, ποῖα, πότε, ποῦ, πῶς) λέγει *what (on what account, how many things, what sort of things, when, where, how) does he speak?* ἥρῳμην τίς (τί, ποῖα, πῶς, also ὅστις, ὅ τι, ὅποῖα, ὅπως) λέγει *I asked who (what, what sort of things, how, he) spoke.*

b. Strictly speaking, the *indefinite relatives* have no interrogative force: they are proper relatives, and have for antecedents the uncertain person, thing, time, place, etc., to be determined: it is the connection only which gives the idea of a question. Hence the *simple relatives* are occasionally used in the same way: Θεμιστοκλῆς δέσας φράζει τῷ ναυκλήρῳ, ὅστις ἐστὶ, καὶ δι' αὐτοῦ φεύγει *Themistocles in his fear makes known to the shipmaster, who he is, and on account of what he is fleeing.*

826. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word*:

τίνας ἐπιστήμων λέγεις *as acquainted with what, are you speaking?* τὸν ἐκ πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do these things?* τί ἰδὼν Κριτόβουλον ποιοῦντα ταῦτα κατέγνωκας αὐτοῦ (having seen C. doing what, have you brought) *what have you seen Critobulus do, that you have brought these charges against him?* οἱ πάλοι Ἀθηναῖοι οὐ διελογίσαντο ὑπὲρ οἷα (825 b) πεποιηκότων ἀνδράπων κινδυνεύσουσι (for men having done what sort of things) *the ancient Athenians did not consider what sort of things the men had done, in whose behalf they were to incur danger, ἀπειλῶν οὐκ ἐπαύετο, καὶ τί κακὸν οὐ παρέχων he did not cease threatening, and (what evil not causing?) causing every evil.* For τί παθὼν and τί μαθὼν, see 789 c.

a. The interrogative may stand as predicate-adjective with a demonstrative pronoun, not only in the nominative, but in an *oblique case*: τίς δ' οὗτος

ἔρχεται (being who, does that one come) *who is that coming?* ἀγγελίαν φέρω βαρεῖαν· τίνα ταύτην (sc. τὴν ἀγγελίαν φέρεις) *I bring heavy tidings: (being what, do you bring these) what are they?* poet. τί τόδ' αὐδᾶς *what (is) this (which) thou art speaking?* Hm. ποῖον τὸν μῦθον ξείπες *of what kind (is) this saying (which) thou saidst?*

b. So in a compound interrogative sentence, the interrogative word is sometimes connected with the verb of the dependent sentence: πότε ἂν χρὴ πράξετε; ἐπειδὴν τί γένηται (sc. πράξετε) *when will you do what you ought? after what shall have occurred (i. e. after what event, will you do your duty)?* ἵνα τί γένηται (that what may come to pass) *to what end?* also ἵνα τί (508 b).

827. DOUBLE QUESTION. Two interrogative words are sometimes found in the same sentence:

τίνα σε χρὴ καλεῖν, ὥς τίνος ἐπιστήμονα τέχνης *what must one call you, as being acquainted with what art?* ποῖα ὁποῖον βίου μιμήματα, οὐκ ἔχω λέγειν *what kinds (of numbers) are imitations of what sort of life, I cannot say,* Hm. τίς, πόθεν εἰς ἀνδρῶν *who (and) from whom among men art thou?*

For interrogative pronouns with the article, see 538 d.

QUESTIONS AS TO THE EXISTENCE OF AN ACT OR STATE.

828. DIRECT questions of this kind are expressed *with* and *without* interrogative words:

a. without interrogative words: Ἕλληνες ὄντες βαρβάρους δουλεύσομεν *being Greeks, shall we become slaves to barbarians?* These are shown to be questions only by the connection in which they stand, though in speaking they may have been marked by a peculiar tone.

b. by means of interrogative particles; these cannot usually be rendered by corresponding words. The most important are ἄρα and ἦ: ἄρ' εἰμὶ μάντις *am I a prophet?* ἦ οὗτοι πολέμιοι εἰσι *are these enemies?*

REM. c. Neither ἄρα and ἦ, nor οὐ and μή (829), had originally the nature of interrogatives. The proper meaning of ἄρα was *accordingly* (cf. ἄρα, 865, 1, from which ἄρα was made by dwelling on the first sound), marking a question as naturally arising from, and suggested by, preceding circumstances or conceptions. The proper meaning of ἦ was *really, truly* (852, 10), marking a question as directed to the real truth.—Both ἄρα and ἦ are often connected with other particles: ἄρὰ γε, ἦ γάρ, ἦ που, etc.—Hm. never uses ἄρα, but has ἦ.ρα with much the same force.

829. Ἐρα and ἦ in general imply no expectation as to the nature of the answer, whether affirmative or negative. In this they differ from οὐ and μή, employed as interrogative particles; οὐ (also ἄρα οὐ) implying that an answer is expected in the AFFIRMATIVE: μή (also ἄρα μή, and μὴν for μὴ οὐν), in the NEGATIVE: thus ἄρα (ἦ) φοβεῖ *are you afraid (ay or no)?* οὐ (ἄρα οὐ) φοβεῖ *are you not afraid (i. e. you are afraid, are you not)?* μὴ (ἄρα μή, μὴν) φοβεῖ *you are not afraid, are you?*

a. An interrogative expression which very clearly shows the nature of the expected answer, is ἄλλο τι ἢ (for ἄλλο τι ἔστιν ἢ) *is any thing else true than* = *is it not certainly true that?*—also, with ἢ omitted, ἄλλο τι, in the same sense: ἄλλο τι ἢ ἀδικοῦμεν *are we not certainly in the wrong?* ἄλλο τι οὐν πάντα ταῦτα ἂν εἴη μία ἐπιστήμη *would not then all these things be (but) one science?*

830. INDIRECT questions of this kind are introduced by *ei* *whether* (sometimes *ἐάν* with the subjunctive); also by *ἄρα*, and, in Homer, *ἤ* (*ἦέ*):

σκοπεῖτε εἰ δικαίως χρήσομαι τῷ λόγῳ observe whether I shall conduct the discourse rightly, Hm. *ᾤχετο πεισόμενος μετὰ σὸν κλέος, ἥ που ἔτ' εἴης* he went to inquire after news of thee, whether perchance thou wert yet alive.—This use of *εἰ* and *ἐάν* is closely connected with their use as conditional conjunctions: thus the first example may be rendered, “observe (so that) if I shall conduct aright (you may know it).” Indeed, it is often necessary to supply an idea like *εἰσόμενος* in order to know, before *εἰ* and *ἐάν* (Hm. *εἴ κε, αἶ κε*) used as dependent interrogatives: Hm. *λαβέ γούνων, αἶ κεν πῶς ἐδέλῃσιν ἀρῆξαι* embrace his knees, (that you may find) whether in any way he may be willing to assist.

831. DISJUNCTIVE questions of this kind are introduced by *πότερον* (*πότερα*) . . . *ἤ*; these are used both in direct and indirect questions. But indirect disjunctive questions are introduced also by *εἵτε* . . . *εἵτε*.

πότερον δέδρακεν ἡ οὐ; πότερον ἄκων ἢ ἐκὼν; has he done it or not? unwillingly or willingly? *ἀποροῦμεν εἵτε ἄκων ἢ ἐκὼν δέδρακε* we are in doubt whether he has done it unwillingly or willingly.—For the use of *εἵτε* (*εἰ + τε*), cf. 861. For the interrogative *πότερος*, see 247: *πότερον δέδρακεν ἡ οὐ* may be rendered, “which of the two (statements is true), he has done it, or (he has) not (done it)?”

a. For disjunctive questions, especially when these are indirect, Hm. has also *ἤ* (*ἦέ*) . . . *ἤ* (*ἦε*): *μεῖνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν ἢ ἔτεδν Κάλχας μαντεύεται ἦε καὶ οὐκί* wait for a time, that we may know whether Calchas prophesies truly or even not so.

For the use of the *modes* in indirect questions, see 735–8. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 726.

NEGATIVE SENTENCES.

832. There are two simple particles, *οὐ* and *μή*, used to express the negation (*non-existence*) of a state or action. *Οὐ* expresses non-existence *merely*; *μή* expresses it as *willed, assumed, or aimed at*. The same difference appears in their compounds, as *οὔτε, μήτε*; *οὐδεῖς, μηδεῖς*; *οὐδαμῶς, μηδαμῶς*; and many others. Hence

833. *Μή* is used with the SUBJUNCTIVE and IMPERATIVE in all sentences, whether dependent or independent:

μή ἀτελεῖ τὸν λόγον καταλίπωμεν let us not leave the discussion unfinished, *μηδεὶς οἰσᾷ με τοῦτο λέγειν* let no one suppose that I say this, *λέγετε, εἰσὶν ἢ μή* say, shall I go in or not? *ἐάν τις κάμῃ, παρακαλεῖς ἱατρόν, ὅπως μὴ ἀποθάνῃ* if one is sick, you call in a physician, that he may not die, *σαθρόν ἐστι φύσει πᾶν ὃ τι ἂν μὴ δικαίως ἢ πεπραγμένον* rotten by nature is every thing which has not been wrought with justice.

But the subjunctive in its epic use for the fut. ind. (720 e) has *οὐ*.

834. Independent sentences with the INDICATIVE and OPTATIVE have *μή* in expressions of *wishing* (721); but otherwise, *οὐ*.

ἤμαρτεν, ὥς μήποτ' ὄφελε (sc. ἁμαρτεῖν) *he missed, as I would he had never done, μηδενὶ ἐπιβουλεύσαιμι let me plot against no one, — Φίλιππος οὐκ ἔγει εἰρήνην Philip does not maintain peace, εἰ μή χρῆτο τοῖς παροῦσιν, οὐκ ἂν εὐδαίμονοι if he should not use what he has, he could not be happy.*

For *οὐ* and *μή* as *interrogative* particles, see 829.

835. Dependent sentences with the INDICATIVE and OPTATIVE have *μή* when they express a *purpose* or a *condition*; but otherwise, *οὐ*:

Hence *μή* is used in FINAL, CONDITIONAL, and HYPOTHETICAL RELATIVE, sentences: εἶπεν ὅτι ἀπιέναι βούλοιο, *μή* δ πατήρ ἄχθοιο *he said that he wished to depart, lest his father should be displeased, εἰ μή τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι if nothing hinders, I wish to confer with them, ὁπότε μή τι δείσειαν, οὐ ξυνῆσαν when they had no fear of any thing, they did not come together.* So in hypothetical relative sentences with the INDICATIVE (761): ἃ *μή* οἶδα οὐδὲ οἶσμαι εἰδέναι *what I do not know (= εἰ τι μή οἶδα if I am ignorant of any thing) I do not even suppose that I know.*

a. So too, *μή* is used with the *future indicative* in expressions which imply PURPOSE (710 c): *ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει vote such things that in consequence of them you will never have repentance, ὅρα ὅπως μή σοι ἀποστήσονται see to it that they do not revolt from you.*

For *μή* in expressions of FEARING, see 743.

836. Dependent sentences in the *oratio obliqua* take the same negatives that they would have in the *recta*:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ἡμετέρου θορύβου (direct οὐδέν μοι μέλει) *he said that he cared nothing for our disturbance.* But after *εἰ* in dependent questions, either *οὐ* or *μή* can be used at pleasure: ἐρωτᾷ εἰ οὐκ αἰσχύνομαι (direct οὐκ αἰσχύνῃ;) *he asks whether I am not ashamed, ἡρώτων εἰ μηδὲν φροντίζει (direct ἄρ' οὐδὲν φροντίζεις) they asked him whether he had no concern, σκοπῶμεν εἰ πρέπει ἢ οὐ let us consider whether it is proper or not, τοῦτ' αὐτὸ ἀγνοεῖς, εἰ χαίρεις ἢ μή χαίρεις you are ignorant of this very thing, whether you are pleased or not pleased.*

837. The INFINITIVE commonly has *μή* (as expressing something merely assumed or aimed at), especially when connected with the neuter article:

ταῦτα ὑμᾶς *μή* ἀγνοεῖν ἤβουλόμην *I wished you not to be ignorant of these things, ἔλεγον αὐτοῖς *μή* ἀδικεῖν they told them not to commit injustice, εἰκὸς σοφὸν ἄνδρα *μή* ληρεῖν it is fit that a wise man should not talk idly, σοὶ τὸ *μή* σιγῆσαι λοιπὸν ἦν it remained for thee not to become silent, αἱ Σειρῆνες ἀνδρώπους κατεῖχον, ὥστε *μή* ἀπιέναι ἀπ' αὐτῶν the Sirens detained men, so that they could not get away from them.*

a. Some exceptions are merely apparent: ὑμᾶς ἀξιοῦσιν οὐ *ξυμμαχεῖν* ἀλλὰ *ξυναδικεῖν* *they demand that you should be, not allies with them, but partners in wrong-doing, where οὐ belongs properly to ἀξιοῦσιν. Similarly οὐδενὸς ἁμαρτεῖν δικάως ἐστι it is not just that he should fail of any thing.*

b. But *οὐ* may be used with the infinitive in the *oratio obliqua* (734 c): ὁμολογῶ οὐ κατὰ τούτους εἶναι ῥήτωρ *I confess that I am not an orator after their*

sort, εἰς Λακεδαίμονα ἐκέλευεν ἵεναι· οὐ γὰρ εἶναι κύριος αὐτός *he commanded them to go to Lacedaemon; for (he said) that he himself had not the authority.*

838. In connection with verbs of NEGATIVE meaning, such as *hindering, forbidding, denying, refusing*, and the like, the infinitive usually takes μή, to express the negative result aimed at in the action of the verb:

κωλύμεθα μὴ μαθεῖν *we are hindered from learning (so as not to learn)*, ἀπέειπον τοῖς δούλοις μὴ μετέχειν τῶν γυμνασίων *they forbade the slaves from sharing in the gymnasia (requiring them not to share)*, ἡρνοῦντο μὴ πεπτωκέναι *they denied that they had fallen (asserting that they had not fallen)*, ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι *they refrained from making war upon the land of either (so as not to make war).*

839. The PARTICIPLE has μή when it expresses a *condition* (789 e); otherwise, οὐ:

τίς ἂν πόλις ὑπὸ μὴ πειδομένων ἀλοίη *what city could be taken by disobedient men (by men, if not obedient)*, θεοῦ μὴ διδόντος, οὐδὲν ἰσχύει πόνος *unless a god bestow, toil avails nothing*,—Κύρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος *Cyrus went up on the mountains, (no one opposing) without opposition*, ἐδορυβείτε, ὥς οὐ ποιήσοντες ταῦτα *you were clamorous, as not intending to do these things*. The participle with μή, after the article, may be expressed by a *hypothetical relative sentence*: οἱ μὴ εἰδότες (= οἱ ἂν μὴ εἰδῶσι) *all or any who may not know (if such there are)*: but λέγω ἐν τοῖς οὐκ εἰδῶσι *the particular persons among whom I speak, do not know*.

840. Μή is also used with ADJECTIVES, ADVERBS, and even with SUBSTANTIVES, to express a *hypothetical sense*: τὸ μὴ ἀγαθόν (= ὃ ἂν μὴ ἀγαθόν ᾖ) *the not-good = whatever is not good*, ὁ μὴ ἱατρός *the non-physician, whoever is not a physician*.

841. Μή FOR οὐ. Μή is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μή, or would have it, if negative:

μὴ χαῖρ', Ἀτρείδῃ, κέρδεσι τοῖς μὴ καλοῖς *rejoice not, Atreides, in dishonorable gains*, ὑπέσχετο εἰρήνην ποιήσιν, μήτε θμῆρα δοῦς, μήτε τὰ τεῖχη καδελῶν (μὴ on account of ποιήσιν, 837) *he promised that he would make peace, without either giving securities; or demolishing the walls*, ἐὰν τι αἰσθῇ σεαυτὸν μὴ εἰδότα (μὴ on account of ἐὰν αἰσθῇ, 835) *if you perceive yourself to be ignorant of any thing*.

842. Οὐ FOR μὴ. Οὐ is sometimes used for μὴ, when it has a frequent and special connection with a particular word, as in οὐ φημι *to deny*, οὐκ ἔω *to forbid*, οὐ πολλοί *few*, οὐχ ᾗσσον *more*, and the like: in such expressions, οὐ is occasionally retained, when the above rules require μὴ: πάντως οὕτως ἔχει, ἐὰν τε οὐ φῆτε ἐὰν τε φῆτε *it is so in any case, whether you deny it or affirm it*.

TWO OR MORE NEGATIVES IN ONE SENTENCE.

843. When a negative is followed by a *compound negative* of the same kind, the negation is repeated and strengthened.

In English, only *one* negative can be used: the others may be rendered by indefinite expressions: poet. οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πύλαι *there is (not any thing) nothing better for a state than laws, ἄνευ τούτου οὐδεὶς εἰς οὐδὲν οὐδενὸς*

ἂν ἡμῶν οὐδέποτε γένοιτο ἄξιος *without this none of us could ever become of any worth for any thing.*

844. When a negative is followed by a *simple* negative of the same kind, the two balance each other and make an affirmative: οὐδεὶς ἀνδρῶν ἀδικῶν τίσιν οὐκ ἀποδώσει *no man that does injustice will not pay the penalty, i. e. every one will pay.*

845. Οὐ μή. Οὐ followed by μή is used with the subjunctive or future indicative in emphatic negation.

This use may be explained by supplying after οὐ an omitted expression of *anxiety* or *apprehension*: οὐ μή ποιήσω (= οὐ φοβητέον μή ποιήσω *it is not to be feared that I shall do it, no danger of my doing it, i. e.*) *I certainly shall not do it, οὐδεὶς μήποτε εὕρησι τὸ κατ' ἐμὲ οὐδὲν ἐλλειφθέν no one shall ever find that any thing, so far as depends on me, is neglected, οὐ μήποτε ἔξαρκος γένωμαι never surely shall I deny it.*

846. Μὴ οὐ. Μὴ followed by οὐ is used in different ways.

1. After expressions of fearing, where μή is rendered *lest, that* (743), μὴ οὐ is rendered *lest not, that not* (Lat. *ne non*):

δέδοικα μὴ οὐ θεμιτὸν ᾗ *I am afraid that it may not be lawful*: or, without the verb of fearing, μὴ οὐ θεμιτὸν ᾗ, the construction described in 720 d, which implies anxiety, but does not distinctly express it.

847. 2. The infinitive takes μὴ οὐ instead of μή (837), when the word on which it depends has a negative:

οὐδεὶς οἶδτε ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι *no one speaking in any other way (is able not to be) can avoid being ridiculous.* The οὐ here only repeats the negation which belongs to the principal word (cf. 843).

a. Hence verbs of *hindering, forbidding, denying, etc.* (838), when they have a negative, are followed by μὴ οὐ with the infinitive: οὐ κωλύμεθα μὴ οὐ μαθεῖν *we are not hindered from learning.* In such cases, the neuter article is sometimes added to the infinitive: poet. μὴ παρῆς τὸ μὴ οὐ φράσαι *do not forbear to make it known.*

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which implies a negative: τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια *who, think you, will deny (= no one will deny) that he understands what is just?*

SOME NEGATIVE EXPRESSIONS.

848. For οὔτε, μήτε, οὐδέ, μηδέ, see 858-9.

a. οὐδέν, μηδέν, and οὔτι, μήτι, are often used (like Lat. *nil*) as emphatic negatives in the sense of *not at all* (552).

b. οὐκέτι, μηκέτι, *no longer*, must not be confounded with οὕτω, μήπω, *not yet*: οὐκέτι ποιήσω, οὕτω πεποίηκα.

c. οὐχ ὅτι, μὴ ὅτι (probably for οὐ λέγω ὅτι, μὴ λέγε ὅτι, (I) do not say that, it is not enough to say that, and hence) *not only*, usually followed by ἀλλὰ καὶ *but also*, or ἀλλ' οὐδέ *but neither*: οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ᾗν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ *not only was Crito quiet, but also his friends.* Οὐχ ὅπως, μὴ ὅπως, are used, and may be explained, in the same way: μὴ ὅπως (sc. οὐκ ἐδύνασθε) ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε *not only (were ye not able) to dance in measure, but ye were not able even to stand erect.*

d. *μόνον οὐ, μόνον οὐχί, only not, hence all but, almost; and, in reference to time, ὅσον οὐ (tantum non) almost: καταγελάῃ ὑπ' ἀνδρῶν οὓς σὺ μόνον οὐ προσκυνεῖς you are ridiculed by men whom you all but worship, ὅσον οὐκ αὐτίκα (only so much as not immediately) almost immediately.*

e. *οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά, nevertheless, notwithstanding.* They are to be explained by supplying before ἀλλά some idea drawn from the preceding context: *ὁ ἵππος μικροῦ (575 a) ἐκείνον ἐξετραχήλισεν· οὐ μὴν (sc. ἐξετραχήλισεν) ἀλλὰ ἐπέμεινεν ὁ Κῦρος the horse almost threw him over its head; (yet it did not throw him, but) nevertheless Cyrus kept his seat.*

PARTICLES.

849. **PRAEPOSITIVE AND POSTPOSITIVE.** A particle is said to be prae-positive, when it is always put first in its own sentence; postpositive, when it is always put after one or more words of the sentence.

I. INTERROGATIVE PARTICLES. See 824–31.

II. NEGATIVE PARTICLES. See 832–48.

850. **III. INTENSIVE PARTICLES.** These add emphasis to particular words, or give additional force to the whole sentence.

1. *γέ* (postpos. and enclitic) *even, at least*, Lat. *quidem*,

adds emphasis to the preceding word: Hm. *εἴπερ γάρ σ' Ἑκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες for though even Hector (himself) shall call thee base and unwarlike, still the Trojans will not believe it, καὶ πολλοὺς γε ἔσεσθαι ἔλεγον τοὺς ἐδελήσοντας and they said there would be many even who would wish it, Hm. ἀλλὰ σύ, εἰ δύνασαι γε, περισχέο παιδός but do thou, if only thou art able, protect thy son, πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολέμους in numbers at least we should not surpass the enemy, σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι for now at least thou seemest to be our king.*—It is added with especial frequency to pronouns: *ἐγῶγε I for my part*, Lat. *equidem*, *ὅγε* in Hm. *even he*, *ὅγε* Lat. *quidem*, Hm. *ὅτις τοιαῦτα γε ρέζει whoever should do such things (even such).*

a. *Γέ*, when it belongs to a word which has the article, is usually put after the article: *ἡ γε ἀνθρωπίνη σοφία human wisdom at least.* So too after a preposition, if the word depends on one: *οὐδεὶς ἤκουσεν ἔν γε τῷ φανερῷ no one heard, in public at least.*

2. *γούν* (postpositive) *at least*, Lat. *certe*,

contracted from *γὲ οὖν* (sometimes written separately), and hence stronger than *γέ*. It is used especially after a general statement, to mark some particular case, or limited extent, in which that statement is certainly true: *οὐ πλαστήν τὴν φιλίαν παρέχοντο· ἐδελοῦσιν γούν αὐτῷ συνεβοήθησαν they offered no pretended friendship; at least, they willingly joined him in giving aid.*

3. *πέρ* (postpos. and enclitic) *very, just, even*,

shortened from the adverb *πέρι very much*. In Attic; it is used to strengthen relatives: *ὅσπερ just who, the one who, ὥσπερ even as; also in εἴπερ (ἐάνπερ, ἥπερ) even if, καίπερ though.* In Hm., its use is very extensive: *ἐγὼ δ' ἐλεεινότερός περ but I am much more to be pitied, πρῶτόν περ for the very first time,*

τάτε στυγέουσι θεοί περ *which even the gods detest*; and especially with *participles*, in the sense of *καίπερ* (795 f): ἀχνύμενοι περ *though grieved*, κρατερός περ ὦν (or κρατερός περ without ὦν) *though he is mighty*.

851. 4. δὴ (postpositive) *now, indeed, in particular*,

marks the idea of a word or sentence, as being immediately present and obvious to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοὶ δὴ (obviously many) *a great many*, μόνος δὴ *all alone*, δῆλα δὴ *it is quite plain*, ὀγύεια καὶ κάλλος καὶ πλοῦτος δὴ *health, ana beauty, and particularly wealth*. It adds urgency to IMPERATIVE expressions: ἐννοεῖτε δὴ *consider*, Ἰ παραίτου, ἄγε δὴ *come now*, μὴ δὴ ἐκείνη τῇ ἐλπίδι ἐπαίρωμεθα *let us by no means be elated with that hope*. It strengthens the SUPERLATIVE: μέγιστος δὴ *the very greatest*; and gives definiteness to DEMONSTRATIVES and RELATIVES: ὅς δὴ *the (particular) one who*, ὅποιος δὴ *of whichever (particular) kind*, οὕτως δὴ (in this particular way) *just so*. So with other pronouns and particles: τί δὴ *what now? what precisely?* ποῦ δὴ *just where?* δὴ τις *some certain person*, ἡμέτερον δὴ ἔργον *our own work (belonging to us only)*, εἰ δὴ *if indeed, if really*. For καὶ δὴ καί, see 857.

a. It is often used with something which is now present to the mind, as being MENTIONED, or at least SUGGESTED, BEFORE: οὐχ οὕτως ἔχει; ἔχει δὴ *is it not so? it is indeed (as you say)*, ὥς ἐν φρουρᾷ ἔσμεν, καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν *we are as if (set) on guard, and indeed (the obvious conclusion) one must not release himself from this*. Especially so with demonstratives and relatives: ἐξ ὧν δὴ *from which things now (already mentioned)*, οὕτω δὴ *thus then (as previously described)*: and hence often in the *apodosis* (732), as ὅτε . . . τότε δὴ *when . . . then, I say*; or with *resumptive* force, taking up a subject again after a digression. Hence, too,

b. It sometimes approaches the meaning of ἤδη, Lat. jam: καὶ πολλὰ δὴ ἄλλα λέξας εἶπε *and when now (already) he had spoken many things, he said*, νῦν δὴ *even now*, Hm. τὰ δὴ νῦν πάντα τελεῖται *all these things are now already receiving fulfilment*.

c. The Epic δὴ γάρ, and poetic δὴ τότε, may stand at the beginning of a sentence.

852. 5. δήπου (or δή που *indeed, I suppose*) *probably, methinks*, often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δήπου *with what is the spirit nourished? with learning, doubtless*.—A stronger form is δήπουθεν.

6. δῆτα (a stronger δὴ) *surely, in truth*, nearly confined to the Attic: οὐ δῆτα *surely not*, πῶς δῆτα *how in truth?* οἴκτερε δῆτα *do really pity*.

7. δῆθεν *truly, forsooth*, mostly in reference to a *seeming* or *pretended* truth.

8. δαί (an Attic form of δὴ), used only in questions, and chiefly in τί δαί; πῶς δαί; *what now? how now?* with surprise or passion.

9. Epic εἴην (postpos. and enclit.) *methinks*, Lat. opinor, has nearly the same meaning as δήπου, which last occurs but once in Hm.

10. ᾗ (praepositive) *really, truly*, (not to be confounded with ᾗ interrog., 828 b, and ᾗ or, than, 860) adds force to an assertion.—ᾗ μὴν (Hm. ᾗ μὲν) is used especially in declarations under

oath: ἔμοσαν ὅρκους ἢ μὴν μὴ μνησικακήσῃν *they swore oaths that in very truth they would not (remember wrongs) bear resentment.*

11. τοί (postpos. and enclit.) *surely, doubtless,*

may often be rendered *you know, you must know, be assured,* and the like: οὔτοι *surely not.*—For μέντοι, see 864, 6: for τολύν, τοίγαρ, τοιγαροῦν, τοιγάροι, see 867.

12. ἦτοι (ἦ + τοί) *verily, only Epic,*

a naïve expression of assurance: ἦτοι ὅγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο (*in sooth*) *when he had spoken thus, he sat down.* For the disjunctive ἦτοι . . . ἢ *either . . . or,* see 860 a.

13. μὴν (postpositive) *in truth, Lat. vero,*

Ion. μέν, Dor. μάν; Hm. has μέν, μάν, and μὴν: ὦδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται *for thus will I speak out, and in truth it will be fulfilled.* Even the Attic uses μέν for μὴν, in μὲν οὖν, μὲν δῆ. The word has also an adversative use, *yet, however;* and this is always the meaning of μέντοι (864, 6).

14. ναί *yes, surely,—νή* and μά *surely,*

used in oaths and followed by the accusative (545).

Conjunctions.

853. The conjunctions are particles used to connect one sentence with another. They are divided into classes, according to their meaning: though in some instances the same conjunction has various meanings, which bring it into different classes.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (724): so too the causal γάρ. The other classes stand with *subordinate* sentences, and connect them with the principal sentences on which they depend.

b. A sentence introduced by a *relative* (or indefinite relative) is always *subordinate*; and all indeclinable relatives are reckoned among the conjunctions.—The inferential ὥστε, being a relative, belongs to a subordinate sentence. The adversative ὅμως is generally attached to a principal sentence, to mark its connection with the subordinate.

854. In continued discourse, every sentence has, in general, a conjunction, or some other expression, which marks it as connected with what goes before. Occasionally, however, a sentence appears without any such connective. This form of construction is called *ASYNDETON* (ἀσύνδετον *not bound together*): it is most common in *explanatory* sentences (which only bring out what is signified in the preceding sentence). Sometimes it is preferred as a livelier and more striking mode of expression.

855. IV. COPULATIVE CONJUNCTIONS.

The principal copulatives are καί, τέ, and. Té is postpositive and enclitic: it corresponds in general to Lat. *que*, as καί to Lat. *et*. The poets have also ἠδέ, ἰδέ, and (cf. Lat. *atque*); ἰδέ is epic only.

a. The copulative is often used with both of the connected members:

Thus *καί . . . καί*, or *τε . . . καί*, or *τε . . . τε*: *καί κατὰ γῆν καί κατὰ θάλασσαν both by land and by sea*, Hm. Ἀτρεΐδαί τε καί ἄλλοι ἐϋκνήμιδες Ἀχαιοί γε sons of Atreus and other Achaeans with goodly greaves, Hm. αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε for always is strife dear to thee and wars and battles. In like manner, the Epic has ἡμὲν . . . ἡδέ as well . . . as also.

b. Occasionally we find *τε . . . δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

856. a. In the Epic language, *τέ* is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other *particles*, as *καί*, *μέν*, *δέ*, *γάρ*, *ἀλλά*, and to *relatives* (*ὅστε*, *οἷοστε*). In such cases, it can hardly be translated into English. The common words *ὥστε* and *οἷοστε*, found in all writers, are remnants of this early usage.

b. To *καί* belong further the meanings *also* and *even*: Hm. παρ' ἔμοιγε καί ἄλλοι οἳ κέ με τιμήσουσι with me are others also who will honor me, καί καταγελάς μου you are even laughing at me, καί μάλιστα even most, καί βραχὺν χρόνον (even) only a short time. In the meaning *also*, it is often repeated with both members of a compound sentence: καί ἡμῖν ταῦτα δοκεῖ ἄπερ καί βασιλεῖ τοι us also the same things seem good, which (seem good) also to the king. In καί δέ, the proper connective is *δέ*, while *καί* means *also*, *even*: δίκαιον καί πρέπον δέ ἅμα just, and, at the same time, fitting also.

c. After words of likeness, *καί* may be rendered as: *ὁμοίως καί* Lat. *aeque ac*.

857. Ἄλλως τε καί means *both in other relations and* (particularly in the following). Hence it may in general be rendered *especially*: χαλεπόν ἐστι διαβαίνειν τὸν ποταμὸν, ἄλλως τε καί πολεμίων πολλῶν ἐγγὺς ὄντων it is hard to cross the river, especially when many enemies are near. So καί δὴ καί and in particular also, gives special prominence to that which follows it: Hd. ἀπικνέονται ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καί δὴ καί Σόλων there come to Sardis both all the other wise men from Greece, and particularly Solon. In like manner, οὐ μόνον . . . ἀλλὰ καί not only . . . but also, are used with connected sentences to give prominence to the second. For οὐχ ὅτι, οὐχ ὅπως, followed by ἀλλὰ καί, with similar force, see 848 c.

858. **NEGATIVE SENTENCES** are connected by *οὐδέ*, *μηδέ*, or *οὔτε*, *μήτε*. Of these, *οὐδέ*, *μηδέ* take the place of *καί* (standing singly) in affirmative sentences, and therefore signify

a. *and not, nor either*; in this sense, they connect a single negative member to a preceding sentence (usually negative): Hm. βρώμης οὐχ ἄπτεται οὐδὲ ποτῆτος thou touchest not food (and not drink) nor drink either, πρὸς σοῦ οὐδ' ἐμοῦ φράσω I shall not speak for thy interest nor for mine. Sometimes *οὐδέ* (*μηδέ*) has the adversative meaning *but not* (862).

b. *also not (neither)*: ἐλπίζω οὐδὲ τοὺς πολεμίους μενεῖν I expect that the enemy also will not remain (that neither will the enemy remain); —or, with emphatic sense, *NOT EVEN*, Lat. *ne—quidem*: οὐδὲ τοῦτο ἐξῆν not even this was allowed, Hm. ἵνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λήπται that not even his name may remain among men. For *οὐδέ* (*μηδέ*) with *εἰς*, see 255.

859. *Οὔτε*, *μήτε* take the place of *τε . . . τε*, or *καί . . . καί*, in affirmative sentences; thus *οὔτε . . . οὔτε*, or *μήτε . . . μήτε*, *neither . . . nor*:

φανερὸί εἰσιν οὔτε τῷ θεῷ πειδόμενοι οὔτε τοῖς νόμοις they are seen to obey neither the god nor the laws. Sometimes a negative member is connected with a following affirmative by *οὔτε* (*μήτε*) . . . *τε* (Lat. *neque . . . et*): ἐμοσαν μήτε

προδώσειν ἀλλήλους σύμμαχοι τε ἔσσεσθαι *they swore that they would not betray each other, and would be allies.*

a. If after two members connected by οὔτε . . . οὔτε, μήτε . . . μήτε, others still are added, they may take οὐδέ, μηδέ. But if a single member with οὔτε (μήτε) is followed by οὐδέ (μηδέ), this is an irregular form (cf. τε . . . δέ, 855 b), and gives a special emphasis to the second member: ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν ἀληθές, οὐδέ γ' εἴ τινος ἀκηκόατε ὥς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνδράποους *but indeed neither is any one of these things true, nor even if ye have heard from any body that I undertake to educate men.*

860. V. DISJUNCTIVE CONJUNCTIONS.

1. ἢ *or, than*, not to be confounded with ἥ (823 b, 852, 10):

a. OR; and repeated, ἢ . . . ἢ *either . . . or*; also ἥτοι . . . ἢ, with special emphasis on the first member: ἢ πολέμῳ κρατηθεῖς, ἢ καὶ ἄλλον τινὰ τρόπον δουλαθεῖς *either vanquished in war, or else subjugated in some other way.*

b. THAN, after the comparative degree and adjectives like ἄλλος, ἕτερος, διάφορος, ἐναντίος, which have a comparative meaning. See 586, 660.

861. 2. εἴτε . . . εἴτε *whether . . . or*, Lat. sive . . . sive,

presenting two possible suppositions which are left open to the choice of the hearer: εἴτε ἀληθὲς εἴτε ψεῦδος, οὐ καλὸν μοι δοκεῖ τοῦτο τοῦνομα ἔχειν *whether it be true or false, it seems to me not honorable to have this name.* Sometimes the first εἴτε is omitted, or ἢ is used for the second. With the subjunctive, εἴαντε (ἤντε, ἄντε) is used instead of εἴτε.

862. VI. ADVERSATIVE CONJUNCTIONS.

1. δέ (postpositive) *but, and*,

marks a slight contrast with what goes before, being much weaker than ἀλλά. Hence, though it should generally be rendered *but*, it is often better given, especially in Hm., by *and*.

a. The first of the contrasted members very commonly has μέν (postpositive, originally the same as μὴν, 852, 13): thus μέν . . . δέ *indeed . . . but, on the one hand . . . on the other*; though, in many cases, μέν can hardly be rendered in English. Thus ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά *life indeed is short, but art is long*, Hm. οἱ περὶ μὲν βουλῇ Δαναῶν περὶ δ' ἔστε μάχεσθαι *you who in counsel (on the one hand), and (on the other) in fighting, are superior to the (other) Danai.*

For ὁ μὲν . . . ὁ δέ, see 525 a. Μέν is often followed by other particles, ἀλλά, ἀτάρ, etc.; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

b. After a conditional or relative sentence, the apodosis (principal sentence) is sometimes introduced by δέ: Hm. ἕως ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη *while he was revolving these things in mind and in spirit, then came Athena.* Here δέ is used as if the former sentence were co-ordinate with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Hm.

863. 2. ἀλλά *but, yet* (from ἄλλος *other*),

marks a stronger contrast than δέ: Hm. ἐνδ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἠνδανε θυμῷ, ἀλλὰ κακῶς ἀφίει *then all the other Achaeans shouted assent, yet it pleased not Atreus' son Agamemnon in his spirit, but harshly he dismissed him.*

a. After a *conditional* sentence expressed or implied, ἀλλά is often to be rendered *at least*: εἰ μὴ πάντα, ἀλλὰ πολλά γ' ἴστε *you know, if not all, yet much at least*, ὦ θεοὶ πατρῶι, συγγένεσθέ γ' ἀλλὰ νῦν *O gods of my fathers, be with me now at least (if never before)*.

b. Ἀλλά is often used to break off the previous discourse and introduce a question or demand: Hm. οὐκ ἀπὸ σκοποῦ μυθεῖται βασίλεια περίφρων· ἀλλὰ πίδεσθε *the prudent queen speaks not amiss: but do you comply*.

c. After negative expressions, ἀλλ' ἢ (less often ἀλλὰ alone) is used in the sense of *other than, except*: ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι *I have no money, except some little*. For οὐ μὴν ἀλλὰ, see 848 e.

864. Other conjunctions which express a contrast, or a transition to something different, are

3. αὖ (postpositive, properly *again*, hence) *on the other hand; on the contrary*. So Epic αὖτε.

4. ἀτάρ (praepositive, Hm. αὐτάρ and ἀτάρ) *but, however*.

5. μὴν (postpos., *it is true*, Lat. vero) *yet, however*: see 852, 13.

6. μέντοι (postpos.: from μέν for μὴν, and τοί) *yet, however*.

7. καίτοι (not in Hm.: from καί and τοί) *and yet, though*.

8. ὁμως *nevertheless, notwithstanding*,

marks decided opposition. See 853 b, and for its use with participles, 795 f. It is originally the same with poet. ὁμῶς *in like manner, in the same case*. In Hm., it occurs but once.

865. VII. INFERENTIAL CONJUNCTIONS.

1. ἄρα (Hm. ἄρα, ἄρ, and enclit. ῥά, all postpos.) *accordingly, therefore*, marks an idea as following naturally from preceding circumstances or a previous course of thought. It is especially frequent in Hm., and may often be rendered by so, THEN: ὡς ἄρ' ἔφη *thus then he said*, Ἀτρείδης δ' ἄρα νῆα δοὴν ἄλαδε προέρυσσεν and so (a thing to be expected) *Atrides launched the swift ship into the sea: οὐκ ἄρα not then (as might have been supposed), εἰ ἄρα if to-wit, if perhaps*. For ἄρα (sometimes used in poetry for ἄρα, but usually) *interrogative*, see 828 b.

866. 2. οὖν (Hd. and Dor. ὦν, postpos.) *therefore, consequently*, stronger than ἄρα: Hm. ἦτοι νόστος ἀπώλετο πατρὸς ἐμοῖο· οὐτ' οὖν ἀγγελίης ἔτι πείθομαι *my father's return is verily lost; neither therefore do I any more put faith in tidings (of him)*. In connection with other particles, it very often means *for that matter, at any rate, certainly*: with relatives, it has the force of Lat. *cumque*: ὅστις οὖν *whosoever* (816 a). For μὲν οὖν, see 852, 13.

a. From οὐ and οὖν, arise both οὐκοῦν and οὐκουν.—(α) The first is properly interrogative: οὐκοῦν σοι δοκεῖ σύμφορον εἶναι *does it not therefore seem to you to be advantageous?*—(β) But since questions with οὐ look to an affirmative answer, οὐκοῦν came to be used without interrogation, as an affirmative: ἄγουσιν ἡμῶν τὰ χρήματα· οὐκοῦν χρή ἐλαύνειν τιὰς ἡμῶν ἐπ' αὐτοὺς *they are plundering our property: therefore ought (= ought not therefore?) some of us to march against them*.—(γ) To express the sense “not therefore” without interrogation, οὐκουν is used (with accent on the negative): οὐκουν ἀπολείψομαί γέ σου, εἰ τοῦτο λέγεις *I will not depart from you, then, if you say this*. Some editors employ οὐκουν also in the first case (α).

867. 3. *νύν* (Hm. *νύν* and *νύ*, postpos. and enclitic),

a weakened form of *νύν*, like English *now* used for *then, therefore*. According to many critics, the word should be written *νύν* (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. *τοίνυν* (postpositive) *therefore, then*,

from *νύν* above, strengthened by *τοί* *surely* (852, 11); never found in Hm.

5. *τοιγαροῦν, τοιγάροι*, *so then, therefore*,

praepositive, like poet. *τοιγάρ*, of which they are strengthened forms.

6. *ὥστε* *so that*, see 876, 4.

868. VIII. DECLARATIVE CONJUNCTIONS.

1. *ὅτι* *that*, Lat. *quod*,

originally the same as *ὅ τι*, neuter of the pronoun *ὅστις*. Like Lat. *quod*, it has both a declarative and a causal sense:

a. THAT: 'Ηράκλειτος λέγει *ὅτι* πάντα χωρεῖ *Heraclitus says that all things are in motion*. Hence the phrases *δῆλον ὅτι* (also written *δηλονότι*) *it is clear that, evidently*, and *εἰ οἶδ' ὅτι* *I know that, certainly*: *πάντων εἰ οἶδ' ὅτι φησάντων γ' ἂν though all, I am sure, would say*.—For the forms of the *oratio recta* used after *ὅτι*, see 734 b.

b. BECAUSE: Hm. *χωόμενοι ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας* *angry because you paid no respect to the best of the Achaeans*.—Hm. sometimes uses *ὅ*, the simple relative, instead of *ὅτι*, in both senses.

REM. c. *ὅτι μή* is used after a negative sentence, in the sense of *except*: *οὐποτ' ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μή εἰς Ἴσθμόν* *you never went out of the city, except once to the Isthmus* (lit. what you did not go out that one time). For *ὅτι* with superlatives, see 664.

2. Another declarative in general use is *ὥς* *that*, see 875. Little used are *διότι* and *οὐνεκα* *that*, see 869, 3.

869. IX. CAUSAL CONJUNCTIONS.

1. *ὅτι* *because*, see 868 b.

2. *ὅτε* and *ἐπεὶ* *since*, see 877, 1, 5.

3. *διότι*, and poet. *οὐνεκα, ὀξοῦνεκα*, *because*.

διότι is for *δι' ὅ τι* = *διὰ τοῦτο ὅτι* *on account of this that* (813). And so *οὐνεκα, ὀξοῦνεκα* are for *οἷ (ὅτου) ἔνεκα*, = *ἐνεκα τούτου ὅτι*. They are used also as declaratives, *that*, see 868, 2.

870. 4. *γάρ* (postpositive) *for*

introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: *νύν δέ, σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ψέγω* *but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you*.

a. The thought which is explained, is often not expressed, but only implied in the connection. Thus especially in answers to questions: *ἀγωνιστέον μὲν ἄρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη* *must we, then, contend with the men? (yes, we must contend) for it is necessary, said he*.

b. In questions, *γάρ* is often used with reference to an unexpressed and vague idea of uncertainty, which is explained by the question: *ὄλωλε γάρ;* (possibly I misunderstood you) *for is he (actually) dead? φιλοσοφητέον ὁμολο-*

ἡγάσαμεν· ἢ γάρ we agreed that one should study philosophy (as I think, but perhaps incorrectly), for is it really so? So τί γαρ, Lat. quinam?

c. In wishes, γάρ is similarly used with reference to a vague idea of unsatisfied desire, which is explained by the wish: κακῶς γάρ ἐξόλοιο (there is something I desire), for would that you might perish wretchedly. For εἰ γάρ, Lat. utinam, see 721 a.

d. Similarly we may explain καὶ γάρ and (this is certain) for, = for indeed (but sometimes for also, for even); ἀλλὰ γάρ and ἀλλ' οὐ γάρ but—for (for not), where an idea must be supplied in contrast with what goes before: ἐγὼ ἐμάν- τοῦ δέουμαι δέουσι τοῦτοις ἀκολουθεῖν· ἀλλ' οὐ γάρ δύναμαι I demand it of myself to keep up with these in running; but (I do not keep up, for) I am not able. But οὐ γάρ ἀλλά is differently used: μὴ σκῶπτέ μ' ὦδελφ'· οὐ γάρ ἀλλ' ἔχω κα- κῶς do not mock me, brother; for I (am not to be mocked, but) am in wretched condition.

871. X. FINAL CONJUNCTIONS.

These are named, and their uses described, in 739–43. They are ἵνα (cf. 879, 6), ὥς (cf. 875 e), ὅπως (cf. 876, 3), ὅφρα (cf. 877, 7), μή (cf. 743, 832 ff). For ἵνα τί (sc. γένηται), see 826 b.

872. XI. CONDITIONAL CONJUNCTIONS.

εἰ if; εἰάν (for εἰ ἂν, or by contraction) ἤν, ἂν (ā), if.

For their use in conditional sentences, see 744 ff: in indirect questions, 830: in expressions of wishing (with εἰ, εἰθε, εἰ γάρ), 721. Εἰ μή is sometimes used for *except*, as Lat. nisi: ἡμῖν οὐδέν ἐστιν ἀγαθὸν ἄλλο εἰ μὴ ὅπλα καὶ ἀρετή we have no other good save arms and courage: so εἰ μὴ εἰ *except if*, Lat. nisi si. Εἴπερ (850, 3), Lat. siquidem, *if indeed, as true as*: νῆ Δι', εἴπερ γε Δαρείου ἐστὶ παῖς, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι ay, by Zeus, as sure as he is a son of Darius, I shall not get these things without fighting.

873. ἂν (ā, postpositive) perhaps

marks the sentence as having only a contingent or conditional truth: it can seldom be rendered by an English word. It is used with the (potential) optative (722, 748); with the (hypothetical) indicative (746 b); with the indicative, implying repetition (704); with the future indicative (710 b); with the subjunctive in relative sentences (757 ff); with the infinitive (783), and participle (803).

a. Not unfrequently, ἂν is found *more than once* in the same sentence: οὐκ ἂν ὀρθῶς ὁ τοῦτο ποιήσας περὶ οὐδενὸς ἂν λογίσαιτο the man who did this would not reason rightly on any subject.

b. Ep. κέ, κέν, Dor. κά (postpositive and enclitic), almost exactly equivalent to ἂν (ā), which is also freely used by Hm. Sometimes both ἂν and κέ are found in the same sentence, cf. 873 a.

874. XII. CONCESSIVE CONJUNCTIONS. These mark a condition as something which may be conceded without destroying the conclusion. They are

1. εἰ καὶ (εἰάν καὶ) *if even, although*:

poet. πόλιν (726), εἰ καὶ μὴ βλέπεις, φρονεῖς δ' (862 b) ὅμως οἷα νόσω ξύνεστι as for the city, (if even) though thou art blind, thou yet perceivest with what a malady it is afflicted.

2. καὶ εἰ (καὶ εἰάν, κἄν) *even if*, Lat. *etiamsi*:

ἡγεῖτο ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἴσεσθαι *he thought it was the part of a good man to assist his friends, even if no one were about to know of it.*

a. Both εἰ καὶ and καὶ εἰ represent the condition as unfavorable to the conclusion, yet not incompatible with it. But the former gives special prominence to the condition, as being unfavorable; the latter, to the conclusion, as holding good notwithstanding. Often, however, the difference between the two forms is very slight.

3. καίπερ (Hm. καί . . . περ) with the participle, see 795 f.

b. After concessive conjunctions, the conclusion is often introduced by ὅμως *notwithstanding*, see 853 b.

875. XIII. COMPARATIVE CONJUNCTIONS. These are properly relative adverbs of manner.

1. ὥς *as, that*, Lat. *ut*,

properly in *which manner*, a proclitic (103 c), and thus distinguished from the demonstrative ὥς *thus, so* (250). Yet in poetry, the relative is sometimes oxytone, being placed *after* the word to which it belongs (104 a). It has a great variety of uses, viz.

a. COMPARATIVE USE: ὥς βούλει *as thou wilt*. So with the force of Lat. *tantum*: μακρὰν ὥς γέροντι *a long distance for me as an old man*.—It corresponds to Lat. *quam* in EXCLAMATIONS (815 a), prop. *O the manner in which!* Hm. ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ *how does one evil always follow for me after another!*—For ὥς with *superlatives*: ὥς τάχιστα Lat. *quam celerrime*, see 664.—With words of *number and measure*, it has the meaning *about, not far from*: ὥς δέκα *about ten*, ὥς ἐπὶ τὸ πολὺ (*pretty much over the greater part for the most part*).—In expressions of action, it often denotes that which is *apparent, supposed, or professed*: ἀπῆει ὥς πρὸς τοὺς πολεμίους *he went away in the direction toward the enemy (as if he were going against the enemy)*, φυλάττεσθε ὥς πολεμίους ἡμᾶς *you are guarding against us as (supposing us to be) enemies*. Hence its use as an *adjunct* of the *participle*, see 795 c. For its use with the *infinitive*, see 772.

b. TEMPORAL USE, *as, as soon as, when*: ὥς εἶδ', ὥς (demonstrative) μιν μάλλον ἔδν χόλος *when he saw them, then did anger the more take possession of him* (lit. *as . . . so*), ὥς τάχιστα ἕως ὑπέφαιεν, ἐθύοντο *as soon as dawn appeared, they were taking the auspices* (Lat. *ut primum*).

c. CAUSAL USE, *as, inasmuch as, seeing that*: δεῖ χρῆσθαι τοῖς ἀγαθοῖς, ὥς οὐδὲν ὕφελος τῆς κτήσεως γίγνεται *one must make use of his goods, since no advantage comes from the acquiring (of them)*.

d. DECLARATIVE USE, *that*: ἦκεν ἀγγέλλων τις ὥς Ἑλλάδα κατείληπται *there came one with the tidings that Elatēa is taken*, cf. 733.

e. FINAL USE, *that, in order that*: ὥς μὴ πάντες ὄλωνται *that all may not perish*, cf. 739.

f. CONSECUTIVE USE, like ὥστε *so that*, mostly with the infin. (770): οὕτω μοι ἐβοήθησας ὥς νῦν σέσωσμαι σοι *so aided me that I am now saved*, ἱκανὰ προσῆγον ὥς δεῖνῆσαι τὴν στρατιάν *they brought enough, so that the army could dine*.

g. For ὥς in expressions of *wishing* (Lat. *utinam*), see 721 a.

876. 2. ὥσπερ (ὥς + πέρ) *even as, just as*,

a strengthened ὥς, but found only in the comparative use.

3. ὅπως *as, that, in order that,*

is the indefinite relative corresponding to ὡς (as ὁποῖος to οἷος, etc.). Its principal use is that of a *final* conjunction, see 739. Like other indefinite relatives, it is used in dependent questions (825 a) *how, in what manner*.

4. ὥστε (856 a) used in two ways:

a. COMPARATIVE use, *as*: this is Ion. and poetic, and is especially frequent in Homer.

b. CONSECUTIVE use, *so that*: in this it denotes *result*, and may be connected either with the infinitive or with a dependent finite verb (770-71).

5. ἄτε (in Hm. only as pronoun) *as*, chiefly used with participles, see 795 d: so also οἶα.

6. ᾗ, ὅπῃ, *as*, see 879, 4.

7. Hm. ἥντε *as, like as*. In Π. γ, 10, τ, 386, it is a dissyllable (37).

877. XIV. TEMPORAL CONJUNCTIONS. These are mostly relative adverbs of time.

1. ὅτε, ὁπότε, *when*; and (with ἄν) ὅταν, ὁπότεν. Ὅτε is also used in a causal sense: *whereas, since*.

2. εἵτε (poetic and Ionic) = ὅτε, both temporal and causal.

3. ἥνικα, ὁπῆνικα, *at which time, when*, more precise than ὅτε. In Hm., ἥνικα is scarcely found: on the other hand,

4. ἥμος *when* (= ἥνικα) is little used except in Hm.: it is found only with the indicative.

5. ἐπεὶ *after, since, when*; and (with ἄν) ἐπὴν or ἐπάν (Hm. ἐπὴν, ἐπεὶ κε, Hd. ἐπεάν). Ἐπεὶ is very often used as a causal conjunction, *since, seeing that*.

6. ἐπειδή *since now, when now*, from ἐπεὶ strengthened by δῆ (851): it denotes thus a more immediate and particular relation of time or cause. With ἄν, it forms ἐπειδάν, which is much more used than ἐπὴν, ἐπάν.

7. ἕστε (not in Hm.), ἕως, and poet. ὅφρα, Hm. εἰσόκε (or εἰς ὃ κε, εἰς ὅτε κε), *until, as long as*:

αἰκίζονται τοὺς ἀνδράποους ἕστε ἂν ἄρχωσιν αὐτῶν *they abuse men as long as they are masters of them, περιεμένομεν ἕως ἀνοιχθῆναι τὸ δεσμοτήριον we were waiting until the prison should be opened*. Ὅφρα is very often used as a *final* conjunction (739): Hm. ὅφρα μὴ οἶος Ἀργείων ἀγέραςτος ἕω *that I may not be, alone among the Greeks, without a prize*.

8. μέχρι, ἄχρι (cf. 626, 7) *until*.

878. 9. πρὶν *before (that), ere*.

In this use, it stands for πρὶν ἢ (*sooner than*, Lat. priusquam): it may be connected either with the infinitive (769) or with a finite verb (771). In its proper use (= prius, *sooner, earlier*), it has no relative force and is not a conjunction: this in Attic Greek is found only after the article (ἐν τοῖς πρὶν λόγοις *in the foregoing statements*, τὸ πρὶν *before, formerly*), but is very frequent in Hm.: οὐ γὰρ ἐγὼ λύσω· πρὶν μιν γὰρ γῆρας ἔπεισιν *for I will not release (her); old age even shall come upon her before*. He often uses it in correspondence with a conjunction πρὶν (769): οὐδέ τις ἔτλη πρὶν πιεῖν πρὶν λεῖψαι *nor durst any one (sooner) drink before he made libation*.

879. XV. LOCAL CONJUNCTIONS. These are relative adverbs of place. They are also occasionally used to denote position in *time*; and very often to denote *situation*, i. e. *states, conditions, or circumstances*.

1. οὐ, ὅπου, *where* (Epic and Lyric ὅσι, ὁπόσι).
2. ὅθεν, ὁπόθεν, *whence*.
3. οἶ, ὅποι, *whither*.
4. ἣ, ὅπη (Hm. also ἣχι), *which way, in which part, where*: also, in *comparative sense, as*.
5. ἐνθα *at which place, where*, ἐνθεν *whence*, more precise than οὐ, ὅθεν. They are often used as demonstratives, *there, thence*.
6. ἵνα *where*; but much oftener used as a *final* conjunction (cf. 739), *that, in order that*.

REM. a. Adverbs which express the place *where*, are often connected with verbs of motion: they denote then the place of rest in which the motion ends: ἐκ τῆς πόλεως οὐ κατέφυγε *from the city where* (whither) *he fled for refuge*. Conversely, οἶ and ὅποι are sometimes connected with verbs of rest, the adverb referring to a previous motion: poet. ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν *are you able to inform me whither we* (have come and) *are set down?* Cf. 618 a.

FIGURES OF SYNTAX.

880. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For numerous cases of elliptical construction, see 504–10, 752–4, 818–20; but many of those constructions fall under the special head of brachylogy.

881. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἀγαθοὶ ἢ μὴ (sc. ἀγαθοὶ) ἄνδρες *good men or not* (good men), ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους), καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην *we made peace with them, and they with us*.—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: ὥς βαθὺν ἐκοιμήθης (sc. ὕπνον) *how deep* (a sleep) *you slept* (509 a), οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι (for μετέγνωσαν καὶ ἔγνωσαν) *the Athenians changed their resolution* (and resolved) *not to form an alliance with the Corcyreans*, ἀμελήσας ὧν οἱ πολλοὶ (sc. ἐπιμελοῦνται) *neglecting things which the most care for*. Thus ἕκαστος or τίς must sometimes be supplied from a preceding οὐδεὶς: οὐδεὶς ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἀδυνατῶν αὐτὸ δρᾶν *no one is just by his own will, but* (each one) *blames injustice, because he is unable to practise it*.

882. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them: the other subject or object depends properly on a more general idea, which may be drawn from the inappropriate verb:

Hm. ἥχι ἐκάστω ἵππῳ ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο *where for each one (stood, ἕστασαν) his foot-lifting horses and his curiously-wrought arms were lying*, Hd. ἐσθῆτα φορέουσι τῇ Σκυδικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην *they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language*. The figure is chiefly poetic.

883. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἶποτε δ' αὐτὲ χρεῖω ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι—but *if ever again there comes a need of me to ward off shameful ruin*—. It is a figure of rhetoric rather than of syntax.

884. PLEONASM (*excess*) is the admission of words which are not required for the complete logical expression of the thought. For a pleonastic use of αὐτός and οὗτος, see 680. This also is in most cases a figure of rhetoric rather than of syntax.

885. HYPERBATON (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὦ πρὸς σε γονάτων (for πρὸς γονάτων σε sc. ἱκετεύω) *by thy knees (I entreat) thee, ἐξ οἷμαι τῆς ἀκροτάτης ἐλευθερίας δουλεία πλείστη as a consequence, I suppose, of extreme freedom, comes utter servitude*. It often gives emphasis to some particular word or words: πολλῶν, ὦ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων *though many, O Athenians, are the speeches made*;—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ξυνὴν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοί *I associated with persons of my own age, taking pleasure in them, and they in me*, Hm. παρ' οὐκ ἐδέλων ἐδελοῦσθ *unwilling with her wishing it*.

886. ANACOLUTHON (*inconsistency*). This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός *and conversing with him, this man appeared to me to be wise* (for "I thought the man to be wise," ἐνόμιζον τὸν ἄνδρα, etc.), μετὰ ταῦτα ἡ ξύννοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χωροῦντες *after this the engagement commenced, the Argives advancing eagerly* (Ἀργεῖοι instead of Ἀργείων, as if the sentence began with ξυνῆλθον *they engaged*), τοὺς Ἕλληνας ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδέν πω σαφὲς λέγεται εἰ ἔπονται *but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following* (εἰ ἔπονται instead of ἔπασθαι, the expression changing to an indirect question), Hm. μητέρα δ' εἰ οἱ θυμὸς ἐφορμάται γαμέσθαι, ἀψ ἴτω ἐς μέγαρον πατρός *but thy mother, if her mind is bent on being married, let her go back to her father's house* (ἀψ ἴτω instead of ἀπόπεμψον *send back*), ὥσπερ οἱ ἀθληταί, ὅταν τῶν ἀνταγωνιστῶν γένωνται ἥττους, τοῦτ' αὐτοὺς ἀνιά *as the athletes, when they prove inferior to their antagonists, this troubles them* (as if οἱ ἀθληταί belonged to the relative sentence, prop. τοῦτ' ἀνιῶνται *are troubled by this*).—Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχούντας μὲν ἂ μὴ λύπην τοῖς ἄλλοις παρέχει ἀνιὰρὰ ποιεῖ νομίζειν· εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν *for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them* (εὐτυχούντας παρ' ἐκείνων instead of παρ' εὐτυχούντων).

APPENDIX.

VERSIFICATION.

887. METRE AND RHYTHM. To all forms of Greek verse belong metre (*μέτρον measure*) and rhythm (*ῥυθμός movement*). They all have a definite measure of long and short syllables, and a regular movement of times and accents.

888. FEET. Verses are composed of metrical elements called *feet*. The most important are the following:

<i>Feet of three (short) times.</i>			<i>Feet of four times.</i>		
Trochee	—υ	λείπε	Dactyl	—υυ	λείπομεν
Iambus	υ—	λιπείν	Anapaest	υυ—	λιπέτω
Tribrach	υυυ	ἐλιπον	Spondee	— —	λείπων
<i>Feet of five times.</i>			<i>Feet of six times.</i>		
Cretic	—υ—	λείπέτω	Ionic a majore	—υυυ	λείπομεθα
First Paeon	—υυυ	λείπομεθα	Ionic a minore	υυ—	ἐλιπέσθην
Fourth Paeon	υυυ—	ἐλιπόμην	Choriambus	—υυ—	λείπομένους

Much less important are the following:

Pyrrhic	υυ	λίπε	Ditrochee	—υ—υ	λείπέτωσαν
Amphibrach	υ—υ	ἐλιπον	Diambus	υ—υ—	ἐλιπόμην
Proceleusmatic	υυυυ	ἐλίπετο	Antispast	υ—υ—	ἐλείποντο
Bacchius	υ—	λιπόντων	First Epitrite	υ—	ἐλεπέσθην
Antibacchius	—υ—	λείποισθε	Second Epit.	—υ—	ἐξελείφθην
Second Paeon	υ—υυ	ἐλίπετο	Third Epit.	—υ—	λειφθήσεται
Third Paeon	υυ—υ	ἐλείποντο	Fourth Epit.	—υ—υ	λειφθήσονται
Molossus	— — —	λείπόντων	Dispondee	— — — —	λειφθήσονται

889. GROUPS. A single foot, taken by itself, is called a *monopody*; two feet, taken together, a *dipody*; three feet, a *tripody*; four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc. — One foot with half of another is sometimes called *triemimeris* (three half-feet): so *penthemimeris* = two feet and a half; *hepthemimeris* = three and a half, etc.

890. VERSES. Verses are named *trochaic*, *iambic*, *dactylic*, etc., according to the principal (or *fundamental*) foot used in them. They are further distinguished as *monometer*, *dimeter*, *trimeter*, etc., according to the number of their feet.

In *trochaic*, *iambic*, and *anapaestic* verses, each “-meter” consists of two feet: thus, an anapaestic dimeter consists of four feet; an iambic trimeter, of six; a trochaic tetrameter, of eight, etc. In other kinds of verse, each foot is reckoned as a “-meter”: thus, a dactylic hexameter consists of six feet; a cretic pentameter, of five; an ionic tetrameter, of four, etc.

891. CATALECTIC AND ACATALECTIC. In many forms of verse, the closing foot is *incomplete*. Such verses are designated as *catalectic* (stopping short). On the other hand, verses which close with a *complete* foot are called *acatalectic*.

a. A verse is said to be catalectic *in syllābam, in disyllabum, in trisyllabum*, according to the number of syllables (one, two, three) actually used in the incomplete foot.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure: thus a choriambic tetrameter hypercatalectic is a verse which would become a choriambic tetrameter by omitting its last syllable.

892. RESOLUTION AND CONTRACTION. Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved*; or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic dimeter Ἀραβίας τ' ἄρειον ἄνδρος (υ υ υ — υ — υ υ), a tribrach stands by resolution in place of the first trochee. And in the dactylic hexameter ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ῥς, τερπόμεθ' αὐδῇ (— υ υ — — — υ υ — —), a spondee stands by contraction in place of the second, fourth, and sixth dactyls.

893. CAESURA. When a pause in the sense, however slight, occurs within the verse, it produces a *caesura* (i. e. a cutting, or dividing of the verse). This division very often takes place in the middle of a foot, and in that case it may be designated as a *foot-caesura*.

Thus, in the dactylic hexameter ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ῥς, τερπόμεθ' αὐδῇ (— υ υ — | — υ υ | υ — — | — υ υ — —, *before thee, by whose voice, as if it were a god's, we two are delighted*), caesuras occur after σέθεν, νῶϊ, and ῥς; and the first two of these are, at the same time, foot-caesuras.

894. ACCENT, ARSIS AND THESIS. In pronouncing verse, one syllable of each foot was distinguished from the rest by a greater stress of voice. This greater stress is called the *rhythmic accent*. It is wholly independent of the written accent, which was disregarded in versification.

That part of each foot which has the rhythmic accent is called the *arsis* (raising); while the unaccented part of the foot is called the *thesis* (setting, lowering).

Thus, in the dactylic hexameter ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ῥς, τερπόμεθ' αὐδῇ (— υ υ — — — υ υ — — — υ υ — —), the syllables which have the rhythmic accent are ἄν-, -θεν, νῶ-, -οῦ, τερ-, αὐ- (only half of which have the written accent). Each of these six is the arsis of its own foot; while the remaining syllable or syllables of each foot compose the thesis.

REM. a. When a long arsis is resolved into two short syllables (892), the *first* of them receives the rhythmic accent. Thus in the iambic dimeter δούαιον οὐδὲν ἐπιχαλᾶς (υ — υ — υ — υ — υ —), the tribrach which stands in place of the third iambus is accented on its second syllable.

895. SYNCOPÉ. Of many rhythms modified forms are produced by the omission of one or more theses. This omission is called *syncopé*. The time of the omitted thesis was made up either by a pause, where the sense admits of one, or by a prolongation of the preceding long arsis.

Thus the verse *βαρεῖαι καταλλαγαί* (υ̇ — ο̇ — υ̇ — υ̇ — υ̇) is an iambic dimeter modified by syncope of the second thesis: the place of the omitted thesis we mark by a letter "o."

896. ANACRUSIS. An unaccented syllable (short or long) prefixed to rhythms beginning with an accent, is called an *anacrūsīs* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, show the same rhythm as a, but with anacruses prefixed:

a. χερσὶν ὁμοσπόροισιν.	— υ̇ υ̇ υ̇ — υ̇ υ̇ υ̇
b. προκηδόμενα βαρεῖαν.	υ̇ υ̇ — υ̇ υ̇ υ̇ — υ̇ υ̇ υ̇
c. μὴ ταρβαλέα δάνομι.	— υ̇ υ̇ — υ̇ υ̇ υ̇ — υ̇ υ̇ υ̇
d. τὸ δὲ συγγενὲς ἐμβέβακεν.	υ̇ υ̇ — υ̇ υ̇ υ̇ — υ̇ υ̇ υ̇

REM. c. The names *iambic* (903 ff) and *anapaestic* (912 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrusic-trochaic*, the anapaestic as *anacrusic-dactylic*, i. e. trochaic and dactylic with preceding anacrusis.

For BASIS, see 916.

897. FINAL SYLLABLE. The final syllable of every verse is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus *ἐπισκοποῦντ' ἀγυίας* (υ̇ — υ̇ — υ̇ — υ̇ — —) is an iambic dimeter catalectic (for υ̇ — υ̇ — υ̇ — υ̇ — υ̇); and *τεκνοῦντα καὶ τεκνούμενον* (υ̇ — υ̇ — υ̇ — υ̇ — υ̇) is an iambic dimeter acatalectic (for υ̇ — υ̇ — υ̇ — υ̇ — υ̇).—In marking quantities throughout the following sections, the final syllable of each verse will be marked long or short, as the order of the rhythm may require, without reference to its quantity in the annexed specimen.

REM. a. The reason of the freedom here described lies in the fact that the time even of a short syllable, when combined with the PAUSE which occurs at the end of a verse, becomes equivalent to a long syllable. For a like reason, HIATUS (67) is not avoided at the end of a verse, since the two vowel-sounds (at the close of one verse and the beginning of the next) are not pronounced in immediate succession, but are separated by the final pause.

b. Yet we sometimes find a SYSTEM of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind might be regarded with propriety as a single long verse, the lines which compose it being metrical series rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

898. A metrical composition may consist

a. of SINGLE LINES (*στίχοι*), in which one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely: the verse is then said to be *used by the line*.

b. of DISTICHS,—couplets of two lines, in which two kinds of verse, differing more or less from each other, are repeated in the same order to an indefinite extent; see 911.

c. of SYSTEMS,—answering to the description just given in 897 b.

d. of STROPHES,—combinations of several lines, with more or less variety of verse.

REM. e. Strophes of a simple kind may be repeated (like single lines or distichs) to an indefinite extent. But the longer and more complex strophes, which make up the lyric portions (*choruses*) of tragedy and comedy, are usually arranged in *pairs*. Each pair consists of a STROPHE and ANTISTROPHE, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single* strophe—called an EPODE (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrophe*, are followed by an unlike *epode*; but the successive trios of the same piece are all alike, showing the same kinds of verse in the same order of arrangement.

In these complex strophes, it is not to be expected, in general, that the student will be able to determine the rhythms for himself, without direction of the text-book or the teacher.

Trochaic Rhythms.

899. The fundamental foot is the *trochee*. A trochaic “-meter” (890) consists of two feet, the last of which may also be a *spondee*. Hence the monometer, dimeter, trimeter, etc., may have either trochees or spondees for the even feet (2d, 4th, 6th, etc.), but only trochees for the odd feet (1st, 3d, 5th, etc.).

A *tribrach* may be used by resolution (892), in place of a trochee; and an *anapaest*, in place of a spondee. A *dactyl* sometimes occurs instead of a trochee, but only in proper names.

The rhythmic *accent* is always on the first syllable of the foot, and the first foot of a “-meter” is more strongly accented than the second.

900. The following are specimens of trochaic rhythms:

- a, b. monometer; b, catalectic (*cretic*):
 ὦν ποδοῦμεν (a). ┐ — — —
 ὦ δίκα (b). ┐ —
- c, d. tripod (*ithyphallic*); d, catal. (*penthemimeris*):
 ᾗχετ' ἐν δόμοισι (c). ┐ — — — —
 κείσεται τάλας (d). ┐ — — —
- e, f. dimeter; f, catalectic:
 ἀλλ' ἀναμνησθέντες, ὦνδρες (e). ┐ — — — — —
 μὴ ξυνωμότης τις ἦν (f). ┐ — — — —
- g. pentapody:
 Δίδς ὑπαγκάλισμα σεμνὸν Ἡρα. ┐ — — — — — — —
- n, i. trimeter; i, catalectic:
 Δωρίῳ φωνᾶν ἐναρμόξαι πεδίλῳ (h). ┐ — — — — — — —
 ἄρπαγαὶ δὲ διαδρομᾶν ὀμαίμονες (i). ┐ — — — — — — —
- j. dimeter and ithyphallic:
 ἀλλὰ μοι τόδ' ἐμμένονι καὶ μήποτ' ἐκτακείη. ┐ — — — — — — —
- k. tetrameter (= dimeter repeated):
 κλυδί μεν, γέροντος εὐέδαιρα χρυσόπεπλε κούρη. ┐ — — — — — — —
- l. tetrameter catalectic (= dimeter and dim. catal.):
 πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ. ┐ — — — — — — —

γίγνεται δινητοῖς, ὁ μᾶσσων βίωτος ἦν ταδῇ πρόσω.

10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044

m. tetram. catal. scazon (*Hipponactēan*):

ἔαρι μὲν χρόμιος ἄριστος, ἀνδρίας δὲ χειμῶνι.

$\frac{1}{2} \cup \frac{1}{2} = \frac{1}{2}$

901. The following are specimens of SYNCOPATED FORMS: a is a syncopated dimeter; b, a dim. catal.; c, d, e, catalectic trimeters; f, g, h, catalectic tetrameters. Such forms as e appear to begin with a spondee, which, however, is really a syncopated dipody.

α. ἀμφὶ ναῶν κόρυμβα.

10-010-0

b. πᾶς γὰρ ἱππηλάταις.

10-010-

c. μὴ τυχοῦσαι θεῶν Ὀλυμπίων.

$$\frac{1}{2}v - 0 \quad \frac{1}{2}v - v \quad \frac{1}{2}v -$$

d. νῦν παραιτουμένη μοι, πάτερ.

$$\frac{1}{2}v - 0 \quad \frac{1}{2}v - 0 \quad \frac{1}{2}v -$$

θ. εὔσημόν τε φάσμα ναυβάταις.

10-01-01-01-01-

f. Ζεὺς ἀναξ ἀποστεροίη γάμον δυσάνορα.

$\frac{1}{2}v - v \frac{1}{2}v - 0 \frac{1}{2}v - v \frac{1}{2}v -$

g. πτώκα, ματρῶον ἄγνισμα κύριον φόγου.

$$\frac{1}{v} - 0 \quad \frac{1}{v} - 0 \quad \frac{1}{v} - v \quad \frac{1}{v} -$$

h. πημονᾶς ἐλύσατ' εὖ χειρὶ παιωνίᾳ.

$$\frac{1}{2}v - v \frac{1}{2}v - 0 \frac{1}{2}v - 0 \frac{1}{2}v -$$

11. 11. 11. (200)

902. a. The CATALECTIC TETRAMETER is often used by the line (898 a), especially in comedy: it generally has a caesura after the fourth foot.—In the SCAZON (*hobbling*)—a satiric verse—it is modified by the use of a spondee for the last odd foot: this makes the verse unrhythmical (899), with humorous effect.

b. The DIMETER, COMPLETE and CATALECTIC, and the ITHYPHALIC, are extensively used in lyric strophes (898 d).—Systems (897 b) are sometimes found, in which a succession of complete dimeters (with, here and there, a monometer) is closed by a dimeter catalectic.

Iambic Rhythms.

903. The fundamental foot is the *iambus*. An iambic “-meter” (890) consists of two feet, the first of which may also be a *spondee*. Hence the monometer, dimeter, trimeter, etc., may have either iambs or spondees for the odd feet (1st, 3d, 5th, etc.), but only iambs for the even feet (2d, 4th, 6th, etc.). In a tripod or pentapody, only the first foot can be a spondee.

A *tribrach* may be used by resolution (892) in place of an iambus; and a *dactyl*, in place of a spondee. An *anapaest* also may occur in place of an iambus: this is very common in humorous poetry; in other kinds the anapaest (unless occurring in a proper name) is restricted to the first foot.—In all catalectic verses, the last complete foot is an iambus.

The rhythmic *accent* is on the second syllable of each foot, but on the third syllable of an anapaest. The first foot of a “-meter” is more strongly accented than the second.

904. The following are specimens of iambic rhythms:

a. monometer:

ὦ Σώκρατες.

- 15 -

b, c. tripody; c, catalectic (*penthemimeris*):

Ἑλλανίδες κόραι (b).

- 10 -

κράταιον ἔγχος (c).

۷۱۵-۷

919. The following have a *double anacrusis* (logaoedic anapaestic):

- | | |
|------------------------------------|-----------------|
| a. ἰκετεύσατε δ', ᾧ κόραι. | υ υ υ υ υ υ υ υ |
| b. τὸ δὲ συγγενὲς ἐμβέβακεν. | υ υ υ υ υ υ υ υ |
| c. κατέλαμψας, ἔδειξας ἐμφανῇ. | υ υ υ υ υ υ υ υ |
| d. Ἑλέναν ἐλύσατο Τρωίας. | υ υ υ υ υ υ υ υ |
| e. ὅτε τὸν τύραννον κτανέτην. | υ υ υ υ υ υ υ υ |
| f. τίνι τῶν πάρος, ᾧ μάκαιρα Θῆβα. | υ υ υ υ υ υ υ υ |

The form e loses the second thesis by syncope.—Trochaic forms with double anacrusis are also regarded as logaoedic anapaestic:

- | | |
|-------------------------------|-------------------|
| g. Νεμεῶ δὲ τρις. | υ υ υ υ — |
| h. πόλιν, ἀλλ' ἀνέσχουν. | υ υ υ υ — |
| i. Ζεφύρου γίγαντος αἶρα. | υ υ υ υ — υ υ |
| j. Χαρίτων ἑκατὶ τόνδε κῶμον. | υ υ υ υ — υ υ υ — |

920. SYNCOPATED FORMS are very numerous. They often give rise to *choriambi* or *cretics*. The following are specimens:

- | | |
|-----------------------------------|---------------------|
| a. ναυτιλίας ἐσχάτας. | υ υ υ υ υ υ υ υ |
| b. οὐ ψεύδει τέγξω λόγον. | — υ υ υ υ υ υ υ υ |
| c. ἔψανσας ἀλγεινοτάτας ἐμοί. | — υ υ υ υ υ υ υ υ |
| d. δακρυέσσαν τ' ἐφίλησεν αἰχμάν. | υ υ υ υ υ υ υ υ υ υ |

Some verses consist of *more than one series*: thus

- | | |
|---|---------------------------------------|
| e. first Pherecratean catal., repeated:
ἄνδρα τύραννον Ἰππαρχον ἐκαινέτην. | υ υ υ υ υ υ υ υ υ υ υ υ υ υ |
| f. Asclepiadæan (= Pherecr. catal., second + first):
ἐπειδὴ μέγαν ἄδλον Βαβυλωνίους. | υ — υ υ υ υ υ υ υ υ υ υ |
| g. greater Asclepiadæan (has choriambus between two Pherecr.):
μηδὲν ἄλλο φυτεύσης πρότερον δένδριον ἀμπέλω. | υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ |
| h. Priapæan (= Glyconic and Pherecratean):
εὐμενὴς δ' ὁ Δύκειος ἔστω πάσα νεολαία. | υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ |
| i. Eupolidæan (= Glyconic and troch. dim. catal.):
ὦ θεώμενοι κατερῶ πρὸς ὑμᾶς ἐλευθέρως. | υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ |

921. PHERECRATEAN verses are sometimes combined in systems (897 b): but much more frequent are GLYCONIC SYSTEMS closing with a Pherecratean.

a. In antistrophic composition, when one form of the Pherecratean (first or second) is used in a particular line of the strophe, the other form is sometimes found in the corresponding line of the antistrophe. The second and third forms of the Glyconic may correspond to each other in the same way, and either of them may correspond to the logaoedic form in 918 a. Sometimes a first Glyconic corresponds to a choriambic dimeter (924 b, c) or to an iambic dimeter; and a first Pherecratean, to an iambic dim. catal. These irregularities are mostly rare: only the interchange of a second and third Glyconic is frequent. The rhythms in which they occur are termed *POLYSCHEMATIST* (*multiform*).

Cretic Rhythms.

922. The *cretic* often occurs, as the result of syncope (895), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 901, 905, 920. The name "cretic rhythms" is frequently applied to such verses; especially when the *cretic*—either in its proper form, or as resolved (892) into

a *pacon*, *first* or *fourth*—occurs repeatedly in the same verse. But there are also rhythms, more properly called by that name, in which the cretic (or, by resolution, the first or fourth *pacon*) stands as the fundamental foot. It is not always easy to distinguish between these two classes. The following will serve as specimens:

a, b. dimeter catalectic; b, with anacrusis:

κᾶτ' ἐλαγοθήρει (a).

— 1 1 1 1 1 1

μικρόν γε κινούμεν (b).

— 1 1 — 1 1

c, d. dimeter (acatal.); d, with anacrusis:

ἔνθεν ἔζων ἐγώ (c).

1 1 — 1 1 —

ὦ Ζεῦ, τί ποτε χρησόμεθα (d).

— 1 1 1 1 1 1 1 1

e. trimeter:

ὥς ἐμὲ λαβοῦσα τὸν δημότην.

1 1 1 1 1 1 — 1 1 —

f. tetrameter catalectic:

οὐκέτι κατῆλθε πάλιν οἴκαδ' ὑπὸ μίσους.

1 1 1 1 1 1 1 1 1 1 1 1

g. tetrameter (acatalectic):

ὥς μεμίσσηκά σε Κλέωνος ἔτι μᾶλλον, ὃν

1 1 — 1 1 1 1 1 1 1 1 1 1 —

κατατεμῶ τοῖσιν ἵππεῦσι καττύματα.

1 1 1 1 — 1 1 — 1 1 — 1 1 —

h. dimeter, preceded by trochaic dimeter:

οὐδέν ἐστι θηρίον γυναικὸς ἀμαχώτερον.

1 1 — 1 1 — 1 1 — 1 1 1 1 1 1 —

i. pentameter:

σοῦ γ' ἀκούσωμεν; ἀπολεῖ· κατὰ σε χάσσομεν τοῖς λίθοις.

1 1 — 1 1 1 1 1 1 1 1 1 1 — 1 1 —

923. The rhythmic *accent* falls on the first long syllable of the cretic (894 a): at the same time there is a certain stress, though weaker, on the second long.

a. Occasionally a *spondaic basis* (that is, a *syncopated cretic*) is prefixed to a cretic rhythm. In some instances, a *trochaic dipody* answers to a cretic, in corresponding lines of strophe and antistrophe.

Choriambic Rhythms.

924. The *choriambus* occurs in Greek verse, not as the fundamental foot of a distinct rhythm, but only as the result of syncope (895) in dactylic, anapaestic, and logaoedic rhythms. For examples of choriambi thus produced, see 909 e, h, 919 e, 920. Yet the name "choriambic" is used as a convenient designation for verses which are made up either of *pure* choriambi, or of choriambi mixed with *iambic dipodies*. The following will serve as specimens:

a, b, c. dimeter; b and c begin with iambic dipody:

ὦ πατρίς, ὦ δῶμά τ' ἐμόν (a).

1 1 1 1 — 1 1 1 1 —

ἔρως ἀνίκατε μάχαν (b).

1 1 1 1 — 1 1 1 1 —

δεινότατ' ἀπειλοῦντας ἐπῶν (c).

— 1 1 1 1 — 1 1 1 1 —

d. trimeter:

εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων.

1 1 1 1 — 1 1 1 1 — 1 1 1 1 —

e. tetrameter:

δεινὰ μὲν οὖν, δεινὰ ταρασσει σοφὸς οἰωνοδέτας.

1 1 1 1 — 1 1 1 1 — 1 1 1 1 — 1 1 1 1 —

f. tetrameter hypercatalectic (891 b):

ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας Ἄρης.

1 1 1 1 — 1 1 1 1 — 1 1 1 1 — 1 1 1 1 — —

g. dimeter, and first Pherecratean:

ἀναπέτομαι δὴ πρὸς Ὀλυμπον πτερύγεσσι κούφαις.

υ υ υ υ — υ υ υ υ — υ υ υ υ — υ υ υ υ

Ionic Rhythms.

925. The fundamental foot is the *ionic a minore* (υ υ υ —). The rhythmic *accent* falls on the first long syllable. The two shorts may be contracted into a long; and of the longs, each one may be resolved into two shorts. The verse, when catalectic, ends in an *anapaest*.

a. ANACLASIS. Two trochees (— υ υ) may be substituted for the two longs of one foot with the two shorts of the next (υ υ υ —). This change is very frequent, especially in *Anacreontic* verses: its effect is to produce a breaking up (*anacclāsis*) of the ionic rhythm, which passes into the trochaic.

926. Specimens of ionic rhythms:

a, b. dimeter catalectic; b, with anacclasis:

Σικελὸς κομψὸς ἀνὴρ (a).

υ υ υ — υ υ υ —

πόλεών τ' ἀναστάσεις (b).

υ υ υ — υ υ υ —

c, d. dimeter (acatalectic); d, with anacclasis:

τίεται δ' αἰολόμητις (c).

υ υ υ — υ υ υ —

πολιοὶ μὲν ἡμῖν ἤδη (d).

υ υ υ — υ υ υ —

e. trimeter catalectic:

κατάρas Οἰδιπόδα βλαψίφρονος.

υ υ υ — υ υ υ — υ υ υ —

f, g, h. trimeter (acatalectic); g, h, with anacclasis:

στρατὸς εἰς ἀντίπορον γείτονα χώραν (f).

υ υ υ — υ υ υ — υ υ υ —

λύσις ἐκ πόγων γένοιτ', οὐδαμὰ τῶνδε (g).

υ υ υ — υ υ υ — υ υ υ —

ἀπολειφθεὶς ὑπὸ μητρὸς ἐπτοήθη (h).

υ υ υ — υ υ υ — υ υ υ —

i, j. tetrameter catal. (*Galliambic*); j, with anacclasis:

θανάτω λυσίμελεϊ δῆρσιν ὀρείοισι βοράν (i).

υ υ υ — υ υ υ — υ υ υ — υ υ υ —

φύσις οὐκ ἔδωκε μόσχῳ λάλον Ἀπίδι στόμα (j)

υ υ υ — υ υ υ — υ υ υ — υ υ υ —

k, l. tetrameter (acatalectic); l, with anacclasis:

δίχα δ' ἄλλων μονόφρων εἰμὶ, τὸ γὰρ δυσσεβὲς ἔργον (k).

υ υ υ — υ υ υ — υ υ υ — υ υ υ —

πατέρων τε καὶ τεκόντων γόος ἔνδικος ματεύει (l).

υ υ υ — υ υ υ — υ υ υ — υ υ υ —

REM. m. An ionic verse may show the two forms (without anacclasis and with it) in corresponding lines of strophe and antistrophe. The rhythm is then termed *polyschematist* (cf. 921 a).

927. Sometimes the *last long* of the ionic is *omitted*, even in the middle of a verse: thus

a. πολύγομφον ὄδισμα.

υ υ υ — υ υ υ —

b. φρενὸς οὐποτ' ὀφλήσει κακίαν.

υ υ υ — υ υ υ — υ υ υ —

c. ὕδασιν καλλίστοισι λιπαίνειν.

υ υ υ — υ υ υ — υ υ υ —

Sometimes the *first short* of the ionic is irregularly *lengthened*, but not at the beginning of a verse: thus

d. περιναίονται παλαιοί.

υ υ υ — υ υ υ —

Dochmiac and Bacchic Rhythms.

928. The *dochmius* consists of a *bacchius* with a following *iambus* (υ̇ — υ̇ — υ̇). The rhythmic *accent* falls on the first long of the *bacchius*: there is also a secondary accent on the long of the *iambus*. Each of the two shorts (in the *bacchius* and *iambus*) may be lengthened; and each of the three longs may be resolved into two shorts. These liberties give rise to a great variety of forms, most of which are shown in the following specimens:

a. ἰὼ πρόσπολοι.	υ̇ — υ̇ — υ̇
b. ἐν γὰρ τὰδε φεῦ.	— υ̇ — υ̇
c. τί μ' οὐκ ἀνταίαν.	υ̇ — — υ̇
d. ἔχθεις Ἀτρείδας.	— υ̇ — — υ̇
e. στρατόπεδον λιπών.	υ̇ υ̇ — υ̇
f. δουλοσύνας ὕπερ.	υ̇ υ̇ — υ̇
g. μεσολαβεῖ κέντρον.	υ̇ υ̇ — — υ̇
h. πλαζόμενον λεύσσω.	— υ̇ — — υ̇
i. ἄτιτον ἔτι σε χρή.	υ̇ υ̇ υ̇ υ̇ υ̇
j. βεῖ πολὺς ὄδε λεῶς.	— υ̇ υ̇ υ̇ υ̇ υ̇
k. ἄλμυρον ἐπὶ πόντον.	— υ̇ υ̇ υ̇ — υ̇
l. ἀνέφελον ἐπέβαλες.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
m. οὐποτε καταλύσιμον.	— υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
n. ἀπάγεται ἐκτόπιον.	υ̇ υ̇ — υ̇ υ̇
o. τὸν καταρατότατον.	— υ̇ — υ̇ υ̇
p. σύ τ', ὦ Διογενὲς.	υ̇ — υ̇ υ̇ υ̇
q. εἶδ' αἰδέρος ἄνω.	— υ̇ υ̇ υ̇ υ̇
r. τυράννου πάδεα.	υ̇ — υ̇ υ̇

REM. S. The *dochmii* are used in passages which express great mental agitation. They are often combined in *dimeters*, or *longer systems* (897 b).

929. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with *dochmii*. Thus we find a *bacchic*

a. *dimeter (dochmiac hypercatalectic)*:

χορευδέντ' ἀναύλοισ.

υ̇ — υ̇ —

b. *trimeter catalectic*:

παλαιῶν προγεννητόρων.

υ̇ — υ̇ — υ̇

c. *tetrameter*:

εἶδε με κοιμῖσειεν τὸν δυσδαίμον' Αἰδου.

— υ̇ — υ̇ — — υ̇ — υ̇ —

GREEK INDEX.

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